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SATURDAY MAY 18, 1901.

James G. Blaine's Ghost.

The Chicago Inter-Ocean has the following from P. T. Gilson, L. T.:
 Because the Indians believe that James G. Blaine's ghost haunts the place one of the best residences in the Indian Territory is uninhabited, and is never approached by the natives.

Several years ago, when Fort Gibson was an important military post, James G. Blaine visited his son-in-law, Lieut. Coppinger, then stationed here. Mr. Blaine was in poor health at the time, and stayed in the house a great deal of the time. Many times during his visit here the Indian chiefs sought an interview with him on important matters concerning the tribal government, but they were always put off with some excuse. Finally they got the belief that the "Plumed Knight" did not care to meet them, and their regard for him turned to dislike.

There was a big celebration on the reservation when Blaine was defeated for the Presidency. Much red fire was burned, and great quantities of red liquor consumed. When Blaine died the Indians again celebrated. Shortly after this celebration the Indian family living in the house which had sheltered Blaine began to complain of hearing strange noises in the night. They declared that these noises came from the room which Blaine had occupied, and accounted for them on the ground that the white chief's spirit was angry at the demonstration made by the Indians and took this method of showing his dislike. The Indians moved out, and said they had been warned by the spirit infesting the house that the next family moving in would suffer from a plague which would carry off all their children and stock.

It was six months before another family braved the terrors of the old house. This family had been there but a short time when a favorite child and a pony died. From then on the Indians believed in the stories told of the spirit which haunted the place.

The house stands near the barracks of the old fort. It was the best residence on the reservation, and was always occupied by the commander of the fort and the members of his staff. It undoubtedly cost a large amount of money when it was built, as it was in the early days when lumber and plastering were scarce. The land where the fort stands has since been turned over to the Indians, and they are permitted to live in the house without paying rent, but they prefer to live in the new houses to mansions in which resides the spirit of the "white chief."

Incitements to Crime.

It must be apparent to all who read the great dailies that the detailed account of suicides, murders, robberies, hold-ups, kidnappings, etc., read indiscriminately by the general public, lead to the multiplication of those offenses to an alarming extent. A husband murders his wife and children, then kills himself. Other unhappy families are wiped out in the same way, while the papers declare: "There is an epidemic of suicides."

Murders seem to follow along the same line, and deaths by violence are common the whole country over, each case having features in common with the preceding one, and all in imitation of one the press made sensational.

A railroad train is held up. That form of robbery seems almost stereotyped because of its frequency, and a deluge of crime overwhelms the whole country. An account of lynchings repeated again and again with awful horrors, seem to popularize that form of violence which unthinking mobs accept as the proper mode of punishing a certain species of outrage.

Don't familiarize the mind with wrong doing unless it is the desire to increase it indefinitely. Better let criminal class believe they are the only offenders, than to popularize crimes by telling of their frequency.

This paper is to be complimented which bars from its columns all accounts of disorder and disregard of law. Ridicule the suicide and make his act appear odious in the extreme, the work of a simpleton unworthy of life, rather than express sorrow for the act, and encourage imitators to hope for pity.

The Right Is Compromised.

It is now officially announced that the Pan-American Exposition at Buffalo, to be dedicated May 20, will be open on Sundays from 1 p. m. till 11 p. m.; but the Midway and all amusement features will be closed from Saturday night to Monday-morning. The price of admission on Sundays has been reduced to 25 cents, to give the laborer an opportunity to see what his own and fellow toilers have done to make the Exposition what it is.

A Small Snag.

It is not an uncommon thing for the average publisher of a paper to run up against a snag, but doubtless the Spiritual press floats in the angriest stream of all. A dear, honest soul down on a southern hill is the latest with a grievance to present. To give it in its most ridiculous phase would be to publish the letter verbatim, but this would be an infraction of private confidence, therefore we will tell the story in brief. He stops his paper and quits Spiritualism because he had "pencil writing" that informed him a boy would be born to him on the 28th of April, but on the 25th, three days earlier, a girl came instead. Of course the man wanted a boy and was sadly disappointed because of the arrival of a girl, and it seems that the blame rests upon The Progressive Thinker and Spiritualism.

Well, each can perhaps survive the shock, but there is another side to the story. Undoubtedly this novice in Spiritualism expected to find infallibility mixed up in the little messages received through a decidedly fallible source. If he had been a studious reader of The Progressive Thinker he would not have fallen into the error of looking for perfection anywhere. A pencil in the hand of a human being in a conscious state is very liable to be guided by the mind of that being, whose own thoughts may be influenced through the telepathic method by the anxious sifter. We are not informed whether the message was received through the gentleman's own organism or that of another; it makes but little difference, the principle is the same, and people are certainly not conversant with the teachings of The Progressive Thinker or Spiritualism who would go back on either on such a slim pretext.

We only relate this to show the delicacy of the fabric we are weaving and how little it is studied even by those who are honest and would know the truth, but only look for it in the phenomena.

The phenomena of Spiritualism are represented by many phases of manifestation, and in each phase is much opportunity for deception from both sides, and the initiative step should be taken with extreme caution. This makes it all the more imperative that the investigation should be along the philosophical as well as the phenomenal line.

Educate the mind to know the truth when presented and you lessen the liability of deception and diminish the income of the faker.

It is not unusual, however, for our great philosophers, as they become wrapped in the folds of a certain theory of phenomena, to become blind to the possibility of fraud and are easy prey for the vultures. They should study all and not be satisfied with any part of this great problem. No one can know it all, but persistent search along the many lines will broaden any man's views of life here and hereafter. Every step should be deliberate and in a well chosen path. A careful reader of The Progressive Thinker cannot help broadening, because of the broad principles advocated and the many phases of manifestation recorded in its columns.

The story here told is only one of many similar letters received from men and women who have started upon the wrong road of investigation. It is not unusual for them to go to a medium for a message from one certain person, and because the medium cannot produce that certain spirit, go back on the whole philosophy.

As a rule these people do not make very important additions to the ranks when they become thoroughly convinced, but the enlightenment will probably add their spiritual progress by opening their eyes to the one grand truth of life beyond the grave.

Christian Civilization in China.

Great Britain's revenues from the Chinese opium trade amount to \$40,000,000 annually.—News item.

That trade was forced on the Celestials at the cannon's mouth, and did more to corrupt the morals of that people than a thousand missionaries can overcome in a hundred years of continuous labor.

In Sears' History of China, published just fifty years ago, in which a full account of the British crusade on China growing out of the introduction of opium into that empire is given at length, the following pernicious effect of the opium habit is quoted:

"The habitual use of this drug terminates the smoker's life in about five years, and he may be readily identified by his lank and shriveled limbs, tottering gait, sallow visage, feeble voice, and the death-drooping glance of his eye. These are so superlative in their degree, and so closely blended in their union, that they at once bespeak him to be the most forlorn of creatures that tread the earth. The offspring of the opium smoker may always be known by their emaciated appearance and imbecile mind. Thus unborn generations are doomed to suffer for the sins of their parents, and for the aggrandizement of heartless traders."

Sears gives on page 351 precisely the same reason for introducing opium into China the late missionaries give for looting:

"If we do not supply the Chinese with the drug, somebody else will." This Mr. S. calls "the argument of the bandit or the highwayman." "If I do not rob you, or cut your throat, you may rely upon it, somebody else will, and I am therefore only carrying an obligation upon you by putting you out of pain at once, which in fact, is a Christian act of charity."

Spirit of Persecution.

Advices from Russia are to the effect that by the late Russian laws natives of Korea and China are positively excluded from the frontiers of Russia, and that all Jews, save those from Central Asia, are prohibited from settlement, and cannot become Russian subjects.

Curious, isn't it? that Catholics, both Roman and Greek, cannot tolerate a Jew, from whom they claim to derive their respective churches. And Protestant countries for centuries were equally bitter against their mother church—the Catholics.

There is no tyranny so oppressive as that based on religious hate. The bigot cultivates a love for his ideal at the expense of kin or dearest friends, and he cites his Bible for authority justifying his action. The old leather was just as devout in the worship of his gods, and just as vindictive against those who repulsed their claims.

Literary Detectives at Work.

The student in pursuit of knowledge is liable to forget that all which passes for ancient history, whether sacred or profane, claimed as original, has reached these modern times from the hands of priestly parasites who have been preying on the substance of a gullible public.

Every ancient classical work preserved in our great libraries with the religious care, passed through the hands of the cloistered monks whose business it was to forge, falsify and deceive in the interest of the church. Books were made, copied, recopied, then sold to the wealthy. Additions to the texts were easily made; objectionable features were changed or suppressed at pleasure. No two books of ancient pretension agree, portions of each having been altered to suit the ideas of the copyist, or that of his superior. Large volumes were forged outright, and were then imposed on purchasers as the production of ancient authors to give them character.

Churchmen profess to find concealed among old rubbish in an old monastery fragments of the Bible. Faith makes them valuable treasures. They are hawked about the country, their importance is magnified, while their discrepancies with the authorized version are cited as evidence of their genuineness. Because of these they command enormous prices. They are translated into all the modern tongues, whilst the original fraud is stored away with sacred care in some great national library as of inestimable value.

The credulous churchman is innocent of any guile in the premises. He places trust in those of his own craft, and brands those who controvert the genuineness of these frauds as infidels. These innocents have never heard of "salted mines." They have never learned that a retinue of forgers were and still are employed in simulating ancient tomes; that coin are manufactured and imposed on the world as relics of bygone ages, which were produced by the graver within the last generation.

A small coin appeared a few years ago in London purporting to have been dug up in Palestine. It seemed to have belonged to the Maccabean period, of which we read in the apocryphal Old Testament. It was a marvelous revelation, and threatened to modify the accredited history of those times. It commanded so large a price another coin, professedly from the same mint, appeared soon after. Critically examined by a unimpaired eye, it was found to be a forgery, and hence was fraudulent and worthless. Attention pointed in that direction it was found the great collections of antique coins were filled with spurious productions; that single uncorroborated coin could not be trusted in confirmation of any historical fact. These counterfeits were mostly manufactured to confirm spurious history which the priestly class imposed on the world as authentic accounts of the older time.

These facts in mind would it not be well for those countries desirous of knowing the truth in regard to the past to appoint a literary detective whose duty it shall be to co-operate with similar commissions appointed by other countries, a man of ability, integrity and character, who is not wedded to any religious sect, to examine books, coin and works of art, passing favorably on the genuine and exposing the scoundrelism of forgers, just as commissions are appointed to supervise the markets and exclude therefrom decayed and worthless vegetables, meat, etc., to the detriment of public health? We cannot avoid the conviction that history would be revolutionized were such a commission to be thorough in its investigations, and expose the vile swindle of friends and impostors of the past and present, whose purpose it was and is to establish or sustain a hierarchy, that the favored few in the priestly class—may live in idleness and luxury at the expense of the toiling many.

A Clerical Concoction.

Rev. John W. Chadwick, in one of his published sermons, in hand as we write, delivered in one of the Brooklyn churches, used the following language:

"The critics confess frankly that there is no single saying attributed to Jesus of which we can be perfectly sure," he said. "There is no action ascribed to him which has not this same uncertain quality. How, we are asked, can we be confident about the whole, when we are so uncertain about the parts?"

Without caring for the personal opinions of the genial preacher, if we are not "perfectly sure" Jesus said what is credited to him, why are his alleged words entitled to greater consideration than the words of another? The proposition to receive his sayings as those of a God, while ignorant of their origin, is an assumption not worthy of respect.

A good thing from Jack, Jim or Joe, is just as true coming from their lips as though blazoned in letters of flame along the sky. And an evil thing would be just as well spoken and reverberated in tones of thunder around the globe. A truth is a truth everywhere and at all times, and a lie is infamous without regard to who repeats it. Ascribing a falsehood to a God does not give it worth, and should the same authority repeat a virtue it would not detract from its value.

But such is not the position of the average preacher. "A thus saith the Lord," with no evidence of a divine origin, other than the assertion of an acknowledged murderer, is paramount with them, and vastly superior to common sense.

Rev. Frank On the Bible.

"The Church is rapidly learning that inspiration is a natural quality which may enkindle every man and woman 'with thoughts that breathe and words that burn.' The old idea of plenary inspiration—that every word of the Bible is God-given—is about as dead as the old idea of 'hell.' Even the conservatively orthodox are now claiming that the Bible merely 'contains' the word of God. It is the secret gem hidden in the huge mass of tradition, anecdote, poetry, history and rhapsody which, euphemistically, is called the Holy Bible. The early Fathers' had no such conception of inspiration as the modern Church has adopted. They believed the 'biblical books' were equally inspired with the Bible. The notion of 'verbal' inspiration is not older as a church doctrine than the 17th century. Even the orthodox are beginning to see that the real heresy lies rather in claiming too much than too little for the inspiration of the Bible. I do not say the Church of today generally accepts this conclusion; but the drift is rapidly that way."

THE SOUL OF A MAN.

"As the heart panteth after the water brooks, so panteth my soul after thee, O God."—Psalms, XIII, 1.
 As to what the soul is, of what elements it is composed, neither you nor I dare venture any dogmatic assertion. Perhaps in some future age, when science shall have penetrated into the radiant centre of this problem, and the invisible becomes visible, men may be able to see each other's souls as they now see each other's bodies. The genius of research has wrought so many miracles that such a consummation would hardly be little to the modern scientist. We have already enjoyed, Psychology is a new domain, as yet practically unexplored, with many a surprise in store for us. It is easy, therefore, to imagine that at some future time science will be able to demonstrate the difference between matter and spirit, and prove beyond a doubt that the latter does not cease to exist when the former is released into decay.

Whether the soul consists of some sublimated material substance, like the ether which fills interplanetary spaces, or is essentially different from anything we call matter, is a question which at present puzzles the thoughtful world. Investigation is making long strides, and it would be rash to limit its possibilities.

The Christ very evidently saw more than we can see, and when he called the spirit of Lazarus back to re-inhabit his body he must have known where that spirit was and must have been in communication with it. The miracle worker and the unseen Lazarus must have been within hearing distance of each other. What he saw we may some time see, and certainly will see when we are in the same relation to God and the universe that he was.

An Orthodox Medium.

The people of Washington, says the Detroit Free Press, ever fond of novelty, are enjoying a new sensation in the preaching of a seven-year-old mulatto boy, named Louie Lawrence Dennis, whose home is at Augusta, Ga. A correspondent of the Free Press who heard the child several times last week says that it is noticeable that the illustrations he uses in his sermons are drawn from his own childish toys.

Speaking of spiritual pride, he says: "I know you have all seen the little pig which children buy on the streets. I am sure they had them here when McKinley was inaugurated, for they are always sold at big street parades. When there is no air in them they look ugly and wrinkled; but you put your mouth to the opening and blow and blow, and they get bigger and bigger" (indicating with his dimpled, baby hands) "till they are almost ready to burst. Well, that's the way with some church members. They are all puffed up with self-righteousness, just as the pigs are with air; but there's nothing real in religion like that, and at the great day of judgment these false Christians will all shrivel up. Now, the sort of religion that I want you to have, and the only sort that will stand you then, is Christ's righteousness. Get that in you, and it will make you solid—as solid," he added with great earnestness, "as a baseball."

His interpretation of Scripture is altogether of a "private" and original character. His commentary on "Judith" having the bag is: "Our Lord didn't want his disciples to have anything to do with the handling of money, because he was afraid it might 'diddle' 'em." Of the text, "Ask and ye shall receive," he says: "Yes, ask, that's the right way when you want a thing. Don't steal it, as so many of you do."

His word painting would be striking at any age. His description of the garden of Gethsemane of the dark shadows cast by the cypress trees, and of the dramatic scene which occurred beneath them, is highly realistic. Like all geniuses, however, he is unequal, and peculiarly sensitive to disturbing influences.

On the occasion of one of his appearances, a self-constituted "medium" came forward, and, with gold eye-glasses, the preacher, who essayed to "warm up the house" before his arrival with sensational stories and hymns, threw him into a state of distressing nervousness. Putting his arms about his mother's neck as the two, having slipped in unobserved, sat near the door awaiting a pause in the exercises, he whispered: "That singing nearly killed me to death. He had 'told too many anecdotes, and made the people laugh in the house of God, which was a very wrong thing for them to do," adding: "And, mummer, I don't like him to read the Bible to me, because he don't read very good, and he can't pronounce the hard words."

For this, office, by the way, he is altogether dependent upon others, for while he can read a little and write in printed characters, he is entirely self-taught, never having been to school or received any instruction. He was born on the 25th of December, 1893, but would readily pass for four or at most five years old, being small for his age, and retaining all of the soft curves of babyhood. He is delightfully neat in appearance. His eyes are a deep olive green, and his hair is a rich, dark brown, beautifully parted. He has the poetry of motion, and without apparent effort makes himself heard in every part of the building. In the channel his manner is authoritative, and he sways the emotional audience before him, who rise or kneel at his bidding. As soon as the services are over, however, he resumes his character of a humble little child, respectful to write poems and those older than himself, and promptly obedient to his parents. His mother, a chocolate-colored woman, sits on a side bench near the chancel and conducts the singing. His father, who seems to take no part in the services, looks like a white man. Both agree in the statement that the boy from the first has been unlike other children, and that since he was four years old, he has been possessed with the idea that he was called upon to deliver a divine message.

views and gradually becomes a part of the grander projects which tempt his energy and rouse his ambition.

The other world is simply another and more favorable opportunity. If a boy should be suddenly transferred from his home on the farm, with its slender routine of drudgery, to the competition of a large business circle, he would, by slow degrees, see everything in a different light. Many of his old opinions would drop like dead leaves in autumn and fresh and larger ideas would take their places. He would be precisely the same creature, but his soul would be differently developed. Just so with the soul after death. It will be the same soul that it was in the body, but it will be larger; it will expand, grow, and all the changes of outlook and outlook which are induced will simply be the result of this growth.

As a man he does not lose sight of the old home or the dear ones far away when he achieves the successes of wealth. On the contrary, some of the sweetest memories are those which carry him back to earlier days, and there is always a tender spot in his heart for those he has left behind. Much more will this be true when he passes from time to eternity. Affection is not checked by death. It seems to me that it must be increased. With larger sight and clearer observation he will become, under God, a sort of providence over those for whom his soul yearns with unabated love, and in many ways which we know little about he will find happiness in being of service to them.

Thus are the two worlds in juxtaposition. They overlap each other. Eternity and time are so mingled that we cannot tell where the one ends and the other begins. God himself is here, and under his wings we live and move. Christ is here in our very midst, ever turning our hopes upward and pointing out our poor, dusty, dim, and distant, of his thoughts, even as the sun floods the earth and warms it until it smiles with crops and flowers. The angels are also here, their unseen hands leading us, their good cheer chasing away our depression and filling us with a larger faith.

This is religion, good, solid, inexhaustible and everlasting truth; the only religion which can light our way through the darkness of to-day into the beauty and glory of immortality.—George H. Heyworth (Editor of the New York Herald).

A Majestic Project.

A Congregational Association held in Baltimore recently, discussed the propriety of a re-union of all the variant Christian sects. It is apparent the movers in the project saw the disintegrating elements at work undermining Christianity, and they thought to head them off by combining after the manner of capitalists so as to overcome all opposition.

Of course to effect such a union great principles must be surrendered. It is very certain the Church of Rome will concede nothing. It is the parent church, an inheritor of Roman Paganism, and she cannot submit to the dictation of her erring daughters. If the other sects will discard their peculiar faith which made them Protestants; will consent to a revival of the sale of indulgences; will allow the Incarnation to renew its work; will tolerate the confessional, a celibate clergy, reinstate Peter's Pence, and the restoration of all the wrongs against which the 16th century reformers protested, then there is no reason why a re-union cannot be effected.

The friends of universal liberty will not obstruct such a movement. On the contrary they should bid God speed; for then the issue will be distinct, and free thought will be the victor; then a new faith founded on natural law and the revelations of the spirit world will take the place of the shams and the mummery which had birth in ancient astrology, usurped civil governments, grew strong by its tyranny, and for ages dominated civilization.

Sargis Complimented.

Carlyle Petersen, the medium, must claim and author writes as follows of Sargis:

"I feel that it would be criminal on my part if I failed to give expression to the deep gratitude I feel to Sargis for his article in The Progressive Thinker of April 27. Thank heaven there is a writer of his ability and gentlemanly instincts to voice the sentiments and feelings of thousands of Spiritualists, and pour balm on the outraged feelings of some of our sensitives. If such thoughts as he has given such masterful expression to, are not heeded the master minds in the spiritual realms will retire in disgust and spiritual progress will be at an end. The opinion of the most learned man of earth is as nothing compared to the absolute certainty of only one demonstration directly from the spirit world. Sargis' article alone is worth ten years' subscription to the best Spiritual paper on this green earth."

Li Hung Chang Grinned.

Once during a dry season in China the viceroy, Earl Li Hung Chang, called on the American minister, Mr. Conger, and spoke of the weather.

"Yes," said Mr. Conger, "it seems to be dry everywhere. It is, dry in my country too. I read in one of our papers the other day that in many places in the west the people were praying for rain."

"What?" said the earl. "Do your people pray for their God for rain?"

"Oh, yes," said the minister, "they often pray for rain."

"And does their God send it when they pray for it?" asked the earl.

"Yes, sometimes their prayers are answered, and sometimes they are not."

"All the same like Chinese gods, hey?" said the earl, with a grin and a chuckle.—Ex.

Truth the Gainer by Repetition.

Seneca, the old Roman moralist, whose teachings are said to be the noblest ever given to the world, and whose Epistles are text-books among scholars for noble thoughts, when accused of repeating himself, replied:

"It is true I inculcate over and over the same counsels to those who fail, and over again commit the same faults."

That journalist who never repeats an argument, or changes the manner of its presentation, will never truthfully boast of the converts he has made to his faith. The lawyer who makes his point and submits his case to a jury without repetition will not be victor in oratorical contests.

The successful controversialist delights in multiplying figures of speech, knowing different minds must be approached upon to deliver a divine message.



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings.

Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp.

The executive board of the Indiana Association of Spiritualists have held several meetings in preparation for the coming camp season. Chesterfield camp meeting opens July 18 and closes August 26. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. The dining hall will be enlarged, so that five hundred people may be accommodated at once. Water facilities will be increased; several new cottages will be erected. The electric car lines are finished, the largest system in the United States. Cars will leave for the camp ground every half hour.

The following speakers have been engaged. E. W. Sprague, Anna L. Gillespie, Oscar A. Edgerly, Jennie Hagan Brown, A. E. Tisdale, Edgar W. Emerson, Marlan Carpenter, Geo. P. Colby and J. Clegg Wright.

The grounds are in excellent condition, and will be lighted by electricity. Telephone service and other conveniences at command.

For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Lily Dale Camp.

J. Clegg Wright will commence his school for the study of Spiritualism, Mediumship and Intellectual development, with the opening of the camp at Lily Dale. He will remain during the entire season excepting the last week in

The Camp Meetings.

The teachings will be continued every day and will embrace all the phases of spiritual teaching and Spiritualism. Mr. Wright's school, at Lake Helen was a great success. Further information can be received from J. Clegg Wright, Amelia, Ohio.

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. F. J. Underwood, president; S. A. Haezel, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; I. C. Mathews, treasurer. C. M. FOLSOM.

Grand Lodge, Mich.

Grand Lodge (Mich.) Spiritualist Camp-meeting will open July 28, and close August 25. Programmes will be ready in a few days. Parties desiring the same, address Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. F. A. Baldwin, president; Geo. Matthews, treasurer; E. E. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Look Out for Him.

Chicago Spiritualists are cautioned to be on the look out for a person who has been operating on the South Side for several days. He is described as dressed in dark brown (and also dark gray clothes) sharp featured, smooth faced, without moustache, under thirty years of age, a winning talker with a pathetic story of a dying wife, who cannot be found at the residence numbers he gives. He secured aid at a downtown office, saying he had been sent there by Mrs. DeVolf and the next day called on his benefactor's wife at home, using Mrs. Dobson's name, and was again given financial aid. He has also represented himself a member of the Ohio State Spiritualists Association. If he crosses your path see that he is turned over to the police. In some instances he has given the name of H. H. Hall. GEO. B. WARNE, Pres. Ill. S. S. A.

An Echo from Springfield, Mo.

To the Editor:—By referring to your paper you will find that I am a new subscriber to your Progressive Thinker, having received but one

The Progressive Thinker will be furnished until further notice, at the following terms, payable in advance:

One year	\$1.00
Six months	.60
Three months	.35
Single copy	5 cts

Remit by Postoffice Money Order, Registered Letter, or check on New York, N. Y. Cash sent by mail to 15 cents to get checks cashed on local banks, so don't send us money unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, 40 Locust Street, Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION

As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who would like to get a sample copy, to send several others to make a small club. The subscription price of The Progressive Thinker is twenty-five cents per copy. If you send five copies, you will get five copies of The Progressive Thinker, for one of them at the price of one cent. This is a very good plan, and it is the only way to get The Progressive Thinker at the price of one cent.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast a small investment will furnish you. The subscription price of The Progressive Thinker is twenty-five cents per copy. If you send five copies, you will get five copies of The Progressive Thinker, for one of them at the price of one cent. This is a very good plan, and it is the only way to get The Progressive Thinker at the price of one cent.

TAKE NOTICE:

At expiration of subscription, if not renewed, the paper is discontinued. No bill will be sent for arrears. If you do not receive your paper promptly, write to us and we will send you a new copy, corrected, and missing numbers supplied gratis. If you have changed your address, please send us the new address, and we will send you the paper to the new address. If you have changed your name, please send us the new name, and we will send you the paper to the new name.

FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being paid by the publisher. For all other countries, the price is \$1.50 per year, the postage thereon being paid by the publisher. For all other countries, the price is \$1.50 per year, the postage thereon being paid by the publisher.

SATURDAY MAY 18, 1901.

James G. Blaine's Ghost.

The Chicago Inter-Ocean has the following from Ft. Gibson, I. T.:

Because the Indians believe that James G. Blaine's ghost haunts the place one of the best residences in the Indian Territory is uninhabited, and is never approached by the natives.

Several years ago, when Fort Gibson was an important military post, James G. Blaine visited his son-in-law, Lieut. Coppling, then stationed here. Mr. Blaine was in poor health at the time, and stayed in the house a great deal of the time. Many times during his visit here the Indian chiefs sought an interview with him on important matters concerning the tribal government, but they were always put off with some excuse. Finally they got the belief that the "Planned Knight" did not care to meet them, and their regard for him turned to dislike.

There was a big celebration on the reservation when Blaine was defeated for the Presidency. Much red fire was burned, and great quantities of red liquor consumed. When Blaine died the Indians again celebrated. Shortly after this celebration the Indian family living in the house which had sheltered Blaine began to complain of hearing strange noises in the night. They declared that these noises came from the room which Blaine had occupied, and accounted for them on the ground that the white chief's spirit was angry at the demonstration made by the Indians and took this method of showing his dislike. The Indians moved out, and said they had been warned by the spirit infesting the house that the next family moving there would suffer from a plague which would carry off all its children and stock. It was six months before another family braved the terrors of the old house. This family had been there but a short time when a favorite child and a pony died. From then on the Indians believed in the stories told of the spirit which haunted the place.

The house stands near the barracks of the old fort. It was the best residence on the grounds, and was always occupied by the commander of the fort and the members of his staff. It undoubtedly cost a large amount of money when it was built, as it was in the early days when lumber and plastering were scarce. The land where the fort stands has since been turned over to the Indians, and they are permitted to live in the houses without paying rent, but they pay taxes and log houses to the old mansion in which resides the spirit of the "white chief."

Incitements to Crime.

It must be apparent to all who read the great dailies that the detailed account of suicides, murders, robberies, hold-ups, kidnappings, etc., read indiscriminately by the general public, lead to an alarming extent. A husband murders his wife and children, then kills himself. Other unhappy families are wiped out in the same way, while the papers declare: "There is an epidemic of suicides."

Murders seem to follow along the same line, and deaths by violence are common the whole country over, each case having features in common with the preceding one, and all in imitation of one the press made sensational. A railroad train is held up. That form of robbery seems almost stereotyped because of its frequency, and a deluge of crime overwhelms the whole country. An account of lynchings repeated again and again with awful horrors, seem to popularize that form of violence which unthinking mobs accept as the proper mode of punishing a certain species of outrage.

Don't familiarize the mind with wrong doing unless it is the desire to increase it indefinitely. Better let the criminal class believe they are the only offenders, than to popularize crimes by telling of their frequency.

That paper is to be complimented which bars from its columns all accounts of disorder and disregard of law. Ridicule the suicide and make his act appear odious in the extreme, the work of a simpleton unworthy of life, rather than express sorrow for the act, and encourage imitators to hope for pity.

The Right Is Compromised.

It is now officially announced that the Pan-American Exposition at Buffalo, to be dedicated May 20, will be open on Sundays from 1 p. m. till 11 p. m.; but the Midway and all amusement features will be closed from Saturday night to Monday morning. The price of admission on Sundays has been reduced to 25 cents, to give the laborer an opportunity to see what his own fellow toilers have done to make the Exposition what it is.

A Small Snag.

It is not an uncommon thing for the average publisher of a paper to run up against a snag, but doubtless the Spiritual press floats in the sunniest stream of all. A dear, honest soul down on a southern bay is the latest with a grievance to present. To give it its most ridiculous phase would be to publish the letter verbatim, but this would be an infraction of private confidence, therefore we will tell the story in brief. He stops his paper and quits Spiritualism because he had "pencil writing" that informed him a boy would be born to him on the 28th of April, but on the 25th, three days earlier, a girl came instead. Of course the man wanted a boy and was sadly disappointed because of the arrival of a girl, and it seems that the blame rests upon The Progressive Thinker and Spiritualism.

Well, each can perhaps survive the shock, but there is another side to the story. Undoubtedly this novice in Spiritualism expected to find infallibility mixed up in the little messages received through a decidedly fallible source. If he had been a studious reader of The Progressive Thinker he would not have fallen into the error of looking for perfection anywhere. A pencil in the hand of a human being in a conscious state is very liable to be guided by the mind of that being, whose own thoughts may be influenced (through the telepathic method by the anxious sifter. We are not informed whether the message was received through the gentleman's own organism or that of another; it makes but little difference, the principle is the same, and people are certainly not conversant with the teachings of The Progressive Thinker or Spiritualism who would go back on either on such a slim pretext.

We only relate this to show the delicacy of the fabric we are weaving and how little it is studied even by those who are honest and would know the truth, but only look for it in the phenomena.

The phenomena of Spiritualism are represented by many phases of manifestation, and in each there is much opportunity for deception from both sides, and the initiative step should be taken with extreme caution. This makes it all the more imperative that the investigation should be along the philosophical as well as the phenomenal line.

Educate the mind to know the truth when presented and you lessen the liability of deception and diminish the income of the faker. It is manifest, however, for our greatest philosophers, as they become wrapped in the folds of a certain theory of phenomena, to become blind to the possibility of fraud and are easy prey for the vultures. They should study all and not be satisfied with any part of this great problem. No one can know it all, but persistent search along the many lines will broaden any man's views of life here and hereafter. But every step should be deliberate and in a well chosen path. A careful reader of The Progressive Thinker cannot help broadening, because of the broad principles advocated and the many phases of manifestation recorded in its columns.

The story here told is only one of many similar letters received from men and women who have started upon the wrong road of investigation. It is not unusual for them to go to a medium for a message from one certain person, and because the medium cannot produce that certain spirit, go back on the whole philosophy.

As a rule these people do not make very important additions to the ranks when they become thoroughly convinced, but the enlightenment will probably aid their spiritual progress by opening their eyes to the one grand truth of life beyond the grave.

Christian Civilization in China.

Great Britain's revenues from the Chinese opium trade amount to \$40,000,000 annually.—News item.

That trade was forced on the Celestials at the cannon's mouth, and did more to corrupt the morals of that people than a thousand missionaries can overcome in a hundred years of continuous labor.

In Sears' History of China, published just fifty years ago, in which a full account of the British crusade on China growing out of the introduction of opium into that empire is given at length, the following peculiar effect of the opium habit is quoted:

"The habitual use of this drug terminates the smoker's life in about five years, and he may be readily identified by his lank and shriveled limbs, tottering gait, sallow visage, feeble voice, and the death-boding glance of his eye. These are so superlative in their degree, and so closely associated with the habit, that they at once bespeak him to be the most moribund creature that treads the earth. The offspring of the opium smoker may always be known by their emaciated appearance and imbecile mind. Thus unborn generations are doomed to suffer for the sins of their parents, and for the aggrandizement of heartless traders."

Sears gives on page 351 precisely the same reason for introducing opium into China the late missionaries give for looting:

"If we do not supply the Chinese with the drug, somebody else will." This Mr. S. calls "the argument of the bandit or the highwayman." "If I do not rob you, or cut your throat, you may rely upon it, somebody else will, and I am therefore conferring an obligation upon you by putting you out of pain at once, which in fact, is a Christian act of charity."

Spirit of Persecution.

Advices from Russia are to the effect that by the late Russian laws natives of Korea and China are positively excluded from the frontiers of Russia, and that all Jews, save those from Central Asia, are prohibited from settlement, and cannot become Russian subjects.

Curious, isn't it? that Catholics, both Roman and Greek, cannot tolerate a Jew, from whom they claim to derive their respective churches. And Protestant countries for centuries were equally bitter against their mother church—the Catholics.

There is no tyranny so oppressive as that based on religious hate. The bigot cultivates a love for his ideal at the expense of kin or dearest friends, and he hates his Bible for authority justifying his action. The old heathen were just as devout in the worship of their idols, and were just as vindictive against those who repulsed their claims.

"Heliocentric Astrology or Essentials of Astronomy and Solar Electricity, with Tables of Ephemeris from 1850 to 1950." By E. W. Vedra. For sale at this office. Price, \$1.50.

Literary Desires to a Need.

The student in pursuit of knowledge is liable to forget that all which passes for ancient history, whether sacred or profane, claimed as original, has reached these modern times from the hands of priestly parasites who have been preying on the substance of a gullible public.

Every ancient classical work preserved in our great libraries with the religious care, passed through the hands of the cloistered monks whose business it was to forge, falsify and deceive in the interest of the church. Books were made, copied, recopied, then sold to the wealthy. Additions to the texts were easily made; objectionable features were changed or suppressed at pleasure. No two books of ancient pretension agree, portions of each having been altered to suit the ideas of the copist, or that of his superior. Large volumes were forged outright, and were then imposed on purchasers as the production of ancient authors to give them character.

Churchmen profess to find concealed among old rubbish in an old monastery fragments of the Bible. Faith makes them valuable treasures. They are hawked about the country, their importance is magnified, while their discrepancies as evidence of their genuineness. Because of these churchmen enormous prices. They are translated into all the modern tongues, whilst the original fraud is stored away with sacred care in some great national library as of inestimable value.

The credulous churchman is innocent of any guile in the premises. He places trust in those of his own craft, and brands those who convert their gullibility into these frauds as infidels.

These innocents have never heard of "salted mines." They have never learned that a retinue of forgers were and still are employed in simulating ancient times; that coin are manufactured and imposed on the world as relics of bygone ages, which were produced by the graver within the last generation.

A such coin appeared a few years ago in London purporting to have been dug up in Palestine. It seemed to have belonged to the Maccabean period, of which we read in the apocryphal Old Testament. It was a marvelous revelation, and threatened to modify the accredited history of those times. It commanded so large a price another coin, appeared soon after, and was Officially examined by a numismatist they proved to be the work of an engraver, and hence were fraudulent and worthless. Attention pointed in that direction it was found the great collections of antique coins were filled with spurious productions; that single uncorroborated coin could not be trusted in confirmation of any historical fact. These counterfeiters were mostly manufactured to sustain spurious history, which the priestly class imposed on the world as authentic accounts of the olden time.

These facts in mind would it not be well for those countries desirous of knowing the truth in regard to the past to appoint a literary detective whose duty it shall be to co-operate with similar commissions appointed by other countries, a man of ability, integrity and character, who is not wedded to any religious sect to examine books, coin and works of art, passing favorably on the genuine and exposing the scoundrelism of forgers, just as commissions are appointed to supervise the markets and exclude therefrom decayed and worthless vegetables, meat, etc., to the detriment of public health? We cannot avoid the conviction that history would be revolutionized by such a commission to be thorough in its investigations, and expose the vile wretches, frauds and impostors of the past and present, whose purpose it was and is to establish or sustain a heirarchy, that the favored few in the priestly class—may live in idleness and luxury at the expense of the toiling many.

A Clerical Concession.

Rev. John W. Chadwick, in one of his published sermons, in hand as we write, delivered in one of the Brooklyn churches, used the following language: "The critics confess frankly that there is no single saying attributed to Jesus of which we can be perfectly sure he said it. There is no action ascribed to him which has not this same uncertainty. How, we are asked, can we be confident about the whole, when we are so uncertain about the parts?"

Without caring for the personal opinions of the genial preacher, if we are not "perfectly sure" Jesus said what is credited to him, why are his alleged words entitled to greater consideration than the words of another? The proposition to receive his sayings as those of a God, while ignorant of their origin, is an assumption not worthy of respect.

A good thing from Jack, Jim or Joe, is just as true coming from their lips as though blazoned in letters of flame along the sky. And an evil thing would be just as vile spoken and reverberated in tones of thunder around the globe. A truth is a truth everywhere and at all times, and a lie is infamous without regard to who repeats it. Ascribing a falsehood to a God does not give it more weight, and should the same authority repulse a virtue it would not detract from its merit.

But such is not the position of the average preacher. "A thus saith the Lord," with no evidence of a divine origin, other than the assertion of an acknowledged murderer, is paramount with them, and vastly superior to common sense.

Rev. Frank On the Bible.

"The Church is rapidly learning that inspiration is a natural quality which may enkindle every man and woman 'with thoughts that breathe and words that burn.' The old idea of plenary inspiration—that every word of the Bible is God given—is about as dead as the old idea of hell. Even the conservative orthodox are now claiming that the Bible merely 'contains' the word of God. It is the secret gem hidden in the huge mass of tradition, anecdote, poetry, history and rhapsody which, euphemistically, is called the Holy Bible. The early Fathers had no such conception of inspiration as the modern Church has adopted. They believed the 'biblical books' were equally inspired with the Bible. The portion of 'verbal' inspiration is not older as a church doctrine than the 17th century. Even the orthodox are beginning to see that the real heresy lies rather in claiming too much too high for the Church of the Bible, and not in saying the Church of today generally accepts this conclusion; but the drift is rapidly that way."

THE SOUL OF A MAN.

"The heart panteth after the water brooks, so panteth my soul after thee, O God."—Psalms, xlii, 1.

As the soul is, of what element it is composed, neither you nor I dare make, any dogmatic assertion. Perhaps in some future age, when science shall have penetrated into the radiant centre of this problem, and the invisible becomes visible, men may be able to see each other's souls as they now see each other's bodies. The genius of research has wrought so many miracles that such a consummation may be within the grasp of the astonished world. We have already enjoyed, Psychology is a new domain, as yet practically unexplored, with many a surprise in store for us. It is easy, therefore, to imagine that at some future time science will be able to demonstrate the difference between matter and spirit, and prove beyond a doubt that the latter does not cease to exist when the former is resolved into dust.

The Christ very evidently saw more than we can see, and when he called the spirit of Lazarus back to reanimate his body he must have known where that spirit was and must have been in communication with it. The miracle worker and the unseen Lazarus must have been within hearing distance of each other. What he saw we may some time see, and certainly will see when we are in the same relation to God and the universe that he occupied.

I am satisfied at this moment with the fact that the real man is behind the eye that looks, behind the lips which speak, and that when the lips are dumb and the eyes are closed this real man will step out of the worn out house which has served his earthly purpose and enter another house which shall better fit his new environment. He will be the same man in another home, but with a larger prospect and a wider outlook. Whatever changes occur in his character and his motives will be the natural result of his clearer vision and his better knowledge of the relative value of the things to be desired, just as a man who travels from his narrow life in the village to the broad life of a great city drops his prejudices and his small

An Orthodox Medium.

The people of Washington, says the Detroit Free Press, ever fond of novelty, are enjoying a new sensation in the preaching of a seven-year-old mulatto boy, named Lonnie Lawrence Dennis, whose home is at Augusta, Ga. A correspondent of the Free Press who heard the child several times last week says that it is noticeable that the illustrations he uses in his sermons are drawn from his own childish toys.

Speaking of spiritual pride, he says: "I know you have all seen the little pigs which children buy on the streets. I am sure they had them here when McKelvey was inaugurated, for they are always sold at big street parades. When there is no air, in them they look ugly and wrinkled; but you put your mouth to the opening and blow and blow, and they get bigger and bigger" (indicating with his dimpled, baby hands) "till they are almost ready to burst. Well, that's the way with some church members. They are all puffed up with self-righteousness, just as the pigs are with air; but there's nothing real in religion like that, and at the great day of judgment these false Christians will all shrivel up. Now, the sort of religion that I want you to have, and the only sort that will stand you then, is Christ's righteousness. Get that in you and it will make you solid—as solid," he added with great earnestness, "as a baseball."

His interpretation of Scripture is altogether of a "private" and original character. His commentary on "Judith" having the bag is: "Our Lord didn't want his disciples to have anything to do with the handling of money, because he was afraid it might defile 'em," and of the text, "Ask and ye shall receive," he says: "Yes, ask, that's the right way when you want a thing. Don't steal it, as so many of you do."

His word painting would be striking at any age. His description of the garden of Gethsemane—of the dark shadows cast by the cypress trees, and of the dramatic scene which occurred beneath them, is highly realistic. Like all geniuses, however, he is unequal, and peculiarly sensitive to disturbing influences.

On the occasion of one of his appearances a self-constituted master of ceremonies—a silk-hatted, gold eye-glassed negro preacher, who essayed to "warm up the house" before his arrival with sensational stories and hymns, threw him into a state of distressing nervousness. Putting his arms about his mother's neck as the two, having slipped in unobserved, sat near the door, he whispered to her, "The singing nearly tears me to pieces." He afterwards confided to her that Mr. — had "told too many anecdotes, and made the people laugh in the house of God, which was a very wrong thing for them to do," adding: "And, mummer, I don't like him to read the Bible to me, because he don't read very good, and he can't pronounce the hard words."

For this office, by the way, he is altogether dependent upon others, for while he can read a little, and write in printed characters, he is entirely self-taught, never having been to school or received any instruction. He was born on the 25th of December, 1893, but would readily pass for four or at most five years old, being small for his age, and retaining all of the soft curviness of babyhood. He is a dapper little fellow, with his silky black hair and fine olive skin beautifully tanned. He has the poetry of motion, and without apparent effort makes himself heard in every part of the building. In the channel his manner is authoritative, and he sways the emotional audience before him, who rise or kneel at his bidding. As soon as the services are over, however, he resumes his character of a humble little child, respectful to witte people and those older than himself, and promptly obedient to his parents. His mother, a chocolate-colored woman, sits on a side bench near the chancel and conducts the singing. His father, who seems to take no part in the services, looks like a white man. Both agree in the statement that the boy has never been ill, and that since he was four years old he has been possessed with the idea that he was called upon to deliver a divine message.

Truth the Gainer by Repetition. Seneca, the old Roman moralist, whose teachings are said to be the noblest ever given to the world, and whose Epistles are text-books among scholars for noble thoughts, when accused of repeating himself, replied: "It is true. I inculcate over and over again the same counsels to those who over and over again commit the same faults."

That journalist who never repeats an argument, or changes the manner of its presentation, will never truthfully boast of the converts he has made to his faith. The lawyer who makes his point and submits his case to a jury without repetition will not be victor in oratorical contests. The successful controversialist delights in multiplying figures of speech, knowing different minds must be approached with varied forms of logic.



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Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp.

The executive board of the Indiana Association of Spiritualists have held several meetings in preparation for the coming camp season. Chesterfield camp meeting opens July 18 and closes August 23. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. The dining hall will be enlarged, so that five hundred people may be accommodated at once. Water facilities will be increased; several new cottages will be erected. The electric car lines are running the largest area in the United States. Cars will leave Anderson for the camp ground every half hour.

The following speakers have been engaged. E. W. Sprague, Anna L. Gillespie, Oscar A. Edgerly, Jennie Hagan Brown, A. E. Tidale, Edgar W. Emerson, Marian Carpenter, Geo. P. Colby and J. Clegg Wright. The grounds are in excellent condition and will be lighted by electricity. Telephone service and other conveniences at command. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Lily Dale Camp.

J. Clegg Wright will commence his school for the study of Spiritualism, Mediumship and Intellectual development with the opening of the camp at Lily Dale. He will remain during the entire season excepting the last week in

Apotheosis of Mrs. F. Corden White

Being thoroughly over-crowded with business I forgot at the time to make a note of the passage of Mrs. Hellen White, the companion of our mediumistic Brother, F. Corden White, to the spirit world. On Sunday morning, April 14, Mrs. White came down to her breakfast apparently in her usual health. She ate a hearty breakfast and during the breakfast hour took her part in the common table conversation with as much zest as ever.

After breakfast she asked Mrs. Barr, her landlady, for a broom and dust-pan, as she wished to clean up a litter she had made in cutting out some garments. While in the act of brushing up the litter she fell. Bro. White, who was in an adjoining room, heard her fall and rushed to help her up; she apparently knew him and made an effort to speak and to rise, and in that effort drew her last breath.

Bro. White had served the First Spiritual Church as medium several months during the past two years, during which time Mrs. White had endeavored herself to many in the church; to all of whom the news of her sudden departure was a terrible shock, and all of whom were sympathetic to Bro. White's heartfelt sympathy.

The funeral services were held on April 16, in the Spiritual Temple. A large concourse of people assembled to extend sympathy to our Brother in this time of need. The writer of this delivered a discourse, and Bro. Parker and his sister, Mrs. Capitola Parker-Bowen, furnished soulful music for the occasion. There was a great outpouring of fervor on the occasion, some of which were telegraphed from friends in San Francisco, Cal.

At first it was feared that the shock to the nerves of Bro. White would be disastrous; but our beautiful Spiritual Philosophy proved to be a sufficient comfort in time of need, to enable Bro. White to get hold of himself and to rise above the cloud which settled so suddenly and so heavily upon him; and enabled him to resume his work both in the Temple and in giving private sittings.

Bro. White fully appreciates the sympathy conveyed to him through hundreds of telegrams and letters, as well as that of the members of the First Spiritual Church, who helped him all the way to the end of his journey. He feels that all of these things were a benediction which kept him from sinking beneath the load so suddenly thrust upon him. On the night of May 5 he informed our audience that his wife had already come to him and given him the assurance that his faithful guide, "Frank," was the first to meet and render her assistance on the other side. She also told him that death had not separated them, that she was with him and would give him to realize her presence and in every time of need.

We are all more than glad to see that Bro. White, after wading through these deep waters, is more than ever ready and willing to use his powers to impart consolation to souls carrying similar wounds to those so recently received by himself.

Truthful Johnny.

The Boston Transcript is responsible for the following: "Johnny, to the minister on a Visit—'My father says he never heard such a simple sermon as you preached last Sunday. He told mother so.'"

The Minister—"Did he? And what did mother say?" Johnny—"She said it did not begin to be as stupid as your talk when you come here on a visit!"

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. F. J. Underwood, president; S. A. Hasel, vice-president; O. M. Folsom, corresponding secretary; Mrs. B. C. B. Herbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Mathews, treasurer. O. M. FOLSOM.

Grand Lodge, Mich.

Grand Lodge (Mich.) Spiritualist Camp-meeting will open July 28 and close August 25. Programs and information sent postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. F. A. Baldwin, president; Geo. Matthews, treasurer; E. E. Carpenter, chairman. This camp opens June 30 and closes July 23. Programs and information sent postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Look Out for Him.

Chicago Spiritualists are cautioned to be on the look out for a person who has been operating on the South Side for several days. He is described as dressed in dark brown (and also dark gray clothes) sharp features, smooth faced, without much hair, under thirty years of age, a winning talker with a pathetic story of a dying wife, who cannot be found at the residence numbers he gives. He secured aid at a downtown office, saying he had been sent there by Mrs. DeWolf and the next day called on his benefactor's wife at home, using Mrs. Dobson's name, and was again given financial aid. He has also represented himself a member of the Ohio State Spiritualists Association. If he crosses your path see that he is turned over to the police. In some instances we have given the name of H. H. Hall. GEO. B. VARNER, Pres. Ill. S. S. A.

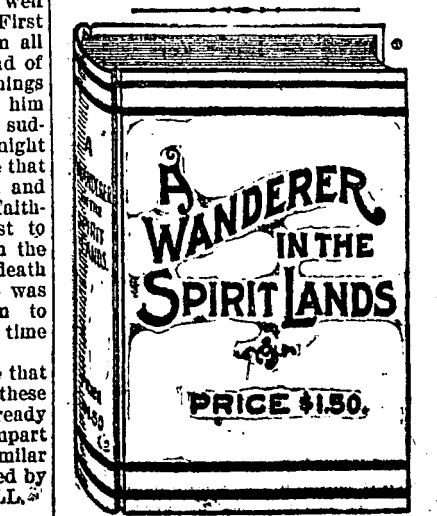
An Echo from Springfield, Mo.

To the Editor:—By referring to your books you will find that I am a new subscriber to your Progressive Thinker, having received but one number. That one has so impressed me with its usefulness, likewise your Divine Plan, that I am going to have my subscription advanced another year in order to obtain the books you offer with each subscription. Y. N. BRAY.

Appeal for Help.

The Jacksonville Spiritualist Aid Association implores the Spiritualists of the United States and elsewhere for help. We ask you to help us now while we are in need. The city of Jacksonville, Fla., on May 3, was three-fourths destroyed by fire, and hundreds of Spiritualists are to-day without shelter and without something to eat. Contributions for this purpose should be addressed to August Buesing, 153 Riverside avenue, Jacksonville, Fla., or to the editor of the Advocate of Common Sense, Jacksonville, Fla. Newspapers are kindly requested to give this wide circulation. AUGUST BUESING.

We hope that those who feel able to do so, will respond at once.



Read our announcement of this remarkable book on our second page.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive review of the subject; philosophy, history, analytical and critical facts and data needed by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper 50 cents. For sale at this office.

"The Truth Seeker Collection of Poems and Ceremonies for the Use of Librarians." For sale at this office. Price 25 cents.

Subliminal Sally. = By Charles Dawbarn.

That a physical accident produces a mental effect upon the sufferer is a matter of every day observation. Some are, however, so constitutionally sensitive that the effect becomes disastrous. But it is only to-day that medical scientists are recognizing that a human personality can be cracked and splintered into fragments by such an accident or exciting cause. The cruel accident to Mollie Fancher, occurring some thirty years ago, with its resulting six such fragments, has remained uninterpreted by the profession as cause and effect until to-day. It is Doctor Morton Prince, a physician for nervous diseases at the Boston City Hospital, Mass., who has at last opened the eyes of his professional brethren. His most interesting report of his experience with Miss Beauchamp was read at the International Congress of Psychology in Paris, August 1900, and entitled "The Problem of Multiple Personality." That report, as now published by the S. P. R., is not merely interesting and practical, but contains lessons in human nature far more profound than those suggested to the learned doctor himself. As one of its lessons involves, or seems to me to evolve a clearer explanation of what has been called "subconsciousness" or "the subliminal self," I propose to use the entire report as a new text for a new sermon, that will, I believe, throw light upon what has been a very dark subject.

As such it will, I think, commend itself to readers who studied carefully my recent articles comprising the Ego series.

Miss Beauchamp is described by the Doctor as "possessing extreme idealism, with a morbid New England conscientiousness, and a great deal of pride and reserve." * * She is absolutely honest in thought and speech. She has never been known to indulge in deception. Nevertheless every safeguard has been employed to guarantee the bona fide character of the phenomena. * * She is a very serious minded person, fond of books and study, and of a very religious turn of mind. * * She has a great sense of responsibility in life, and is sad and depressed in her general aspect. Her education is good. She is acquainted with several languages, and writes short-hand. She is also musical and plays the violin. * * She has a great sense of dignity, and dislikes anything that smacks of a lack of decorum, or familiarity."

Such details give us an excellent idea of Miss Beauchamp, in all save her education, as her friends and relatives knew her prior to a serious mental shock, the details of which is not essential to our present study. The immediate effect of this shock was to cause such nervous suffering that she became a neurasthenic of the worst type. So to the above details of her character we must now add everything morbid and distressing which accompanies such nervous agony. When thus introduced to the physician he found, as he says, treatment was almost no use, so he at last concluded to try hypnotic suggestion.

At this point we note that his patient becomes for him just B 1, which, of course, includes all that we have so far recorded of her mentality.

B 1 proved to be a good hypnotic subject, and easily entered the somnambulic state, exhibiting a personality registered as B 2, who proved to be the customary fragment of a hypnotized subject.

B 2 was continually rubbing her eyes, which the doctor at first thought was merely nervousness, but he presently discovered it was a new intelligence forcing her way outward by opening her eyes out into daily life. She repeatedly declared "she wished to see, and had a right to see." At last her rubbing proved successful, and as soon as she got her eyes open she manifested a spontaneous and independent existence, and was forthwith registered as B 3. There will be yet another character to be presently noted, but first Miss B 3 demands very careful study by the student.

B 3 had somehow acquired a fair English education, but was ignorant of the accomplishments of B 1. She knew no other language, no short-hand, and cared nothing for music. She proved to be the very opposite of B 1 in every respect. One day, when manifesting, she opened a book and noticed the name Sally Beauchamp, and taking the name for fun, she has been known by it ever since. On this account the name Beauchamp has been adopted for each and all the personalities.

"Sally is full of fun, does not worry about anything; all life is one great joke to her. She hates books and study but loves amusement, does not like serious things, and hates church. * * She reads and writes English well. * * She cannot read French, or any of the foreign languages B 1 knows. She cannot write short-hand, and lacks most of the accomplishments possessed by B 1. * * She insists that she never sleeps. * * She is perfectly well. She is never fatigued, and never suffers pain. * * When B 1 is fatigued or upset from any cause Sally comes, and sometimes stays for days. * * B 1 knows nothing of Sally, but Sally is conscious of all B 1's thoughts, who, consequently can hide nothing from Sally. * * Curiously enough, Sally hates B 1, and torments her to a degree almost incredible. For instance, B 1 has a perfect horror of snakes and spiders. One day Sally went into the country, and made a collection, which she put into a box, and addressed to Miss B. Of course the "collection" got into the room and nearly threw B 1 into fits. * * Sometimes, when B 1 was very tired and unfit to walk, Sally would take a car, and go out six or seven miles in the country. She would then wake up B 1, who had no money in her pocket, and no means of getting home save by walking. This would leave B 1 sick for a week."

Sally has the power of producing loss of memory, and is delighted when she can make B 1 lie, and thus suffer intense mortification. B 1, as we have said, is intensely dignified, and Sally likes to make her sit on a chair with her feet on the mantelpiece. These are a few specimens of the ingenuity with which Sally torments her victim, who is not even allowed to post a letter till Sally has read and approved it.

Dr. Prince has endeavored to make a very careful study of Sally. He finds that when Sally is present B 1 is absolutely unconscious, or "dead" as Sally puts it. So there are great gaps in her memory. But Sally has no such gaps. She is just as much alive one time as another, and her mental life is absolutely distinct from that of B 1. And, as a very interesting fact, Sally can use Miss B's hand automatically, and has written her own autobiography, beginning with her life in the cradle with Miss B. She describes herself as always disliking the things liked by Miss B, and vice versa. So the doctor has come to the conclusion that Sally is the "subconsciousness" or subliminal self of Miss B, which has become a highly organized entity and independent personality by rubbing her eyes open, and looking out upon earth life. This conclusion of the doctor we shall presently examine and analyze by aid of the facts so carefully gathered and recorded in his admirable report.

We now return to the history of Miss B in order to understand what follows in this remarkable experience. The original Miss Beauchamp sustained a shock, as we have said, which changed her character, so that she became nervously excitable, and developed "aboulia" or the loss of memory of her own past which accompanies organic change. She thus becomes the B 1 of this history, and it is B 1 who had had the college education, and became the patient of Dr. Prince. Whilst under his treatment she received a second shock, from the same cause as the first, and it resulted in the production of yet another personality. The doctor, who was hastily sent for, was endeavoring to quiet her, and calm her excitement, when an intelligence, now registered as B 4, made her entrance into this family history.

B 4 is described as "quiet, perfectly natural, affable and very sociable. * * She was apparently in a perfectly healthy state of body and mind." But she did not know

Dr. Prince. This was startling until the doctor discovered that her memory of the experiences of B 1 ceased with the shock which had happened six years before. She had been dormant since the memorable night when B 1 had taken the place of the original Miss Beauchamp. The second shock had evidently awakened her. She does not know, and never has known anything of B 1 or of Sally. And it took her a long time to realize her position as to the lost years, and to accommodate herself to the changed conditions. So there were now three distinct personalities constantly changing with one another. Both B 1 and B 4 are apparently dormant when not present, for they have no memory of what occurs during the appearance of another entity. Whereas Sally is never, for an instant unconscious.

We now find Sally occupying a very different position towards B 4. She cannot master her, and has a sort of scornful fear of her, for she always speaks of her as "that idiot." This is on account of B 4's ignorance of the past with which Sally is perfectly familiar. Yet when she is manifesting there is a tendency—using Sally's own words—to drive Sally back to where she came from. B 4, unlike the others, is irritable and quick tempered. Sally has transferred her hatred from B 1 to B 4, but can play no mischievous pranks as B 4 is more than a match for her. In fact Sally shows an unmitigated jealousy of B 4.

At first the doctor thought B 4 was the original Miss Beauchamp, but he soon discovered she was in many respects quite different both morally and intellectually. She has what Sally calls "a nasty temper," is "devoid of idealism, is unimpressible, pictures and books do not affect her. She hates church and religion, and not only has no love of music, but has lost the power of reading it, or playing the violin." So the doctor was obliged to drop his theory.

Dr. Prince devotes much space to a careful study of the various individualities, marking their mental differences as well as acquisitions, and at last evolves the theory that Miss B became disappointed by the shock occurring in 1893. She was then apparently split into two fragments, one of which, B 1, came to the surface at that time, while B 4 remained dormant. Six years later another shock awakes B 4. By repeated hypnotic experiments he believes that he has demonstrated that B 1 and B 4, when added together, comprise the whole of the original Miss Beauchamp.

For the details by which the doctor proves this conclusion I must refer the reader to the article published in the February number of the Proceedings of the S. P. R. But this assumption, which the doctor claims as reasonably proved, leaves Sally unaccounted for. Finding Sally entirely distinct from either Miss B, B 1 or B 4, he claims she is the subliminal consciousness of Miss Beauchamp, which became developed, and then acquired an independent existence as already described, whilst B 1 and B 4 represent only disintegrated elements in the original and primal consciousness of Miss Beauchamp.

Such is the doctor's report, very much abbreviated, and such are his conclusions, which we will now analyze, and see if we can learn lessons therefrom of import to every student of human nature, and especially to the believer in human immortality and spirit return.

We first notice as a proved fact that the being we call Homo can be disintegrated, or fractured into several parts, by a severe shock; and that each part becomes an entity possessing certain mental qualities that formerly belonged to the original Homo, and are now lost to him. We further perceive that these entities are physical only, for each and all are obliged to use the same mortal organism for their manifestation in earth life. Of course Homo is himself really physical and not physical, but he seems to use the entire physical brain, whereas the fractured entities are limited to expressions that exhibit but portions of Homo's complete manhood. So much the student will accept as demonstrated by the records of Mollie Fancher, Miss Beauchamp, and other similar cases which have been the result of some serious mental shock, with or without physical accident.

That Homo is thus capable of disintegration has been long asserted by the present writer, but it is now, through Dr. Prince, for the first time offered as a new and startling idea, capable of scientific verification. "Shock" is thus recognized as a contingency which must be taken into account by every student of manhood. It is naturally most marked in its effects upon those specially sensitive, and is possibly and probably limited in its production of several living entities out of one Homo. But as a positive effect upon all of us "Shock" must now be counted as a factor in daily life.

"Shock" may be defined as any mental effect suddenly produced upon Homo. It will thus vary in its intensity. The shock may be hardly perceptible, or be so intense as to change the entire life manifestation. Hypnotic suggestion is such a shock, and usually induces another side to the character of Homo previously unknown to his friends. Sudden anger often reveals the law-breaking powers of one previously a worthy citizen. Something has "slivered" from the manhood, and is for the hour in control, while the remaining mentality of Homo has become dormant. Although its duration as an entity may possibly change the entire life, we are not now discussing its duration, but only the fact that such a "fracture" may, and often does take place. We must also note that the good breaks away just as easily, and perhaps as often as the bad. The drunkard may thus be "shocked" into a fracture which leaves a sober manhood. And the gross sensualist may, under mental excitement, be "shocked" into reform. What it is that actually takes place will become plain if the student is ready to see the facts in a wider field than offered by such investigations and experiments as those of Dr. Prince.

If we enter the field which Modern Spiritualism has claimed for its own, and apply the "shock theory" to spirit return, we at once discover its great importance. For instance, death must itself be one of the greatest shocks to which Homo can be subjected. If the effect of a severe shock be to fracture personality then we may be assured that no spirit can pass that ordeal unchanged, although the effect may be far greater upon one than upon another. In the extreme we perceive that B will surely become spirit B 1, or B 4, or perhaps and possibly both. Personality is a very different matter from form identity, although that alone has often been counted by the unthinker as sufficient proof of spirit return and identity. If my friend were dignified and truthful, highly educated and possessing many accomplishments, thoroughly conscious and kind-hearted, it is no real proof of identity if an intelligence appear possessing the appearance of the old form but lacking mentality and the accomplishments by which I knew him. Yet, as we have seen in the case of the Misses Beauchamp, that has been the effect produced by shock. B disappeared. B 1 and B 4 added together seem to represent the total of B Homo, but only one at a time can use the old form, and when not in actual appearance either becomes dormant.

If the tendency of shock be to disintegrate Homo, and death be itself a shock, then, as a matter of cause and effect, very many spirits will experience a marked change in personality by that shock. Some other side to their character, which was probably latent in earth life, may now have become uppermost. In such a case the other side of our friend, with its memories and experiences, will be asleep, and we shall be asked to identify a returning spirit almost all of whose memories have become dormant. Such a spirit would naturally, and usually does come back ignorant of much that had taken place in its earth form, and, like B 4, be doing everything in its power to hide its ignorance and shrewdly find out the missing details.

It was by watching such attempts to fish for facts that

Sally was led to call B 4 "idiot." And most returning spirits, whose characters were marked in earth life are apparently "fishing telepathically" to discover facts of which they bring with them no recollection.

Suppose we take the case of Spirit Moses (M. A. Oxon) returning through Mrs. Piper. The death shock has evidently fractured and segregated most of the mentality we know. His learning, and his memory of details has almost all vanished. Probably, as in the case of B 4, it is only dormant, and quite capable of being awakened. Unfortunately it would be difficult to verify this by hypnotism as his control of Mrs. Piper is too imperfect. He has not the advantage of B 1 or B 4, who are each using an organism to which they have been accustomed in the past. But the fact of the "shock" being granted, the rest becomes natural and clear, even though the result be to place our ghostly visitor in something of a spirit fog.

Herein is the key to many a mystery in spirit return that has long perplexed the present writer and student. Dear friends and relatives, some even who had promised to return, are never heard from. We can understand now that in all probability the old personality had fractured under the acknowledged shock of death. The Homo we knew has, at least for the time, become dormant, and the Homo we did not know, and who did not know us, is wide awake. It is quite possible our old friend or loved one may be now nobler and grander than we have dreamed, but the identification of such a personality has become impossible to us. And in the absence of the old memories such a Homo has little to call him back. If he return, under stress perhaps of our heartfelt appeal, he must gather all we know before he can identify himself. And it is always possible that the new shock to him of this very spirit return may itself, more or less perfectly, awaken once more the dormant side to his character. Friends may thus come back to a sensitive, and be recognized, whose present wakeful self in spirit life is exhibiting a very different selfhood.

Such may be, and must be the effect of "shock" upon Homo, whether he be spirit or mortal. The more severe the shock the greater the resulting fracture of Homo's mentality. The student now perceives that Homo has never before been truthfully analyzed, and is really a very different being from the mortal described in our present text books.

It is claimed that love is divine, and that, for instance, a mother's love is itself a spark of a universally divine truth. But the student notices that the loving mother in earth life can suffer injuries, and sustain shocks, just as easily as the most unloving and cruel parent. She is subject to shock here, and therefore subject to the shock of death, like every-body else. In other words, our whole training has been directed towards the importance of Homo, when in reality Homo is but a very secondary affair after all. The only true entity is Ego—a very different entity to Homo, and some of whose experiences have been recently discussed by the writer in these columns. Ego is not subject to shock, but comes and goes at his own will. All the experiences of life, including that of love, are really for his benefit, and not at all for that of Homo. The man who cultivates the acquaintance of his own Ego will have little difficulty in recognizing Ego in spirit return, however much confusion may be manifested by the poor Homo who has so recently experienced the shock of death.

So far we have been looking at but one side of this interesting problem. The student reader will have noticed that SALLY was totally unaffected by these shocks sustained by Miss Beauchamp, save as they gave her opportunity to make her appearance. So Sally must now be our study, and that will involve a broad view of the manifestation of life through any and every material form. With such a study we will now commence our next chapter.

CHAPTER TWO.

If our earth life be subject to shocks, and if, further, Death itself be a tremendous shock to Homo, it becomes certain that the change from foetal life called "birth" must be also included in the shocks to which Homo is exposed. But unlike the effect of death, which shocks Homo out of his physical body, we perceive that the shock of birth is offering Homo a material body to which his intelligence, no matter how much shocked, must immediately proceed to adapt itself. But the experience of Sally, and we may say of every subconscious self, points to the general truth that only a part of Homo gets into the physical body that is entering earth life. Such must be the effect of the birth shock, the rest of him remaining outside. It is evidently this outside part which is the Subconsciousness or Subliminal Self of the Psychic Researchers of to-day. The effect of a sufficient shock, after birth, is to leave a certain portion of the intelligence dormant or asleep, except when in actual contact with the brain. But as the Subconscious Self does not sleep, and is very wide awake all the time, we find ourselves in presence of a very different problem. B 1 and B 4 become unconscious. Sally never does. We are told that this spiritless lass has written an intensely interesting autobiography, to be published at the future convenience of Dr. Prince. But even that story begins only with her memory of cradle experiences, and her constant differences with the outer self, known to us as Miss Beauchamp. So we must delve much deeper into the secrets of Nature if we hope to discover how this little sprite came to her life of subliminal reality.

It is necessary at this point for the student to avail himself of the known laws of polarity. He is always aware that a magnet is polarized, that is to say it has points or poles which are exactly opposites in their qualities. One attracts and the other repels. He knows that every fragment of that magnet, no matter how minute, has what we may call its mental force whereby it attracts and repels, and thus chooses its associates. But the scientist goes much further than this. Having discovered that even rays of light are polarized he declares it his belief that every atom in the universe is similarly constituted, the difference between one fragment and another being only one of degree.

We now take this profound, and apparently universal truth, and apply it to the little human molecule, combining substance, energy and intelligence, but existing as a minute, and probably at first invisible speck within the mother organism. The fact that even the tiniest molecule can be segregated or fractured by a sufficient shock is taken as sufficiently demonstrated. But although the fragment will partake of the qualities of the original complete form, it will have them unequally, for no two forms are ever exactly alike. If fractured from what we call the positive end it will have very different qualities from those it would possess if chipped from that portion of the molecule nearer to its negative pole. Yet, as we perceive, it immediately manifests both qualities, sufficient for its need, and is itself polarized.

We here face a most interesting fact. Whatever the nature of the shock, communicated at that early stage through the mother form, the one original entity has become two. Whether more than two is not the present object of our search. But we see that what we call the good qualities may be in one fragment, and the bad in the other. Further we have no means of determining so far, which is most likely to become subliminal, and which shall burst into earth life to play the part of Homo. And most assuredly if there be no sufficient shock no Subliminal Self will make its appearance. So it is quite probable that if this be the origin of subconsciousness, as claimed by the present writer, that not everybody is thus blessed or cursed with an invisible other self.

Once again, as we have said, the newly fractured entity might be from either end of the primal form, and thus the

qualities we call good or bad might either of them predominate. Herein is the explanation of the otherwise remarkable fact that the subconscious self sometimes exhibits a character superior and more noble every way than that of the mortal, and again manifests qualities which we deem as the lower side of human nature. But Sally teaches us that such entities are very unlike those born by shock to the mortal manhood in earth life. They never sleep although they are intimately associated with the mortal, and can share his every experience. They can learn as he learns, thus receiving what we call education, but at the same time they can elect to master certain studies, and leave others untouched. This is but cause and effect, as, for instance, music or mathematics, or any other trait of mind, may be confined to but one of the fragments and its resulting personalities. So the tastes as well as the conduct will differ, and as with Miss B and Sally, one will hate what the other loves. Sally knows English, evidently acquired from the cradle up, but she did not care to acquire languages, music and short-hand.

So we find the subconscious self, whether born of natal or antenatal shock, going through life, sharing the outward experiences of the mortal while possessing her own interior experiences in which the mortal has no share. She is capable of coming to the front when invited, or if given opportunity as through hypnotism, or by the usual conditions offered for spirit control. Being thus altogether distinct from the mortal as an entity she has often been supposed to be a returning spirit. And when thus entering earth life she is, as we have learned, very suggestive, echoing the thoughts and wishes of surrounding mortals. Quite apart from this suggestibility are her own mental qualities. They may be, as we have seen, higher or lower than those of the mortal, according to the position of the splinter in the primal entity, out of which thus came this new birth.

Miss B had qualities which the world values. Even if rather narrow in her prejudices she was very conscientious. Sally counts life as a joke all through, and apparently has never had the slightest remorse for the cruelty she has inflicted on the poor mortal. She has no taste for music or literature, hates everything religious, utterly scorns her mortal associates, and feels herself their intellectual superior. Now suppose she had come, as it were, from the other pole of the original entity, it might be Sally exhibiting everything we admire, and the mortal we left to pose as a black sheep in the family history. Thus we perceive that a subconscious or subliminal self is born of shock before the entity has evolved a nervous system and a physical form, and thus retains a partnership in the original capital possessed by the primal speck.

On the other hand, the entities who are born of some severe shock experienced in our mortal life are mere fractions of the mortal whole. Only one at a time can be uppermost, and between such manifestations all but the one become dormant. Such entities possess such education and accomplishments as pertain to the fragments of which they are composed. We thus find B 1 and B 4 sharing between them the knowledge and character of the original Miss Beauchamp, but without any conception of the existence of Sally. They are fractions of what is itself but a portion of the primary whole. Whereas Sally, springing direct from the fountain head, has shared in all its privileges, so far as the capabilities inherited to her portion of the original and complete entity.

Human nature is thus discovered to be complex, and very different from that of the supposed being who is exhibited in Nature's museum as a self-styled lord of creation. Just as man the mortal must learn his own lessons, and gain his knowledge of the past by hunting fossils, it is only the student who will dig far below the surface who finds man of the remote present waiting his careful study. He may just touch the surface of the depths, and proclaim loudly that he has discovered the existence of a subliminal self, or he may penetrate lower and lower—more and more into the interior—until he can actually witness, as it were, the formation of a subconscious self by shocks applied to the speck entity which constitutes the genesis of Homo.

Such investigations and discoveries naturally have a profound significance for every thoughtful Spiritualist. Such a one has long demonstrated the truth of Homo's immortality, and occasional spirit return. He has blindly believed in this universal truth and possibility. No wonder, if in his ignorance of the effects of shock, he has become woefully misled in his central idea of a returning spirit. To him it has always been some emancipated mortal, re-entering earth life for a short visit. That those who have never been registered as mortals could also appear he has sometimes believed, and called them "elementals" or "elementaries." We are not now discussing the existence of such outside entities, but we perceive that the existence and appearance of independent entities, fractured from Homo's form has never been even a supposition of the most experienced ghost seeker. We see yet further, that manhood's "other self" can actually practice automatic writing through the mortal hand when not in visible control. We therefore have the right to infer, nay, it follows as a certainty that the "other self" can perpetrate any other form of phenomena, from raps to materialized form, that has seemed to be in all cases the work of returning spirits.

The reader will here carefully note that this discovery is not attacking the fact of spirit return, or spirit power in various manifestations. The writer is only asserting, and proving, that such powers are shared by certain "shock born" entities of Homo. And such appearances may be further complicated by the spirit return of forms "shocked" into entities during earth life. Such forms, for instance, as B 1 and B 4, or the various personalities of Mollie Fancher, although such intelligences will be far less able to play the control since their intelligence has been dormant so much of the time. These new found facts are not in any way impeaching the return of our loved ones, without whom a future life would seem drear and lonely. But they tell us plainly, in tones that should echo round the world, that all we hear from returning spirits has been limited by mortal experience.

Man the mortal has to discover his own X-Ray of truth every time. It is evident we do not yet know, and have never had revealed the true status of Homo when he has passed the gate of death. We have seen him clairvoyant. So we see the gorgeous color of a rose. But that color has no existence save in our individual sensitiveness to certain vibrations which leave it quite possible for one man to see as green what the reader calls red. We have listened to his communications, which are never above the level of mortal life, even though the tale may be told us through the lips of an innocent child. Never a single hint has reached us of the other selfhood, that certainly exists for many of us, and possibly for all. So we have to make our way onward in the dark. We do not know the relation of one just passed on to his other self, if he has one, when he reaches the spirit shore. The shock that perhaps split off a part of himself before or at the time of birth may possibly be antidoted by the shock of death, and once again blend the Siamese twins into a normal Homo. Or, yet again, they may remain closely associated but clinging to separate individuality as now. I say "we do not know," and apparently there is none to tell us.

We see that if our loved one can or does blend with her own subliminal self into a fuller expression of womanhood, or if the shock of death remoulds and reshapes the identity which we have worshiped, then there can be no genuine return of our spirit loved one. Such a spirit would be something more or something less than we knew and loved in earth life.

We see herein a most probable explanation of cases such as the return of spirit M. A. Oxon through Mrs. Piper, with his memory dislocated, and his old knowledge of Greek smothered, while he is crying piteously for more

light. That intelligence is certainly not the same blending of intelligence, substance and energy we once knew as Rev. Stainton Moses, clergyman and medium. Whether he has lost or gained by the great shock of death we can only guess. But that he has changed is obvious. He can just barely identify himself. That is just what we ought to expect, for he is more or less than when he was playing the Homo in earth life.

Amid these perplexities and problems we are not disputing the myriad return from spirit life that is labeled Modern Spiritualism. But we are analyzing each separate return, and declaring it must stand on its own merits. It may be the veritable form we knew and loved. It may have been fractured by death into a new entity, more or less lovely than before. Even the family black sheep may have blended or unblended into a new manhood past our identification, if such be the law of Homo's existence. Each and almost every conception becomes a possibility under this new light. And we see the reason—at least those do who dare to think out the meaning of such discoveries. Homo has never been really of much account. He has always been a composite form, inhabited and wielded by a myriad Egos. He has been a city, with the history and records of a city, whose inhabitants come and go at their own will, but who unitedly maintain the life of the city form we call man. The Ego within each of us is the real divine entity—imperishable because divine—a spark from the infinite, outworking his destiny by vast experience through what we call form. Homo comes, and Homo goes. Homo plays both mortal and spirit. Homo loves and Homo hates. He sometimes seems nearly angel, and yet often plays the devil. He lives and dies in earth life. He often comes back from the hereafter. There are noble and ignoble over there, too, and in every phase alike he is subject to shocks which break up his individuality and his identity. He cannot be eternal since he is at best but a compound—a blending of units that time and shock can unblend.

It is Ego—the Ego in you and me, reader, which alone is ever threading its way into the unknown. And by harvesting its experiences it is ever developing a grander selfhood. The molecule called Homo will bewail itself over the prospect, and possibly denounce the present writer for telling the truth. But a molecule is always a creation, and therefore can be uncreated. There may be sphere upon sphere filled with ascending molecules, in heavens of love and beauty, with associations resting upon mortal experience. This may not be disputed. But the fact remains that such spirits cannot be exact resemblances of mortal Homo. They will be more or less; and some day the Ego in its fullness will wear the crown, and the divine in man become glorified.

Such is the lesson, or rather a lesson from the history of Sally Beauchamp. Dr. Prince says he has much more to tell us. We shall gladly listen and read. But these truths are not new born. Like the X-Ray, they belong to every man by divine right. We can declare them non-existent and stay in the dark, or we can accept the truth, and thus discover more of the mystery of manhood, with its powers and limitations, than ever before.

I would invite the present reader and student to send twenty-five cents to the Psychological Research Society, 5 Boylston Place, Boston, Mass., and obtain its February number of Proceedings, which contains the whole of Dr. Prince's report of the case of the Misses Beauchamp. He can then determine for himself whether the lessons in this article are founded, as I claim, upon natural laws hitherto unnoticed and unknown, and evidently ignored by spirit teachers who have molded Modern Spiritualism.

San Leandro, Cal.

THE BLIND SEE.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

THE SECRET REVEALED.

There is no need for cutting, drugging, or probing the eyes for any form of disease, for a new system of treating affections of the eye has been discovered.

It is a fact that the eyes are the most delicate and most important organs of the human body. They are the windows of the soul, and their health is essential to the health of the body. For many years, the treatment of eye diseases has been a matter of cutting and drugging, but now a new method has been discovered, which is simple, safe, and effective. This method is called "Actina," and it is the secret of the cure of all eye diseases, no matter how long they have been present. The secret of the cure is revealed in the following: "Actina" is a powerful medicine, which is applied to the eyes, and it acts upon the nerves of the eyes, and restores them to their normal state. It is a wonderful discovery, and it is the secret of the cure of all eye diseases. The secret is revealed in the following: "Actina" is a powerful medicine, which is applied to the eyes, and it acts upon the nerves of the eyes, and restores them to their normal state. 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.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is asked to send a full and complete statement of his or her doings, etc., in the field of spiritualism. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine. It must make special equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Prof. W. M. Lockwood will spend the entire summer at Lily Dale, N. Y., camp-meeting. His lectures are always a drawing card.

Mrs. Ada Foyle opened her second session in Melbourne, Australia, on Feb. 5, 1901.

Rebecca Still writes: "I wish to thank you for the books you have already sent me. I have the seven, they are a mine of wealth and a source of joy to me. I have learned many lessons by perusing them that I had sought, and could not find."

The Chicago Inter Ocean says: "Lindsay Smith, of Clinton, Ill., has aroused some curiosity by hypnotizing himself. For the benefit of some unbelieving friends he placed himself under self-hypnotic influence while attending the Methodist church. Several of the women who saw his protruding eyes and rigid form screamed, and physicians were called to work with the young man. It was some time before he was aroused. He is afraid to repeat the operation for fear of being unable to arouse."

G. W. Kates and wife held very successful and interesting meetings in Hendrum, Minn., May 3 to 6; at Halsted, 7 and 8, where a great interest was created by the lectures and tests.

The Chicago Post says: "The Society for Psychical Research in the nature of things is accustomed to deal with the vague and the illusory. But it may be doubted if it yet has applied itself to a more difficult and probably futile research than its latest. This is an attempt to ascertain 'whether people desire another life like the present one, whether they long to be certain about the future life, whether they would prefer to leave it as a matter of faith.' When all the replies are received, statisticians will tabulate the result. The task should be much like tabulating human life, with all its fluctuating hopes, despairs, desires, disappointments, doubts, beliefs. In India, it is pointed out, the Hindu of certain castes at least, 'craves for extinction or annihilation, the absolute.' But this is the result of ascetic teaching throughout centuries and has crystallized into a race characteristic. In the western world, whose notions of the future are Hebraic and its derivative Christian, an entirely different conception has developed. When the replies giving the queries of the society are not based wholly upon this ideal they will express individual states of mind so various and so fearful that they can hardly be matter for any valuable generalization. Collecting ghost stories should be more exciting and more fruitful."

The Kansas Spiritualists will organize a State Association at Topeka, May 25 to 29. They have engaged Harrison D. Barrett, G. W. Kates and wife, D. W. Hull and others to aid their local speakers and mediums. A strong association is the forecast made by all prophets who have studied the stars.

A subscriber writes from California: "Often have seen it stated in *The Progressive Thinker* by different persons that the Old Testament does not teach the immortality of man, but that continuity of life was brought to light by the Christ, and it seems to me that savages and barbarians always believe in spirits, and in human spirits living after the death of the body, and that it would be very strange if the Jews, who were not very far advanced in civilization, should be an exception to what seems to be a general rule. When I read the Old Testament, I see that spirits that visit men are called men, and the same sometimes angels, and the belief that there is an immortal spirit seems so general that it did not require special teaching any more than it does now among the savage American Indians. If Moses Hull would see fit to enlighten on the subject (being well posted in Bible matters), it would be interesting."

Mr. Henry Brockbank, who served the First Spiritualist Church of Indianapolis, Ind., as lecturer during the month of March, which was the close of the season for Sunday services, is now open for Sunday engagements at very reasonable rates. Address him at 134 West Maryland street, Indianapolis, Ind.

H. P. Oliver is open for engagements to speak at any of the churches in this season. Conversant with the philosophy of life, demonstrating the phenomena of life. References exchanged. For particulars address 1135 Columbia avenue, Philadelphia, Pa.

The New York Herald says: "Occult sciences and manifestations are occupying a greater share of public attention at the present time than ever before. The rise of Christian Science is even more remarkable than the development of Spiritualism—both of American origin."

Carrie F. Weatherford writes: "I have found it necessary to cancel all engagements that I may give my time and attention to other matters of importance. I shall still continue to return to the lecture platform, before many months past. Parties desiring my lessons for development of spiritual gifts and receiving healing from the unseen helpers, can address me at Alaska, Mich."

Take due notice, that all items for this page must be accompanied by full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

From Waterbury Conn., comes a distressing story of the death of a little six-year-old girl who was so alarmed by seeing the demise of her younger sister and observing the mother's uncontrolled grief that she was actually paralyzed to death and expired from paralysis of the heart. The only wonder is that such cases are not more common. Nothing is so dreaded by a child as death, so alarming to a little one as a view of the last struggle of a dying person, so terrifying as scenes about a grave, which are often reproduced in dreams, so depressing as the "trappings of woe" in which even very young children are sometimes dressed by parents or guardians. If elders would only give half the thought they should to the duty they owe to children the latter would be spared what they are made to suffer when the affliction of death comes into a household. Those of tender years are often brought in from the nursery to be at the deathbed or by the coffin and are dressed in sombre mourning, as though to add to the fears already brought to them, the presence of death has brought to them, the last meeting of the Anthropological Club, at Philadelphia, Pa., the members listened to a very interesting paper prepared by Dr. Heckerman, of the Medico-Chirurgical College, on the practical application of hypnotism. After a scholarly introduction on the history and methods of producing hypnotic power, accounts were given of the use of hypnotic power. A case was cited in which, by skillful application, a physician had cured a weak and viciously minded child of his peculiar mania and diverted his mind into desirable channels. In conclusion the Doctor advised that the practice of hypnotism be limited by law to properly graduated physicians, who could be trusted to exercise their power in a proper direction.

Mr. W. J. Colville has been delivering lectures in Glenelg and Adelaide, Australia, with great success.

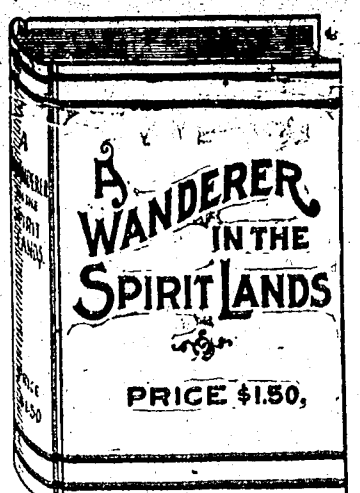
The ghost of Mrs. Victor Schultz, brutally murdered by her husband, and carried off to the spirit world, is said to be haunting the Grant county, Indiana, jail, is haunting the corridors of that institution, and the murderer, who is awaiting trial, is troubled by the same vision.

The To-Day, of Detroit, Mich., says: "Recent experiments, conducted under the most rigid scientific tests by men of such standing as Prof. James, of Harvard, and Prof. Hyslop, of Columbia, go to prove that there are certain very strange phenomena in animal life which are most easily explained on the theory of communication from people who have passed from this life. It cannot by any means be asserted that this theory has been established beyond question, but there is here a most important field for scientific research, which may yet yield the most important results. Success to all those who seek the truth, and nothing but the truth, along these lines, with the pitiless probe of scientific investigation."

Dr. J. M. Peebles writes from Battle Creek, Mich.: "I am just in receipt of the *Progressive Thinker* of May 11. It is a grand issue and full of ennobling thoughts and elevated ideas, all designed to better humanity. I was especially delighted with Brother Tuttle's article in regard to Morgan Wood, and also in regard to A. M. Griffen's article relating to Rev. Minot J. Savage. I have kept track of Brother Savage in his books, pamphlets, sermons, etc., for years, and have not doubted but that he is just as much of a Spiritualist as is Hudson Tuttle or Dr. Alexander Wilder; but I despair, utterly despair, of living long enough to hear him avow himself a Spiritualist. There are hundreds of similar clergymen, hence the special value of Brother A. M. Griffen's article. This reminds me of 'our clash of swords' in 'The Progressive Thinker' upon the now dead subject of A. F. A. M. I am a devotee of the occult, and have been and will be a keen-edged sword, and while doing it he was gentlemanly, scholarly and in every way honorable. Such opponents I hold in the very highest esteem, and what further charmed me was, that while combating with me and my theories, he had the manliness to father his articles under his own signature."

Amy Hopkins, of Loraine, O., writes: "The Hopkings Thought Society of Loraine, Ohio, held a very interesting meeting Sunday evening, May 5, at the home of Mrs. G. A. R. Hall. The subject was 'The Immortality of the Soul,' and was thoroughly advertised for the meeting, but he failed to put in his appearance. A large crowd of investigators as well as Spiritualists had gathered to hear him. However the audience was not disappointed, as we were successful in securing the services of Sister N. Vere Bryan, who delivered a very interesting lecture. There is a good field in Loraine for the good mediums who desire to work for the cause."

Mrs. Mary C. Von Kanzer writes from Syracuse, N. Y.: "The First Spiritualist Convention, May 5, changed its place of meeting from 120 South Salina street to Clinton Hall, corner of West Genesee and Clinton streets. We held two Sunday services, 10:45 a. m. and 7:45 p. m.; also Wednesday, 7:45 p. m., which meeting will be held in the former place. The increasing interest of the people in our teachings and convincing proofs of spirit return has won many strong adherents to our support in this city. We now have a commodious hall, and many willing minds that express themselves with ready assistance to put our cause to the front as it has never been before in this city. We were the recipients of two gifts from Mrs. Myra F. Paine of thirty of her little books, entitled *Lessons in Spiritual Science*, especially for the young, and we shall soon open a children's library service. Her other gift was twenty-five of Mattie Hull's little song books, and other pamphlets to sell or use as we like to add to our church fund. If other authors feel to assist us by like donations they may be assured their kindness will be greatly appreciated. It is the desire of many of the more thoughtful that a co-operative work should be organized throughout the State of New York for the coming year. We hoped much good will grow out of our forthcoming annual convention to be held in Buffalo, N. Y., May 24, 25 and 26, and that all Spiritualists throughout the State will take active interest and send in their mite or larger amounts in money and strengthen the efforts of those called to act officially for the good of our State organization."



Read our announcement of this remarkable book on our second page.

J. M. Relter writes from Rochester, Ind.: "The Spiritualists' Church of Rochester, one of the most thoroughly organized and prosperous in the State, under the N. S. A., desires to make special mention of a service advertised as a communion service, May 5. Our pastor, Harry J. Moore, declared and proved in his lecture that inasmuch as the 'communion of the saints' service affirmed by the Apostles creed and kept in vogue by the churches, simply meant the spirit communion of to-day, and was held to mean such by the early Christians (Spiritualists), he thought his mother was a closer saint to him than either St. Peter or St. Paul. He also stated that it was not necessary according to his idea of looking at it to die to become a saint, and he did not think that a man or woman could be elected to sainthood by any church council, and that he believed it was a person's life here on earth that made him saintly here and hereafter. He also proved that the communion service represented by the breaking of bread and eating the same as the body of Jesus and the drinking of wine as the blood of the Master, was taken from the goddess of corn and flowers and harvest, and that the drinking of wine was taken from Bacchus the god of wine. He ended his eloquent discourse by declaring that about the best way (outside of return) to commune with the saints was for every one after the evening service was dismissed to shake hands with each other and wish for the best to each other, and then to go to bed and uphold the whole human family. The sermon created quite a commotion among the church-going people, as did the discourse on Spirit Anointing."

A paper of Detroit, Mich., says: "About 500 persons marked the closing meeting last night of the Spiritualists' convention, held during the past three days in Clawson's hall, on Miami avenue. President Barrett announced that from a financial standpoint the convention had been a failure, the sum of \$100 being needed to balance the exchequer. A collection was taken up, but the shelds were not forthcoming. President Barrett remarked sorrowfully that the two Michigan conventions would have to pass into history as the only ones not paying expenses. Dr. Figures and Mrs. Jackson, the mediums, gave many messages to people in the audience during the evening. The latter loved ones. Many of the messages were gratefully received. One spirit in particular wished to warn a young woman of a certain friend named William. 'Watch him,' the spirit said, 'for he will come to you asking you to sign some papers in an attempt to defraud you.'"

At Athens, Ga., stands the old John Cobb house, a stately colonial mansion, whose pillared colonnades once overlooked spacious and beautiful terraced grounds. The death of Mr. Cobb having died and the Colonel being away in the army of Northern Virginia. The furniture, save in one room, was packed and stored in the garret, leaving the old home a picture of desolation. The daughter of the house, the young wife of Colonel Jefferson Lamar, the youngest brother of United States Justice L. Q. C. Lamar, had occasion to open the house to the public, and she was the household effects. She was accompanied by the wife of her uncle, the late Chief Justice Jackson, of Georgia. Retiring somewhat early to the one furnished room situated on the second floor, Mrs. Lamar left an order for the coachman at a certain hour to come and sleep just outside her chamber door, and to keep lights burning everywhere. Mrs. Jackson was in the act of descending the stairs when she saw standing in the door her old negro mammy, long since dead, in the favorite position she always took when waiting "for de baby." A thin veil seemed to hang before her. Mrs. Jackson exclaimed: "Oh, Sissy, there's Channy!" As Mrs. Lamar turned, the doors of the house slammed and every light went out, though there was not a breath of air stirring. The shock proved so great to Mrs. Jackson that she was ill for months after.

Thos. J. Haynes, secretary, writes from Grand Rapids, Mich.: "Our camp opens June 30 and will continue four weeks. Dr. A. B. Spilney will set the ball rolling. The Fourth of July will be set apart for the Grand Rapids Spiritualist Society. Then Mrs. Claman will be with us for five services. Then Mrs. Carpenter for five services. Mrs. Lol F. Prior is also engaged for five services, and Lyman C. Howe will close the series with four services. Our phenomenal workers are some of them new. We propose to have independent slate-writing, painting and trumpet work. Frank N. Foster, the spirit photographer, will be with us again. Mrs. Schumm, Mrs. Ferris, John A. Johnston (of Chicago), J. B. Johnson (of Toledo), have also promised to be with us. We expect grand results. Our program will be mailed next week. Our officers for this season are: President, Frank A. Baldwin; treasurer, Geo. M. Matthews; secretary, Thos. J. Haynes; chairman, Elmer B. Carpenter, of Detroit."

Superstitions concerning the magic properties alleged to be possessed by rare gems have not disappeared, even in the light of the twentieth century. In certain lands and among certain people there is almost as much faith in the efficacy of a stone as there was in the dark ages when every gem conferred good or evil under circumstances to which it was specially applicable. There was a time when every ailment could, it was claimed, and its antidote in some gem, for the reason, it was believed, that precious stones had been endowed with talismanic curative and supernatural powers.

W. G. Jones writes from California: "I have all your premium books now except the last, and I am well pleased with them all, more so than others, but there are a good many good ones. But *The Progressive Thinker* is the best of all. It has something well worth reading and studying every week; something that helps to place and classify such facts as I have been able to gather up here and there during life. In it we see something from so many that we have a chance to look at things spiritual on all sides, suggesting many thoughts and reflections."

G. W. Kates and wife.—At Brainerd, Minn., the introduction of Mr. and Mrs. Kates to the audience was made by Mr. A. Onondaga, and the speaker paid the following tribute to these workers:

Mr. and Mrs. G. W. Kates, God bless you both as mates! I wish you good and great success; but you never will be depressed. The cause for which you firmly stand, is one blessed by God and his angel band. The cause for which you stand so bold, is one most worthy to uphold. The cause for which you give your life is one that should be free from strife. Your cause is not of greed and gold. But one of love and peace and good. The cause for which you nobly strive, discloses to us another life; And reveals to us its heavenly beauty—Pointing to God and our higher duty. Be strong and firm until the end, So you will with God and angels blend.

Geo. V. Perkins writes from Villa Ridge, Ill.: "I want to make a feeble attempt to thank you and the many good friends who have come to my rescue in the dark hours that I have been misled through, and trust my wife's health will improve for herself and son, and thus be a living monument to the kindness of appreciative friends."

A Detroit paper says: "Our total membership amounts to about 250,000," said President Barrett. "We believe in the supreme infinite intelligence, eternal progression, spirit communication, the golden rule, and a pure moral life. We are trying to conduct an aggressive campaign against the false teachings of Spiritualism. I have been misled at times, but I have been exposing the tricks of fakirs for years. I am a member of the society of psychical research, and wish to conduct my investigations into these phenomena in a scientific manner."

Marshall Olson writes from Minneapolis, Minn.: "I have borrowed *The Progressive Thinker* from a friend for some time, and find it the best paper I ever read, and now expect to be a permanent subscriber. I have been misled at times, but I have been exposing the tricks of fakirs for years. I am a member of the society of psychical research, and wish to conduct my investigations into these phenomena in a scientific manner."

According to the Philadelphia Times, up at Wilkesbarre, Pa., a black doctor, locally denominated a Hex, was called in to treat the sick cow of a local farmer, and immediately suggested that the animal would recover provided a nude woman walked about it nine times and stepped over it four times. These difficult conditions were complied with by the farmer's wife at her husband's earnest solicitation, the latter being perfectly satisfied with the result. The doctor's contracting pneumonia that on the idea of losing a cow. Despite all this, the cow, very unreasonably continued to grow worse, and actually died. There isn't much moral to the story, but what there is would indicate that cows cost money in Wilkesbarre while wives are to be had for the asking.

The Christian Spiritual Society, 404 Ogden avenue, is undertaking the raising of funds to purchase a tract of land on the corner of Madison street and Des Plaines river. Any one wishing to aid, will please send their contributions to Miss S. Thomas, 389 Madison street. Miss Thomas is a conscientious worker in the cause of truth, and has quite a large following.

L. Murphy writes: "Sunday evening, the Rev. T. B. Gregory lectured for us at Kenwood Hall, 4308 Cottage Grove avenue, speaking on the subject of 'Luther,' and in a paper that was very pleasing and instructive to the large audience. Mr. Gregory has consented to lecture for us frequently in the future. Mrs. Graham and daughter furnish vocal and instrumental music at the evening meetings. Messages are also given by H. F. Coates and others. Our meetings will be continued through the summer as usual without any discontinuation."

At a conference of Spiritualists in Detroit, Mich., Dr. C. W. Burrows of that city, was one of the speakers. He said that all is, is good, and that if it is fated for Spiritualism to rot it'll be ready at the beginning of the decomposition. "I haven't time to bother my head about all the fakes and humbugs in this business," said the doctor, "for any morning we are likely to awake and learn that the whole thing is a humbug, and we are likely to be disappointed. But I will be the end of all fakirs and mediums. I believe science will one day accomplish this. I believe it will be the tendency, and until that day I suppose we must have our mediums questioned and our own motives impugned."

Mrs. L. D. Shory writes from Belfast, Me.: "The Encyclopedia of Death, and Life in the Spirit world has been a beautiful present. The *Progressive Thinker* is a welcome visitor in my home."

Little Robert Burns is what they call a child wonder. He is only six years old, but he can sing correctly the most difficult music which is written for the voice. When he was 19 months old he sang Gault's "Holy City" without losing a tone or a note. This wonderful little boy is the son of Mr. and Mrs. J. B. Burns, of Detroit, Mich. He will let him sing in public, because they want him to be a boy just like other boys and to have time for play while he is a boy. He has never been very strong and he is nervous, but they are giving him every chance to grow strong and well so he can sing all the better when he becomes a man.

The following pretentious circular was circulated in Buffalo, prior to the entertainment: "The following are some of the tests which usually take place in the presence of these mediums: Spirit hands and faces are plainly seen and recognized by their friends. A guitar is played and passed around the room by invisible power. Flowers are brought and passed to the audience by hands plainly seen. Bells are rung, harps are played, and other objects of a startling nature take place in the presence of these wonderful mediums. The tests which usually take place in the presence of these mediums: Spirit hands and faces are plainly seen and recognized by their friends. A guitar is played and passed around the room by invisible power. Flowers are brought and passed to the audience by hands plainly seen. Bells are rung, harps are played, and other objects of a startling nature take place in the presence of these wonderful mediums. 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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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A Terrific Indictment.

If Dr. Barnes of Cambridge, Mr. Thos. J. Gargan of Boston, and other professedly intelligent Roman Catholics, says the Boston Citizen, desire evidence to support their contention that priests and nuns are the only proper educators for youth, they certainly will not find it in that most important document which has just been issued by the United States government, Senate Document No. 190, entitled "A Message," etc., and signed "William McKinley, President." Romanists rave about the books of Father Chiniquy, Dr. Fulton, Dr. White, and other Protestant writers; but certainly none of these have circulated more damning evidence of the corruption of the papal priesthood, than has the United States Senate in this book which is now before us. Here we have 250 pages, and on nearly every page—there is hardly an exception—will be found testimony given before the Philippine Commissioners, of the vilest immoralities of priests and friars—evidence from journalists, army officers, prominent Filipinos—largely Roman Catholic—and even from Roman Catholic bishops. Much of it is so revolting that it cannot be printed in the Citizen.

While Anthony Comstock and the "International Catholic Truth (?) Society" are busy themselves about getting out warrants for Mrs. Shepherd because she has printed extracts from "holy (?) papal theological works, why not issue a warrant for President McKinley, for endorsing a book of this sort?

It will be remembered that the Philippine Commission was ordered to investigate the friars. They did so, and sent evidence to Washington. Immediately a strong effort was made to keep it secret; but a motion was made in the United States Senate that it be printed, and the motion was carried by a narrow margin—all Romanists voting against it.

We are now assured from Washington that nearly all copies of this important work have already disappeared, although it has just been issued. It is important to Rome that it be put out of the way as soon as possible, and she will take care that it is. The only way for Citizen readers to get copies of it, is to write immediately to their Senators or Congressmen asking for one or more copies. It is a public document and is not on sale, but is given away.

After reading this, you will never doubt anything in "Marin Monk." "Why Priests Should Wed," "Why Priests Don't Wed," or any other anti-Romanist work.

We print herewith a few paragraphs taken at random from the book, giving testimony brought out by the Commission from certain witnesses:

Senor Calderon: "I was born in the Philippines. The friars are indecent and use indecent expressions. It is so common to see children of friars that people pay no attention to it. The women who have been mistresses of friars are proud of it. My mother is the daughter of a Franciscan friar. Isidro Mendoza is the son of Bishop Payo." (He then gave the names of a number of people who are children of Recolecto friars.) The friars were generally licentious, they and the native priests "run together"—they are about "equal."

Jose Rodriguez Infante: "The friars were all licentious. There are six children of one friar living on my estate. We know that the Jesuits are worse than the others, but we have no palpable evidence. The native priests are just as bad."

Senor Constantino: "The friars had no morality whatever. Every friar had his concubine. When a priest wanted a woman he would bring charges against the husband and have him deported—sometimes shot."

Maximo Viola: "I am a physician. Every friar that I have known was immoral. All the priests and friars are on the same level."

Dr. de Tavera: "The native priests have the same vices as the friars. The immorality of the friars was so common that no notice was taken of it. I have heard many people say they would assassinate any friars who returned."

Pedro Surano Laktaw (in answer to questions of the Commissioners): "I am a teacher; am pure Tagalog; was educated here and in Spain; the details of the immoralities of the friars are so indecent and base that I could not repeat them; by so doing I would be smirching myself. The morality of the Filipino people becomes looser and looser as it nears the convent. I knew one good friar, but he was removed. The present Filipino priest has all the bad qualities of the friar."

Ambrosia Flores (retired officer in the Spanish army and general in the Filipino army): "I know many children of friars. I can furnish a long list of them. One reason for the hostility to the friars was the ever-present fear of every man that if the friar's eyes should light upon his wife or daughter and he did not give them up, he was lost. They carried out their purposes in respect to women in a way most grievous and oppressive." The present priests are naturally contaminated by the friars.

H. Phelps Whitmarsh (writer for the Century, Atlantic Monthly, Outlook, and other periodicals): "The people have told me, among other reasons for their hostility to the friars, that they abused their women. I have heard nothing that was good about the morality of the priests, with few exceptions."

Confereño Jovan (Alcade of Bacolor): He stated that he had known of a large number of friars living in concubinage with women, and a number of children the fruit of such illicit relations.

Brig.-Gen. R. P. Hughes, U. S. V.: "Have been here twenty-seven months. Have made it my business to investigate the attitude of the people toward the friars. It is a general complaint that these friars corrupted the daughters of families. There is no morality in the priests—not a particle."

Col. Wm. H. Beck, 49th Infantry: "I have no prejudice. My wife is a Romanist. The feeling against the friars is very bitter."

Florentino Torres (Attorney-General of the Islands under the United States): "I was born in Manila, and have always lived here. The relations of the friars have been most injurious to the people. As priests and curates the majority of them were living examples of immorality and disorder. Gaming, concubinage, and orgies, or loose diversions in company with people of the other sex, were well-known to parish priests. The morality of the native priests is on a par with that of the friars."

Jose Ros: "I was born here fifty-four years ago. Books could be written upon the immorality of the friars."

Franco Gonzales (a large landed proprietor): "The scandalous immorality of the friars is everywhere current.

The native priests imbibed their immorality from the friars." (Ninety-seven head men here signed a paper, and swore to it, declaring that the immorality of the friars was notorious.)

Jose Templo (landed proprietor): "The hostility is against the Augustinians, Dominicans, and Franciscans. The native priests were bad, but they never sunk so low as the friars."

P. R. Mercado: "It is better to preserve silence as to the cruelties and abuses committed by the friars, as they would fill volumes."

Don Jose C. Mijares: "The morals of the friars were detestable." (He related cases which we cannot print.)

Francisco Alvarez: "The immorality of the friar was scandalous and incredible. When dominated by the temptations of an unholy love, neither the sacredness of the bridal chamber nor the modesty of a virgin or widow detained him." (Horrible instances were related.)

Raymundo Melliza Angulo (native of the Philippines but a naturalized citizen of the United States): "The native priests adopted the morality (?) of the friars."

"Father" McKinnon and "Father" Fitzgerald (chaplains in the United States army): "The friars are exceedingly unpopular."

H. J. Torres: "Nine-tenths of the friar parish priests leave progeny; but Archbishop Chapelle has gone over to them body and soul."

Jorge Garcia del Fierro: Answer to the Commission: "Here is a prayer I wrote long ago."

"My God and Master! Have compassion upon us, the Philippines; protect us from the Dominicans, Augustinians, Recolectos, and Franciscans. By investigations of these friars thousands of Filipinos have been torn from their homes, some to eat the hard and black bread, or the pinna of deportation, and others to shed blood in streams at executions. They were conducted to the calabozos, and there they were suspended from a beam with a pile of rocks on their shoulders, and several others hanging from their feet and their hands. Suddenly the cord by which they were suspended was loosened, and they fell in a heap on the floor, where, if they were not killed, they suffered dislocations and fractures. Later they were lashed on the soles of the feet, on the calves, on the backside, on the shoulders, and on the stomach. Their fingers and toes and privates were squeezed and mangled with pincers. They were given electric shocks. They were given to drink vinegar or warm water with salt in excessive quantities, so that they might vomit whatever they had eaten, and which had not passed through the pylorus into the small intestine. Their feet were placed in the stocks, and they were compelled to lie on the ground without even a bad mat, the mosquitos, chinch-bugs, fleas, and other insects sucking their blood, and the rats, at times, coming in their mad race and biting to render worse their sorry and afflicted situation. They were given nothing to eat or drink except from one afternoon to another, the unhappy imprisoned Filipinos thus experiencing the tortures of hunger and thirst. And after causing them to suffer other terrible tortures invented by the Inquisition of ominous memory, squalid, careworn, attenuated, hardly able to stand erect, many were taken to the field, where they died by shooting, for such was the will of the friars, who every day asked for blood—Filipino blood—the blood of those who in this country stood out by reason of their knowledge, their virtue, their uprightness, or their wealth. Thou knowest, my God, that in 1872 the Filipino fathers, Don Mariano Gomez, Don Jose Burgos, and Don Jacinto Zamora, died on the scaffold because they opposed the friars usurping the curacies of the priests, as in the end they did usurp them, because the friars were almost omnipotent at that time, and there was no human power to arrest their will. Neither are we ignorant, my God, that in 1897 there were shot to death on the field of Bagumbayan the Filipino priests Don Severino Diaz, Don Gabriel Prieto, and Don Inocencio Herrera, because the two first named objected to the curate of Naga, a Franciscan friar, collecting some parochial fees belonging to the said Father Diaz, as curate of the cathedral of Nueva Caceres. Thou also knowest, my God and my Lord, that notwithstanding that Dr. Don Jose Rizal, the unfortunate, Macario Valentin, and innumerable other Filipinos, were wholly innocent, they also succumbed on the field of Bagumbayan, shot to death. Neither is it unknown to thee, my God, that a multitude of Filipinos have remained marked forever as the result of blows and cruel treatment they have received, among them Gen. Luchan, who has a rib sprung, and will probably carry it through life. Inspire, Lord, the American authorities with the idea of making an examination and excavations in the monastery of Santa Clara, of Manila, for about fifteen years or more ago a nun went upon the roof of the said monastery and there loudly begged for help—a scandalous fact which many Manilaites cannot but recall. Expel, Lord, expel from the Philippines the friars, before there is powdered glass in the rice we eat and poison in the water we drink, and before Dr. Manuel Jerez Burgos, to whom an anonymous missive was addressed, saying: 'Lara died to-day; thou shalt die to-morrow,' shall be assassinated. Take, Lord, take from our sight the habits of the friars, which recall to us days of mourning and affliction, days of prisons, deportations, tortures, and executions of beings who are dear to us, whose unhappy end still draws tears from our eyes and fills our hearts with anguish. Do more yet, my Lord and God, dissolve, annihilate, destroy, throughout the world the monastic order whose by-laws constitute a woful system which produces, and necessarily must produce, men hypocritical, perverse, covetous, and cruel oppressors of humanity, as is evidenced by history and recently by the present war in China, occasioned by the abuses, arbitrariness, and excesses of the friars. We supplicate and pray thee, my God, that thou cast out from the Philippines forever the friars that again are attempting to take possession of the curacies of the Philippines, to treat as our priests as though they were their servants. Amen."

The Citizen could fill columns with such testimony as the above—testimony given by Roman Catholics against the priests—given to the Taft Commission, printed by vote of the United States Senate, and sent out as a "message" by President McKinley over his own signature.

And yet we are told the public schools are "godless" and the education of children should be committed to priests of Rome!

MAN A CREATURE OF INFINITE POSSIBILITIES.

A Lecture by D. W. Hull, of Norton, Kansas.

We are finite creatures in an infinite universe. All our senses are limited within certain ranges, beyond which we cannot pass except we remove or enlarge our environments. We look out in any direction away from the earth, our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our vision either natural or artificial. In spite of infinity we live within certain boundaries, beyond which there is nothing, not even space. We are bound mentally as we are physically. The mind is limited in its conceptions within certain boundaries, and there is nothing to be conceived of as possible beyond that which we live at once on the surface and in the center of infinite space, and we turn away from the scene with that awe that is not even expressed by our profound silence. We are dumb, and our meek aspect of earth swinging around in an orbit so great as to be beyond human conception, and yet so small as to render us unable to determine a parallax to the nearest fixed star confuses us with wonders. If the sun was at the center of our senses, we could not look out from the Polar Star and behold a speck larger than a lady's finger ring. We know this because in observing the position of that star from opposite points in the orbit of our earth we cannot see that much change in the parallax.

Nor does the confusion of the senses end here. In almost every direction we go, we meet not with a limitation of existence, but with a limitation of our senses. It would almost seem that we are playing between two infinite points. The vastness of illimitable space and of objects are no less a wonder to us than the infinitesimal within it. Our optics look down into the minute till we are again lost and we see no farther, turning away with the mental assurance that there is nothing else to be seen. Here again we are in error. We have taken the possibilities of our observation for the limitations of existence. We have now been looking down deeper into this little universe, magnifying objects many hundred times, and as far down as we have been able to penetrate until lately we have seen regularly organized creatures, with bodies, with legs, with mouths and with stomachs, capable of seizing smaller objects as prey and assimilating them, and the end is not yet. I have just read of a microscope that magnifies two millions of times. Whether animals have been found fully organized, down to the greatest limit of its power, I have not heard, but I do not suppose that even that power will reach an atom, perhaps not a molecule. Thus it is as difficult to find the limit of a microscope as it is to find the limit of a macrocosm. It is scarcely possible that infinity extends each direction from our sight, but to us even the limit of the infinitesimal is beyond comprehension.

We come into contact with the outer world by the sense of touch. For all sensation when resolved to its first analysis is but touch. The vibration from objects or the impact of objects upon each other touch the ether and send out vibrations of light or sound waves which touch the optic or auditory nerve and produce a similar vibration on one or other of these organs, which are translated in our brains to visions and sounds. But there is another and sordid organ located in the factories, which also is able to discover the presence of objects not tangible to either the auditory or olfactory organs. As a boy I read a statement in Comstock's Philosophy, which, notwithstanding I knew it to be true, impressed me very greatly. It stated that "a single grain of musk would scent a room for years and yet lose no appreciable amount of its weight." A child is a very first materialist, and I was an average child, but what puzzled me was how can any object give off from itself for a series of years continuous particles of itself, without correspondingly exhausting itself. Whatever is given off from a body has once been a part of its constituency, and it is less by so much than it was before it gave off that part of itself. The aroma of a rose or any other object while it is the highest and most refined part of the object is really material, though invisible to the eye. The particles that escape are taken up by the air and conveyed to the olfactory nerves, touching which they produce a sensation.

All sensations are produced by vibrations of the ether. A certain number of vibrations in a given space will produce one sensation to a part of the nervous system organized with direct reference to that office, and a different number will affect a different part of the nervous system. But in each case we are limited within certain ranges, beyond which without artificial appliances we cannot go, and even then we are limited within certain ranges. These vibrations are operated under certain conditions better than under others. To illustrate, sound may be transmitted along a piece

of metal, a wire, better than it may be carried directly through the ether. Hence the telephone. And again, sound may be stored away on a piece of diaphragm and reproduced at will, as in the phonograph. This is done by so arranging the diaphragm that it will give out the same vibrations that have been transmitted to it. The number of vibrations necessary to produce the lowest sound distinguishable to the ear is 15 to the inch, and the vibrations may increase till they reach 42,000 per inch, when they become so shrill as to be scarcely distinguishable. After they have passed beyond that the vibrations cease to make any impression on the ear, for the reason that they become so rapid that the auditory nerve cannot respond with a like number of vibrations, and it is therefore unable to receive them. If my reader will take two tuning forks keyed alike and sound one, holding it near the other, the vibrations of the other will respond, or if one will sing into a piano the notes will be reproduced by the piano, but no other notes will be heard. The ear is arranged much like the piano. It has little nerve rods of seven different lengths corresponding to the seven sounds in music, and whenever a note or its octave is struck the corresponding nerve rod is started to vibrate and thus is conveyed to the brain what we term sound. And this also explains why we love music and why it is easier to follow a speaker who varies his voice than it is to follow one who speaks in a monotone. The sound that exists in the individual that hears it, it is the sensation produced on the nerve rods.

Now as I said a short time ago, when we reach 42,000 vibrations the ear is unable to catch the vibrations, nor are they in any way perceptible until we reach 339,000,000,000,000 of vibrations. Here then is a range of 338,999,958,000 vibrations of ether that escapes every means of observation. To us there is profound silence, and we are without an evidence of any process in nature till we reach the other extreme and thirty-nine trillion vibrations, when we can barely discern a dull red light just barely perceptible, and as the vibrations increase it becomes more and more perceptible, till at last we have gone up to 830 trillions of vibrations, reaching the highest perceptible violet, and it, too, as the vibrations reach a higher motion becomes imperceptible and all is lost to us. Except from the light of the sun and other sounds about us we should be in impenetrable darkness and oppressive stillness. Thus again we are in the midst of an infinity, inexpressible to us.

Shall we say that there is nothing beyond that which our senses touch? Are we to make our limitations the measure of the existences around us? And may not these vibrations imperceptible to us be the means by which creatures organized differently from us may make themselves known to each other and possibly understood by each other. How do we know when the housefly finds a piece of sugar and after tasting it lifts up his trunk in trumpeting to his comrades and inviting them to the feast. Somehow the flies seem to find the way there. We know those microscopic creatures see each other for we have seen them chasing their prey and catching it and swallowing it. Yet we must have a microscope to see them. With a microphone fly can be heard walking as one would hear a horse crossing a bridge; may they not hear each other? And those little ants that seem so methodical, perhaps they also have a vocal language of which talking with the antenna is but a refinement. If we could hear all the sounds of the universe, the hum of worlds as they wheel through ether, and the eternal clatter of those microscopic or larger animals certainly would deafen us with confusion.

The same principle holds also in electricity. A light electric shock produces not a very unpleasant sensation, but increased to a certain number of volts it becomes almost unbearable, and when you reach 1,800 volts it will kill a man. But increase the number of volts till you reach 1,000,000 and it has proven to be entirely harmless. Now the volts of electricity again are so many vibrations, and when sent through the nervous system the nerves in some way respond in a painful manner, but when one goes far beyond their capacity, no pain is left upon the system. In the same way accounts have been published of mice that have died of ecstasy when listening to music. The chords were sent through their little systems out of beat with their little nervous ganglia. In a future article it is my intention to speak of religious ecstasies and try to show in what way the nerves respond to the sights and sounds about them, and also to their imaginations and what way their imaginations are wrought up carrying the creature often to the grave.

In the article on "Organic Life" we had occasion to speak of the conversion of heat into force and then force back again into heat. We found that 772 pounds falling one foot would raise the temperature one degree, making one degree of heat the equivalent of a force of 772 pounds. Here then is a force constantly exerted around us, but imperceptible to us. By it all the water of all our rainfalls is raised in the air and held in suspense at the height of a mile or more from our earth for a considerable length of time. A rainfall of one-tenth of an inch falling over the usual area of territory is equivalent to ten thousand millions of tons of water which has been raised one mile high by the heat of the sun, but this is only a small part of what the heat of the sun does in a year's time to give us our annual rainfall. Here is a phenomenon, a force constantly in operation about us, and but for its uniformity and commonness we should regard it as beyond credence, or as something extraordinary. I have taken this method of argument

on account of the persistence of some spiritual nature in man, because of their inability to bring it within their powers of observation. They seem to take it for granted that whatever they cannot see nor hear is non-existent; that they are incapacitated for an investigation of the whole range of existences, and that, too, with their natural sensory organs aided possibly by machinery. I wanted to show that if an object, occupying the same space ordinary mortals do might be so sublimated as to reflect a light so much more refined and sublimated than the one with which we experience the presence of objects, that its vibrations were beyond the range of our optics. If a spirit body were to reflect a light anywhere above 880 trillions of vibrations per inch, our eye would not be competent to receive them, and we should be unaware of its presence. Or a spirit body were to reach any tone above 42,000 vibrations per inch, it would entirely escape us. We do not hear all there is to be heard, or see all there is to be seen. We are living on the brink of infinity and can only comprehend a very few of the more gross objects that fit in our pathway.

Col. De Rochas made some very interesting experiments which demonstrate that the vibrations going on within the living organism extend a considerable distance beyond the unguessed or hypothesized two subjects, rendering one clairvoyant, or rather raising the powers of vision so as to render objects visible that otherwise were invisible, which will be explained hereafter. The clairvoyant was not only able to see this effluvia which extended nine feet in every direction from the body, but the marvelous perceptions of the individual thus described extended that distance from the body. That an impression made on this effluvia instantly became palpable to the sensitized individual. The color of this effluvia which extended a distance of nine feet from the body was described as blue on one side and red on the other, which indicates that one is the positive side of the individual, the other the negative side. Our nervous senses are so delicate that we can distinguish a bit of matter from a large mass of matter through a tolerably thick solid in the foot, and can even give very accurately the size of a particular piece of gravel stone under the foot, but here we learn that one may feel a presence several feet from the body. Usually we note a phenomenon and then seek an explanation of the laws producing it. Phenomena are seldom sought through the working out of principles, but they appear first and then the principles are reached by their aid. Sometimes it is difficult to find the law even after we have met the phenomenon, and some phenomena as old as time have not yet been explained; yet they are so common that we seem scarcely to be aware of their existence. We cannot explain how the particles of sand cohere together, nor the reason why a bell does not fall to pieces when it is rung. We know that the sound can be given off except the bell vibrates, and we know that a vibration separates the particles of the bell, but still the bell coheres. So as we pass from matter to spirit, or in other words, as we pass from the grosser forms to the more sublimated forms of matter we pass so into a realm beyond our usual and customary experience that everything becomes phenomenal to us, and we find it difficult to credit any problem relating to it, no matter how authentically the statement is made. So when the statement is made that people's sensations extend several feet beyond their bodies we are incredulous. We are incredulous simply because we are not accustomed to observations in the field of psychology.

This effluvia is in a state of vibration, and is so connected with the body as to be difficult to detach. It may be said to be the ethereal body extending out into space. And so much is it a part of the body that any object immersed in it for a length of time becomes to a considerable extent in sympathy with the body, and any infliction dealt upon it is felt by the body. A glass of water was left sitting within the area where this aura was said to be, and afterward a pin was stuck in it when the subject exclaimed "Ouch!" indicating something had hurt him. A wax image was placed within this environment, and after the subject had left the room and while crossing the street a pin was stuck into its leg when he was observed to reach down and rub the leg at the place indicated on the wax image. We are now getting near to feticism, and it may be after all that the superstitious people who believe in fetiches and witches have a scientific foundation for their belief which they themselves are unable to comprehend. The feticism man never puts an object by which he expects to obtain a power over his enemy inside the effluvia that proceeds from him. He only takes some object and gives it the name of his enemy and then punishes it, believing whatever punishment he inflicts upon it will be visited upon his enemy. But the matters of the effluvia of the body are not matters of speculation. They are demonstrated facts. There is another phenomenon tolerably well attested which may be explained upon this hypothesis. There are numerous people who have imagined an amputated limb was disturbed in some way in its grave; it was cramped or some foreign object was pressing it and annoying it till finally some member of the family or some friend was required to disinter and relieve the supposed dead limb. If we discover that the nervous system is not confined within our corporeal bodies but extends several feet beyond, and that when portions of it become entangled with other objects and are carried beyond the usual neighborhood of this effluvia, and that a connection is maintained for a time between that part of the nervous system carried beyond the neighborhood of our bodies and the nerve fluid within our bodies then we have no difficulty in accounting for the phenomenon of unrest in an amputated limb when placed in an unnatural position.

These thoughts lead us into psychology, and phenomena connected with it, and really explain the basic law of it, but I must reserve my remarks to be made on that subject for another time. By psychometry I mean that gift which some claim, and which claim is established upon thousands of experiments of reading character, past life history, disposition, peculiarities of individuals, state of health, etc., etc., of individuals by coming in contact with their person or some object connected with the person. But I am led now to a discussion of the interrelation of the sexes. We all know that there is a communion between two persons of opposite sex the moment they come into each other's presence, provided always there is a harmonious blending between the vibrations going out from each of them. What I mean by this is that the etheric vibrations go out from each of us in a certain ratio, so many in a second of time, or so many to the inch. Now as the female voice ranges from one to two octaves above the male voice so also do the vibrations range in some such proportion. Voices, however, are made to blend and produce harmony, if properly cultivated. But the vibrations going on in our effluvia give off, and whatever antagonism there is generally between the two characters of different persons will manifest and repel each from the other. This is why we all meet individuals that arouse our antagonisms, and others that attract and draw us to them. When, therefore, two persons of opposite sexes meet, the degrees of attraction blending of the individuals. Such obstructions being removed the sexes are drawn together, and each feels the other's presence, because each gives off a supply of the deficiencies of each. There is a mutual attraction between them and it requires not human speech to manifest it.

Here again we have gone beyond the physical, and here again we have established a spiritual entity, or a sublimated entity, which reaches out beyond our physical bodies. Shall this sublimated ego live when we have done with earth and earthly things? After we have laid aside the calcareous matter which stiffens our joints and brings on age, after we have discarded the clumsy processes by which our bodies are renewed, leaving ever in the track some refuse, some sloughed matter which the scavengers of our systems dropped on the way, thus loading our bodies with entanglements of offensive materials, after all of these have been eliminated with the bodies incident to them, why shall we not continue to live on in the great hereafter?

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Realistic.
Dear Christian friends of departed Rachel:—The following may or may not interest you, yet I am impelled to transmit it.

My sister Rachel came to me on the evening of March 20, and on an independent voice and trumpet sent me, Josephine Ropp, from Indianapolis, in my own house. I had not as much as thought of her that evening, as if she came to me, I did not expect her till a good while later—it was too soon after her passing—one month and five days only.

She first came to my Clara in a very low and abraded tone, calling her "Sister." At length she said "It is Rachel." I greeted her with gladness and rejoicing, and she then addressed me in a good, loud and distinct voice, saying, "How glad I am that I can come to you, Henry. Have you got that yet?"

I said: "No, but it will come sometime."

She resumed, "We both fixed to do for each other when we died, but I had to go first. You done more than I did. You were always kind to me, I seen Henry, you understand, how it all was."

"Yes," I said, "and it is all right. Rachel, I want to ask you all about you met you first, what you have found since, what you are doing and how everything is with you?"

"Yes, I have so much to tell you when I can come again. I will do all I can for you. Good-bye, Henry."

"Good-bye, dear sister Rachel!" and the forces being exhausted, the interview ended.

The circle was composed of sixteen persons, with whom were tears of joy and tears of sorrow, skepticism and curiosity, many of them meeting with spirit manifestations for the first time. Grand Rapids, Mich.

H. W. BOOZER.

REWARDS.

Send joy forth, truth, and blessed love To all the world that lies a-lee. Give proof of God's great power above, And let thy fainting heart ne'er fear.

But that the right will win at last. Be patient and extract the sweet From bitter knowledge and hold fast. All truth and wisdom thou shalt meet.

Try to reward the good, by shalt. Of love and kindness, all thy life Strive hard to win the blessed facts. That make for betterment, not strife.

EMMA B. FENIMORE.

Chicago, Ill.



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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER EIGHT.

Lady — and I remained in this beautiful and quiet retreat for quite a length of time, until we were fully rested from the weariness caused by all the cares, turmoil and strife of our earthly lives. But we were not always free from callers, for a great many spirits knew where we were and would often find their way to our peaceful retreat.

Now, at this writing, I desire to tell the people still in the flesh that they ought to laugh more and be jolly, or rather, happy. Don't mourn over the woes of the world too much. All the mourning in the world will not alter the course of nature or change events in the least, any more than sanctimonious prayer will change the mind of so-called Deity. Laugh and be merry, but let your mirth be as pure and innocent as that of a little child, or as that of a laughing, smiling young girl, whose innocent heart knows no guile.

Do not say, "Ah, I am growing old. Death will soon be here." Laugh and be merry. Meet Death with a smile and he will be as gentle with you as a mother with her laughing babe. But Death is a misnomer. Translation is the better word.

Much of this I taught while with you in the flesh, and every word of that now gives me great satisfaction and pleasure. My friends, don't worry about anything. Everything comes right after a short time. Wait a little and be patient; laugh and be merry. Think about the time which will come sooner or later, when everything will be right, at the same time put a helping hand to the ear of progress and aid with a smiling face and hearty good will to push it toward that which is higher and better. If you have made mistakes — and who has not — do not be ashamed to admit it. Do not stubbornly hold to the mistakes because you have made them, for therein lies your folly, but give up your mistakes with a smiling face and hearty good will. Mistake is the great teacher of wisdom. A child learns how to walk bravely, owing to the falls it has met with; but do not fall heedlessly and sink in the mire without effort to recover and retrieve your fall; but if you have made a mistake, or met with a fall, rise as quickly as possible, shake off the dust as clean as you can, and march onward with merry good cheer.

I have written these few lines to show how I felt after my refreshing rest in that lovely retreat before spoken of. We might have remained there for a long period of time, but inactivity was not in my nature, and I wanted to be engaged in some good, grand, noble work. I wanted to continue in the same line of work that I had been engaged in before leaving the flesh, barring my mistakes, and Lady — was of the same mind.

It was truth we wanted, unmixed with error, and our mistakes ought to and should make us wiser. So hand-in-hand we left our retreat in quest of wisdom and to do good and help all we could — help the earthly world, help the spiritual world, help everybody and everything we could help — and when we wished or became weary, we would retire here to this quiet spot, unless we found one that was better suited to us. Now we two lone women, hand-in-hand, journeyed forth into the great world of spirits. We were a little timid, one may be sure, not knowing what we might encounter. But to find but the truth of everything. This was our one great and mutual desire. Sects, creeds, fads, fashions, societies, great names, pompous, egotistical Egos, so great in their own conceit that they thought it impossible for them to make a mistake, all — all sunk into nothingness before the one great name Truth. Truth, truth! That is the main thing. All else is as nothing.

As I have already said, Lady — and I had made up our minds that we would visit those of earth who were seeking truth, find out what they wanted to know, then make it our business to go and discover the truth, or be taught it by wiser spirits and returning give it to the hungry ones of earth. Now we naturally, according to our wish or the desire of our souls, found ourselves ascending into high regions above the earth, until we had reached in altitude of perhaps fifty miles. As we floated buoyantly through the atmosphere it did not seem very different from what it had when we were in the body. We were different, to be sure, but the atmosphere was the same except there was visible to our spiritual sight much that had not been to the earthly sight, that is, we perceived that the atmosphere was thick with emanations from earth. The first and most material emanation was from the waters of the earth; this was the cloud region, but before forming into clouds it was simply a vaporish emanation at a certain altitude above the earth. This vaporish emanation, according to its affinizing attraction, condensed into clouds and as they became more and more condensed by their own inherent attractive power, and by the pressure of the air upon them, and by the winds blowing them together, they became so heavy that the earth attracted them more and more until they fell upon it in the form of rain.

"Well," you say, "every school-boy knows this," but there was another thing we noticed that no school-boy understands. This vapor had a third quality or power that neither Lady — nor myself had ever known of, a more ethereal, finer portion did not condense, but continued to ascend.

We looked at this ascending vapor in utter surprise. "Where do you suppose it goes?" asked Lady —, with curious eyes.

"I am sure I don't know," I answered. Let us follow it and see."

So fixing our eyes on a large and beautiful mass, gauzy and thin as the veil of a bride, we followed on oblivious to all else.

"Gracious!" exclaimed Lady —. "Look! look, Madam!"

But there was no need for her to bid me look, for my astonished eyes were, like her own, fixed on a placid and beautiful sheet of water that the vapor was rapidly falling, or merging into. But this lake was not dense like the lakes of earth. How can I make it clear to you? It was a spirit lake, made up of this third principle that I spoke of. I shall not give it a long, hard, not-understandable name. Let the erudite ones of earth do that. It is not names I want to give you, but truth; and the day will come when this which I tell you will be proved true, for it is Truth.

"What does this lake rest upon?" said I; and as we looked we perceived that it rested on top of the earthly atmosphere as water of earth rests upon the material earth, that it rested and flowed gently just above the atmosphere, firmly resting upon it as an earthly lake rests on land. Lady — and I stood there with clasped hands, bewildered and surprised beyond anything we had ever experienced before; and then my soul was filled with glee.

I waved my arms about joyfully and shook my hair, which seemed filled with living light, about my face and head from sheer delight; and the beautiful color of a pink sea-shell came into Lady —'s cheeks while her dark hair shone like satin, her deep, blue eyes sparkled and glowed with happiness.

"O, how glad I am there is something real here," she said. "The Spiritualists of earth are always talking of the spirit world, but it seemed to me like a vague nothingness. They go on for hours and hours and talk and write of the glories of the spirit-life and progressing forever onward and upward, but very few of them tell you anything tangible about it or in what that progress consists. It always seemed to me a sort of rhapsodical nothingness, without anything to rest upon, and that is one great reason why I became a Theosophist. I have often

thought that I should like the old orthodox heaven better, for at least it had something that appeared real; but this — this is the real, and as tangible as anything can be."

We had been so engrossed that we had not noticed anything else. Now, we turned from the lake to look about us. Our feet were resting on a shining shore, in appearance like an idealized earthly shore of a lake, and further on were trees, shrubs, pathways, green lawns, sprinkled with bright flowers; and we could see a lovely landscape dotted with sparkling buildings, and hazy mountains, hills and so forth; but it was all so ethereal, so spiritual, so exceedingly beautiful that, as you say on earth, it quite took one's breath away. We also noticed that there were others on the shore of the lake as well as ourselves, but we were as yet quite strangers. As we looked over the lake we noticed a number of boats, beautiful, fairy-like things of different sizes, and in them also were people — spirit people like ourselves.

As we stood there in rapt astonishment, a boat containing an oarsman graced the shore. He was a noble-looking gentleman. He bowed politely as he said: "Pardon me, ladies, but would you like to take a row on the lake? I see that you are new-comers to this beautiful spirit land. I can show you much that is interesting on the lake — or within its waters, rather — if you will favor me with your company."

Lady — and I stepped within the beautiful boat. I must describe this boat. I must tell you something about this world.

Some of those great egotistical Egos of earth may smile and call the truth the vapors of imagination, and insist on sailing through barren ether without object, chart, rudder or compass; oh, yes, forever vibrating in nothingness. But they are mistaken, just as sure as you live they are mistaken, and I, a spirit woman, tell you so; believe me or not as you will, it doesn't alter the truth in the least — and as they vibrate about in nothingness they don't even remember — the higher vibrations take away their memory.

Ah, me! Ah, me! The folly of it all; but to return to my boat. The boat was in the form of a shell, that is a boat-shaped shell, all lined with mother-of-pearl, with cozy little seats like swan's down, into which we sunk rapturously, and we could not resist the temptation of allowing our hands to trail in the water. The boatman's oars appeared like pearl also. He pushed the boat out into the water and then with graceful, gentle strokes he rowed out far into the lake. Here he rested his oars as he said: "Look into the water, ladies," and he smiled happily in the most friendly way imaginable.

Lady — and I both gazed into the clear, sparkling, pellucid water, and there we saw another world of spiritual life — the spiritual life and forms of such fish as abound in the lakes of earth — their beautiful ethereal forms were sporting and gliding about in the most graceful manner, in all their dainty coloring.

Other little boats were dancing about over the lake and glad smiles and sweet laughter greeted us as we passed, and pretty hands were waved toward us with kisses. Lady — and I did not talk much, for surprise kept us silent.

Now when I actually came to see these fishes in the water it did not seem at all strange to me — although if I had thought of such a thing on earth it would have seemed ridiculous — for I at once conceived how it was. The ethereal, spiritual life of these fishes had arisen from earth. While the coarser, heavier portion forming water like that of earth had fallen back to earth, the fine, ethereal, spiritual water together with the spiritual, ethereal forms of the dead, earthly fishes — their spiritual life, their beauty of form — all were transported here within, and together with the fine vapor.

Now I hear some one of earth ask a sneering question: "What becomes of the fishes that other fishes eat, for the big fish eat the little fish?" and I will ask that person in return, "What becomes of a man, or the spirit of a man, when a bear eats him?" The bear doesn't eat the spirit of the man, he cannot. Like Socrates' spirit, the bear can't catch it, and only eats the material part of the man, that is, his fleshy body; and it is precisely thus with the fish. One can't eat the spirit of the fish, simply its fleshy body.

Au revoir. MADAM

LETTER NUMBER NINE.

My dear earthly friends and foes (I suppose my foes ought to be dear to me, as well as my friends, but nature rebels sometimes), I want to tell you all about this life where I now am. No doubt those who do not believe me will read or at least glance over this, as well as those who do, and no matter what they read it will be engraven on their souls forevermore, although they may think they have entirely forgotten it.

My first proposition is this: The spirit world is something, or it is nothing. There is a spirit world, or there is not. There can be no half-way about it.

Now if the spirit world is something, you of earth life ought to know about it. It is folly to say: "We can't know very much about the higher life until we get there." You can know a great deal about it. Anything and everything can be known if the knowledge is diligently sought for. There are thousands of spirits eager and willing to give this knowledge to those who seek for it in the right way; but when we tell you of our life here, you meet us with a "Pooh, pooh! All imagination! The imagination of the medium." Of course the information we give you does you no immediate good.

As I before stated, the spirit world is something or nothing and does not exist; but, if it does exist, it is a real and tangible world filled with life and beauty, for if there is a spiritual world it is for the purpose of holding spiritual life, for life is spirit, and without spirit there is no life. Everything that lives and moves and has a being it is the spirit that lives and moves within it, or rather the life or spirit covers itself with matter and whenever that matter is cast aside the life or spirit rises and takes its place within the spiritual world, and the principle holds good with everything that has the power of growth or has a form. The trees, the grass, the flowers, the shrubs, even to the tiny mosses and lichens.

Now if I were not here and did not know this I should not tell you so.

In my last letter I told you of the waters, and how they rose into the spiritual realm, carrying with them the life and spirits within them in their various beautiful forms. In this letter I want to tell you about the land — the spirit land. You used to call it the Summer Land, and you were nearer right than you knew. Lady — and I remained in that beautiful spirit land for many days, and then returned to our earthly home in Russia.

Of all we learned and encountered during that time I shall not now speak. It is not so much of my own spiritual life that I wish to talk, as to make the people of earth understand how it is this spirit world exists.

After a few days of rest and quiet in our old home we started once more for the beautiful realm above, but our former experience there had somewhat spoiled us for our earthly habitation. Things of earth began to look coarse, unreal, and unsubstantial, that is, the material covering of them; but, it was knowledge and truth we were seeking and it seemed to be necessary that we should thus return to earth.

The day was very warm and sunny when we started, and this time it was not the watery clouds that we desired to examine. The sun was rapidly drawing the sweet life and essence out of all vegetation, and this was ascending and filling the air as the water had done. This substance, or vapor, if one may so call it, rose far above the watery clouds before condensing. It did not condense in the same way the water had, but seemed to spread itself out in thin sheets, or layers, one above the other; and as we looked, the lower or coarser portion which the sun had drawn up kept gradually falling away from the finer or higher and fell, at last, back into the earth's atmosphere, but we followed the ascending, higher portion and mingled with it.

(To be continued.)

MY MOTHER AND I.

A Narrative of Spiritual Experience.

It was on 1897, October 10, when I received a letter from my sister saying that my mother in company with my youngest sister, would leave Salina, Kansas, expectant of reaching Seattle about the 17th of the same month, and, of course, asking me to not fail in being at the depot to meet them, as my dear mother was intending to make her home with me the balance of her life, long or short; her age being then seventy-three years.

At that time I was a resident of a small place called Colby, about twelve miles from Seattle. The steamer Hattie Hanson, running daily between Seattle and Colby, was the means which served to convey people back and forth. Upon the receipt of the letter I decided that it would just be four days before I could possibly arrive at Seattle where I was to meet them; accordingly I arranged everything about my household in order to take the trip on Wednesday, when the four days would have expired since their starting. I had made the trip a few years prior and consumed only four days in the transit, so that I individually felt quite sure that the following Wednesday would be the earliest.

I was thinking matters over on the Friday previous when I received another letter saying that on the morning, Saturday, a lady and her husband, friends of ours, would arrive on the Hattie Hanson, to make me a visit, and that I should meet them. They came, and being young in their investigations of the spiritual phenomena, they requested a circle, and desired tests. I don't quite remember what they got concerning themselves, but that was not what I started out to tell, but whatever they received, they were told by my Indian that Mother would get to Seattle Thursday of the next week, instead of Wednesday. The parties then decided to stay until Monday. I told them I should go over Wednesday.

The day came. I started to go over to the boat, the Hattie Hanson, and as the tide was out that morning, and we usually went over in a row boat, the one mile to where the boat took her passengers on, I was compelled to walk, something I was not used to since having lived there. However the morning was very foggy and I could not see the boat, although I constantly heard its fog-horn, and meeting a man, I was told that I was useless to attempt to get there on time, as I could scarcely imagine my disappointment as I slowly walked home again.

The next morning I was up bright and early in order to be sure and be on time for the boat. I accomplished my purpose and on my arrival in Seattle, was met by my sister's husband, who said my mother and sister, his wife, had arrived that morning. We went to the hotel where they were staying, and in the afternoon we were sitting around at home in Colby; with the exception of a very severe and harassing cough that my mother had.

A few weeks passed and her cough, which by the way was one she had suffered from for years, got no better, although we tried a number of remedies. I must tell also that she was rather opposed to our philosophy, as she was a Methodist, and my husband and I spiritual mediums. She one day said to me, "Don't you bother me with what you believe, and I shall not bother you." However I could not resist telling her how well Upanishad, my Indian chief, had told me the time she would arrive, which was true, although I had allowed my individuality to assert itself and was in consequence disappointed.

Her cough was no better, and seemed as if it would shake her to pieces. I was a little timid at imposing any treatment on her, after what she had said to me, but one morning my husband said he would have his guide treat her, and while he was doing so, I was controlled by one Alice, and told to make a vest for mother, of some cottonade, and to make it double, putting some down between the goods. I proceeded to make the garment the same day. I had the other down that saved from ducks, we had killed, so decided that would do.

After cutting the garment as I had seen it clearly, I went over to my sewing machine to quilt it, when, lo and behold! I could not see the machine, although having placed my hand on it. I staggered away from it, and got the impression that they did not want it made on the machine, so I set to work and made it by hand, being under a trance condition all the time. However, some more before the vest was finished, I went over to the machine. Again as I touched the machine I was made blind as to its being there. Mother put the vest on and more wonderful than we had expected, she never coughed again as long as she lived. Her health improved, and the next summer we were to take the trip from Seattle to this place, and had taken a homestead and were coming in to settle upon it. The summer passed, and in the fall a pony trail 10 miles, which at that time was worse than I can give you any idea of. We waited until August at which time the trail is the best or driest.

Now, in order to get my mother in, she being somewhat of a cripple in her back from a fall a few years previous, could not ride a horse, so my husband and I contrived a litter made by tacking a piece of carpet on two spring poles, and thus she was carried in the valley, our trip consuming three days, which was made pleasant despite the mud, by our camping and the scenery which was ever and anon opening to our sight.

Almost a year had passed and mother and I being much alone enjoyed many, many talks upon the philosophy of Spiritualism. At last she would quite often ask me to tell this and that from my guides.

In February the hindword of the sudden passing out of my oldest sister. This grieved mother much, for she was the most disturbed about her soul.

"I cannot tell," said she one day to me, "but may knowing she was not likely to go through the operation, which was performed, made her peace with God."

"Poor dear mother," said, "the religion of orthodox is poor comfort when at such times you have lots to strain your faith so." Comforted her a good deal by telling her that sister May was all right and giving her examples of special tests that had come through me as a medium.

But as days and weeks passed, dear mother failed, and her strength grew weaker as the summer came, and in July took to her bed from which she was only lifted by way of change into a big chair, until the end came.

The morning of the day she died, or when she left her poor frail body, my husband said to me, let us go now by mother's side and see if our guides will let you see what is transpiring."

The two neighbors who had sat up with us the night previous were at her bedside. We joined hands, but found it was unnecessary, for in a few moments a new world opened before us, standing on the other side of the bed,

MY MOTHER AND I.

A Narrative of Spiritual Experience.

and the one bent on doing the most was my dear father, who had passed to spirit life some three years before. Five or six other friends whom I did not know were with him. They stood in attitude as if waiting the release of her spirit, which was risen about a foot from the body in a vapory cloud, the outline tracing the form of the body, as under a thin cover.

My father looked at me with joyful tears in his eyes, and said: "Well, Jetty, love, (my pet name) it will soon be over. Mother will soon be released. Thank these good women for their kindness."

I saw my guides also at the head of the bed. I came from under the influence and oh! how strange those two women looked; they seemed to be horrified. This was the first they had seen of Spiritualism. I repeated to them and my husband what I saw and what had transpired. We sat down and watched. Mother slept like a child. At length, some hours after this occurrence, she opened her eyes and said to me in the presence of all who were around her bed, for we never expected she would speak again:

"Whose remains are these under me?" I said: "Mother, dear, there is nothing under you except the bed."

She then motioned to take my hand, which I placed in hers. She then pushed my hand down towards the bed, which of course came in contact with the bed only.

We all looked at each other in amazement, but nothing was said. Her poor spirit was then struggling for its freedom and with the constriction of the body as it held it back. It was not long — a few hours and she was carried away to another home to await our coming over.

It was a wonderful test from one who all her life had been a staunch Methodist, and while she did not treat the evidence we gave her of the truth of the philosophy of Spiritualism with contempt, still she clung with tenacity to the redemption of a soul through Jesus Christ.

"Mother and I. And they said she was dead."

I could not brook again on that marvelous face to look, but they took my hand and they led me in.

And they left me with her, the dearest of kin. Together once more in that silent place, My beautiful dead and I, face to face, And I could not speak and I could not stir.

But I stood and with love I looked on her. With love and with rapture and strange surprise I looked on the lips and the close-shut eyes, On the perfect rest, and the calm content, And the peace that were there in her features blent.

And the white thin hands, that had wrought so much, Now nerveless to kisses or fevered touch. My beautiful dead who had known the strife, The pain, the grieving that we call life, Who had never faltered beneath her cross, Nor murmured when loss followed swift on loss.

And she smile that sweetened her face away, Lay light on her blessed mouth that day. I smoothed from her hair a silver thread, And I wept but I could not make her dead;

I felt with a feeling too deep for speech — She could tell me what only the angels can teach. And down to her lips I leaned my ear, Lest there might be something I should not hear.

Then out of the silence between us stole A message from her to my inmost soul: "Why weep you to-day? Who have wept before, That the road was rough I must journey o'er?"

Why weep you? Those have been used to fall. That I could not gather earth's sweetest nectar all; Why mourn that you come and I greet you not?

Now anguish and sorrow are both forgot. Behold, all my life I have longed for rest — Yea, even when I held you against my breast;

And now that I lie in a breathless sleep, Instead of rejoicing, you sigh and weep. My dearest, I know that you would not break

If you could, my slumber, and have me wake, For though what is past I can love and bless, Till now I have never known happiness."

So I dated my tears, and with noiseless tread I left my dear mother, my beautiful dead."

Author unknown. A scrip found amongst mother's books after death. ELIZABETH DENT MOHR. Quilnaut, Wash.

THE COST OF WAR.

Give us the gold that war has cost, Before this peace-expanding day; The wasted skill, the labor lost — The mental treasures thrown away; And we will buy each rod of soil In every yet discovered land; Where hunters roam, where peasants toil, Where many-peopled cities stand.

We'll clothe each shivering wretch on earth In healing, nay, in brave attire; Vestments beautiful, in quiet march Which kings might envy and admire; In every vale, on every plain.

A school shall glad the gaze's sight, Where every poor man's child may gain Pure knowledge, free as air and light. We'll build asylums for the poor, By age or ailment made forlorn; And none shall thrust them from the door, Or sting with looks or words of scorn;

We'll link each alien hemisphere, Help honest men to conquer wrong; Art, Science, Labor nerve and cheer, Reward the Poet for his song. In every free and peopled clime, A vast Wallahalla hall shall stand; A marble edifice sublime, For the illustrious of the land;

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THE SPIRITUAL BIRTH, OR DEATH OF DEATH-TO-MORROW.

The Spiritual Idea of Death, Heaven and Hell, by Moses H. Davis. This pamphlet contains the Spiritual interpretation of many things in the Bible — interpretations never before given, explaining the heaven and hell mentioned in the Scriptures. Price 10 cents. For sale at this office.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. Leash Underhill of the Fox Family. This pamphlet contains the beginning of the beginning of Spiritualism, by one of the Fox family. Price 10 cents. For sale at this office.

PHILOSOPHY OF SPIRITUAL INTERCOURSE.

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCOIS, Editor and Publisher.

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SATURDAY, MAY 25, 1901.

Vaccine Virus and Spectrum Analysis.

It may interest many besides the readers of The Progressive Thinker to learn that Prof. Lockwood is in Philadelphia investigating the powers and capacities of the different makes of the spectroscopic, with especial reference to the spectra analysis of organic matter...

Prof. Lockwood affirms that inasmuch as the various forms of organic matter are the result of different proportions of elemental substances, as well as of different planes of affinity in process of combination...

It is worthy of note that when Prof. Lockwood laid some of his ideas along this line of investigation before the management of Queen's Laboratory of Science and Natural Philosophy—the largest institution of the kind in the United States—that they at once offered him not only room and a table for these experiments...

The Old Story Repeated. Rev. James Chalmers and Rev. Oliver Tompkins were sent out by the London Missionary Society, to New Guinea, to teach the natives about the horrors of an endless hell, and the joys of heaven...

From a dispatch of May 8, from Melbourne. It seems the missionaries reached their destination in April. When the party approached the shore of the Fly river, they found themselves surrounded by a fleet of canoes filled with armed natives.

An expedition party went in search and found the half-eaten remains of the aul-savers. The villages and canoes of the district were destroyed, and twenty-four natives were killed by the expedition.

So much, a plain statement of facts, as given by the press. These missionaries knew they were visiting a tribe of cannibals. The fact that they met was probably anticipated. But note the outcome: Villages destroyed and twenty-four natives massacred.

It is not possible that even savage tribes have natural rights Christians should respect? The missionaries were paid handsomely for their mission, and they paid dearly for their meddlesome attempt to extend their creed; but others will copy their example and fall victim to savage customs.

Afraid of Microbes.

It is reported that 950 American churches have adopted individual communion cups from which to drink the blood of the Lord. They were fearful of the deadly microbe, and hope to escape its pernicious influence by not drinking from a common cup, where a multitude of wriggling, quarrelling, biting and poisoning parasites are getting in their deadly work.

The most demoralizing effect of these infinitesimal parasites into the belief that they are drinking the blood of a dead but subsequently arisen God, instead of the intoxicating wine against which moralists are very generally at war.

Wholesome Truths from a Christian Pulpit.

The Rockford, Ill., Register-Gazette reported the speaker at the Christian Union church of that city, two Sundays ago, as saying:

"All churches, Roman Catholic, Protestant and Liberal, are passing through a state of decadence. As at present constituted, none of them is any longer recognized as a controlling factor in social destiny; none commands the allegiance and respect of the mass of men. Yet each survives after a fashion. There must be a meaning to this which, once understood, should let in some helpful light upon the problems that confront the churches of to-day; that confront you here."

The speaker was addressing a liberal church, which claims to occupy the front rank in liberal thought. His words must have been very crushing, but he continued by inquiring:

"What are the churches of to-day but social clubs? They have no great ethical purpose."

Catholicism is sprouting the finger of death, and its dissolution is only a question of time.

Protestantism is dying from the shock it received at the hands of science some fifty years ago, and it can never recover. The Protestant church no longer molds and directs public sentiment; no longer dictates the laws and usages of society; no longer speaks authoritatively to the individual conscience or holds sway over his conduct; no longer proclaims the truth to guide, or sheds the light to illuminate destiny.

"Most of its churches, though still bearing the ecclesiastical trade-mark, have undergone a conversion, and are being put to ephemeral use as club houses. "The liberal church has not escaped the blight that has fallen on the others. Its moral force is decadent. The essential principles of Universalism are no longer seriously opposed. Everybody believes in some sort of universal salvation. Unitarian principles have become the common property of all intelligent persons, both within and without the Unitarian denomination. As a sect it has no distinctive message for the present age; nothing that takes root in the life of the world and makes it a necessity to man. The simple fact is, like the other churches, the liberal church is being put to it to give a reason for its existence. It is in imminent peril of becoming simply another respectable social club, a means of entertainment and diversion to its uninspired constituency."

"The church that is to minister to the needs of this age must afford men the means to fit themselves for rational, reverent and humane living in the midst of the mad chaos of disorder. It must stand for literature, science, art, for study, for serious learning and investigation and inquiry. It must foster in men the diligence, the refinement and economy which give life, simplicity and joy. It must make of its religion something more than a theory or a pleasant sentiment."

Horrible in the Extreme.

The latest mail news from China gives us a slight conception of Christian warfare on a barbarous people. The following is extracted from a Washington dispatch to the Chicago dailies:

"If the whole horror of the murder and pillage done between Tientsin and Peking comes to be understood in the United States and in Europe, the sum of it is so great as compared to the number of Christians who have suffered at the hands of the Chinese that, rightly or wrongly, the Chinese are likely to be held the injured party. Lancers were waylaid in the streets of Peking and scenes of the least of the well authenticated horrors, and to some foreign soldiers a dead Chinese Christian is just as satisfactory an evidence of no quarter as a dead Boer—they neither know nor care for such trifling distinctions."

He who is familiar with the atrocities perpetrated by the Crusaders on the Saracens is astonished to find the outrages of those times duplicated by their successors in China. The telegram continues:

"The Chinese estimate that 1,000,000 of their people have lost their lives by violent death or starvation about Peking and Tientsin since the allies came. Well-informed foreigners long resident there, do not regard the estimate as exaggerated."

The missionaries who attempted to revolutionize China by the introduction of a system of religion not adapted to their civilization are responsible for every act of violence growing out of the late disturbance. The Celestials should have been left to work out their own destiny. But the disturbers of public tranquility wherever they go, directed by a text which all Biblical scholars now concede is an interpolation—"Go ye into all the world and preach the gospel to every creature,"—were determined to rule or ruin.

Another Millennial Scare.

A Doctor Jones, at Belvidere, Ill., has now made the marvelous discovery that Jesus is just ready to make his second advent. The Doctor has published a long letter vindicating his position, with precisely the same points which have been urged almost continually since the alleged Master declared:

"This generation shall not pass till all these things be fulfilled."—Matt 24:34.

To make the time still more definite he said: "There be some standing here which shall not taste of death till they see the kingdom of God."—Luke 9:27.

The Doctor is in sober earnest. He has been the only member of his tribe who doubted the Egyptian faith that the world was to be destroyed by fire. Hear him:

"Coming He is, and that not far off, as can easily be seen when rightly divining the word of God, though many are blinded by Satan and are in gross darkness, the blind leading the blind. As it was when Christ first came, the same will be when he comes again. He will not be met by a hostile army, but by a people who will be ready to receive him. The spiritual leaders, so-called, do not recognize him and the great promises and prophecies being fulfilled in the time of trouble such as never before. The new life is about to burst upon the whole world; they, the spiritual leaders, preachers, higher critics, evolutionists, Christian Scientists, etc., together with the heathen, will be cast out into the outer darkness, and the Egyptian faith that the world was to be destroyed by fire, the dark Shepherd."

We have heard such language so long and so often it has become disgusting.

A Much Needed Want.

"What would you suggest as a remedy for this no-time-to-attend-church age?"

"Can't say exactly, but it should be some sort of a put-a-nickel-in-the-slot-and-save-your-soul machine."

Let the War Go On.

That general who leads his army against an enemy, and abandons the contest before a surrender, is fool-hardy, and will neither win fame nor success. When the enemy shows weakness, and his supplies are exhausted, then is the time to make a dash for victory and the end of the war.

All know the church is in profound distress. An old friend remarked the other day: "They don't know which way to turn, or what to do, nor what weapons to employ. They act as if dazed." The flaming sword placed at the gate of Eden, and turning every way to protect the tree of life, has lost its efficacy, and a feeble force can now scale the walls and capture its half-paralyzed defenders.

The command should be clear and distinct: "Continue the advance, and redouble the blows until the final triumph. Capture the enemy's guns and turn them against the foe. Not only a little more grape, but chain, and shrapnel, and canister will be in order. Turn all your machine guns on the exposed ranks. Capture their standard bearers, haul down their flag and run up your own."

The olive branch of peace was tendered them at the beginning. They repulsed it, and determined on our destruction. We parried their blows, and continued our work; but they ridiculed us, and ascribed the revelations of the spirit world to their fabled devil.

So soon as we turned our forces against the enemy, and exposed their shallow faith, they began to falter. Now their ranks are broken; their defenses are all prostrate; their cannon are mostly spiked, and their small arms are harmless. If the warfare goes on as it should we will soon hear the call for quarter, followed by pangs from millions of homes, where the enemy has rotted in gluttony, and tyrannized over those they wished to destroy.

No, no, don't think of talk of withdrawing our forces, or abandon our defenses so long as the enemy remains belligerent. When they ground arms, ask for quarter, and promise good behavior, and tender security for the future then will be good time to leash the dogs of war. Till then let them bay.

Arts of an Artful Dodger.

Rev. W. E. Karns, pastor of the Epworth Methodist Episcopal church, of Jersey Shore, Pa., has made a ten strike, and filled his church to overflowing by a little "judicious" advertising. In all the local papers appeared:

"On Sunday, May 12, at the close of the morning service in the Epworth Methodist church, the pastor will give away money."

The adventurous preacher failed to tell how much money he would give away. One cent or five cents would fill the bill; but the average church attendant, doubtless expected each communicant who would attend on the services would be generously compensated, so the church was crowded to overflowing.

As we write the amount of money given away is not yet known. It may turn out like the good Methodist who offered his apprentice more than sixty years ago, \$1.50 if he would attend services at a revival meeting, and when "monitors" were called for should go forward and take a seat with the applicants for heavenly glory. The young man accepted the proposal, but the promised reward did not materialize, though he was prayed for, the girls teased him to become a Christian, and the preacher dedicated a whole evening's discourse in a fruitless attempt to make him believe there was a flaming hell for all those who repulsed such devilish lures.

We ministers there was a string attached to Rev. Karns's proposed gift by the pennies would flow back into his own pocket, like the mean parent who gave his young hopeful a penny for his pie, then stole the money at night to make a similar purchase the next day. The shrewd artifice of the advertising dodger is plainly visible to all who read the "ad" understandingly.

The Devil Is Aboard.

"From all parts of the city come reports of ministers quitting their pulpits to engage in commercial pursuits."

So said the Chicago Journal in its issue of May 8. It then named three of the retiring clergymen, to-wit: Rev. Isaac W. Higgs, of Englewood, pastor of the Trinity Congregational church, Rev. Frank C. Bruner, late pastor of the Second Methodist church; and Rev. J. P. Courtney, of the Eighth Presbyterian church.

The Journal then says: Rev. Dr. De Mattos, of St. Mark's Reformed Episcopal church, in Maplewood, has resigned his pastorate and left the city.

"The Devil is abroad," said a prominent clergyman to the Journal. "He is making a specialty of preachers." A layman replied, "He is also working with the congregations."

Amend your creeds, good friends. Amend your creeds, because a gospel of faith and faith and true of fact with good works at the base. You will then recuperate, and may be of value to the world; whereas now you are an incubus to progress and a blight on civilization. Belief has no merit. The salvation of the race is contingent on noble lives and worthy action.

Let Us Rejoice.

It is reported that a large distillery and warehouse company in New York has cornered the whisky market. Millions of gallons of the intoxicant are stored in the company's cellars, while a combination of producers are buying every purchasable barrel in the market. Further production is limited by an iron-bound contract, the object to advance prices without limit.

This is one of the most practical temperance movements we have heard of for many a day. Fifty years ago the retail price of whisky ranged from 22 to 25 cents a gallon. Everybody could buy, and anybody could sell. Now it commands from \$3 to \$4 a gallon. If by a combine it can be advanced to \$6 or \$8 a gallon only the wealthy can afford its use, and they, generally, have too much sense to stupefy their brains by tipping. For once humanity will be the gainer by a great trust, as it was when the government imposed a heavy tax on the use of every stick of dynamite. The higher the tax and the greater and more effective the combination to advance prices on distilled liquors, the better for the world. The entire exclusion of intoxicants from the market would be a blessing to producers and consumers. It is not really a necessity for medical purposes, and it has no real use in the animal economy.

"Lisbeth, A Story of Two Worlds."

By Carrie E. Irving. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

"Offenses Must Needs Come."

Brethren should dwell together in unity, but they don't. Trinity Congregational church, Chicago has trouble peculiarly its own. The pastor, Rev. Higgs, lately resigned his charge because he could not support his family on \$800 a year. During the animated discussion which followed Mr. Watt, superintendent of the Sunday-school, is reported to have declared in a loud voice:

"Some of the officers of the church are a pack of confidence men, no better than so many barrel-house bums on West Madison street." He said he would withdraw from the church.

The retiring pastor let himself loose by saying:

"The people of this church are of the unregenerate. They have neither grace nor moral honor. They are a set of backbiters and they delight in petty quarrelling." He declared he was glad to be out of their midst.

Lady Rics.

We desire to say that the article published in The Progressive Thinker of May 4, 1901, does this lady great injustice, and was published on information which we now regard as unreliable, and we cheerfully retract every word therein contained, which in any way reflects upon the lady in question.

The Progressive Thinker.

The Progressive Thinker is now in the eleventh year of its existence. It has been able during all this time to retain its strong hold on the great mass of Spiritualists, and it has been uniformly prosperous. From a financial point of view it has been a great success ever since its first issue. Whatever the condition of the country, whether "hard times" or not, The Progressive Thinker has managed to surge along on the tidal wave of success, maintaining its lead as the largest Spiritualist paper on earth to-day, and the most expensive to publish. In order that it may give its readers the most interesting occult news from all sources, it employs at great expense, a clipping bureau in Chicago to examine all the leading dailies and magazines in the United States, and everything therein of a Spiritualistic or occult nature is sent to this office. Thus we are able to unite all the qualities that should distinguish a great paper, combining SUPERIOR SIZE, CHEAPNESS AND EXCELLENCE.

Take Col. Ingersoll's Place.

Mrs. Mary Elizabeth Lease has been mentioned to us as the one gifted person who can suitably fill the place on the rostrum occupied by Col. R. G. Ingersoll. Her personality, her superb eloquence and well-learned voice, her wit, logic, etc., all combine to qualify her to take the place of Col. Ingersoll. Her attack on the errors of the church would be as keen, her wit as cutting, her logic as forcible, her sarcasm as withering, and her magnetic influence as great over a large audience, as that of the lamented Colonel. Those who wish to correspond with her in reference to lectures can address her at No. 80 121st street, New York.

Is Now a Heretic.

"The world-to-day is exhausted. It is without a religion. The gods of the Bible are dead, and the old altar fires are out. The new altar fires have been lighted and the world-to-day is seeking a religion."

Such is the language of a late orthodox preacher. He added:

"To-day we have no preaching, we have no performances; we have world-mongering. The whole teaching of religion is to prevent men from feeling anything for themselves, or to make them feel that if they do see anything for themselves, human life has never been as bad as its theology and political economy."

That last sentence meets our opinion unqualifiedly, and there are strong points in each affirmation.

God's Book.

If people would read the Bible understandingly, and become familiar with its discrepancies and crudities, disregarding the labored efforts of the clergy to make it appear as God's book without a blemish, there would be no need of the productions of critics. They who know the heart of the book are its most zealous defenders.

ACT AT ONCE!

An Appeal for the Jacksonville Sufferers.

To the Editor:—Mrs. Amy Buchanan, president of the Spiritualist Society of Jacksonville, Fla., writes as follows: "As you know, Jacksonville is in a state of dire poverty, and destitute of everything. Every denomination is helping their own. Can you not make an appeal to the Spiritualists of the United States to help us? If each one gives only ten cents, it would amount to something. I would distribute it, and of course need some for myself. I had a lovely home and every thing comfortable. No one would ever want a reading who could not pay for it was ever turned away, but now I am left to starve. Fifteen thousand homes here have been destroyed, and we are beggars. If it was not that Spiritualist friends—Mr. and Mrs. Foster—had given us shelter, we would have been obliged to live in the streets."

Mrs. Amy Buchanan, present address is 605 Centre street, Jacksonville, Fla. The case calls for aid and we are sure that the sympathetic and benevolent Spiritualists who read these lines will do all they can to alleviate the sufferings of those who the lady refers to.

MARY T. LONGLEY.

Washington, D.C.

We hope that every Spiritualist who reads this appeal will send something to the Jacksonville sufferers. Don't delay. Send what you can spare.

"Religion as Revealed by the Material and Spiritual Universe."

By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and layman; by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper 50 cents. For sale at this office.

Gene the Way of All Thinkers.

Prof. Geo. H. Gilbert, a late member of the faculty of the Chicago Theological Seminary, was last week arraigned before the Board of Directors on the charge of heresy. What was done behind closed doors is unknown to the public, but it is reported he resigned his professor's chair, and was retired on half salary for the coming year.

Heresy trials are becoming so common, and the "victims" so popular with the people the churches are reluctant to apply their old methods of excommunication. Wait a little longer, and the heretics will be so numerous they will expel the orthodox, and reorganize the churches along common-sense lines.

READ-NEED.

Rights of Magnetic Healers in Illinois.

Several inquiries have reached this office, asking if magnetic healers can exercise their power without risking punishment for violating the Illinois statutes. Our amended law governing medical practice provides that:

"Any person shall be regarded as practicing medicine within the meaning of this act who shall treat or profess to treat, operate on, or prescribe for any physical ailment, or any physical injury to or deformity of another."

The only exceptions made in the act are in favor of army, navy or marine surgeons engaged in the discharge of official duties, dentists and pharmacists who are regulated by special enactments, the administration of domestic or family medicines in cases of emergency, and "any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

Is use of the hands in giving a magnetic treatment the application of a "material remedy," or can it be legally considered a "spiritual means" for relieving suffering? This question cannot be decisively settled until passed upon by the Supreme Court in its capacity as final interpreter of legislative enactments. In the meantime we should not fail to note the trend of the lower courts in construing it. H. P. Coates, a Chicago medium, has been convicted under the existing law in an action brought by the State Board of Health, fined one hundred dollars and costs, and has taken an appeal to the higher court.

The prosecution asked and obtained because of his double violation of the law in that he gave the patient in question magnetic treatment with his hands and also administered drugs to her. It contended that proof of either one of these acts made him amenable to punishment. This case was warmly fought before Justice of Peace Richardson, who held that the evidence was clearly against Coates, whose principal defense was the claim that the patient was insane. We may as well emphasize the fact that any magnetic healer who gives medicines, or drugs, is in a fair way to come to grief soon or late.

In what are known as the Bloomington cases the issue is entirely made on the giving of magnetic treatments—uncomplicated by that of medicines. Father and son, Messrs W. D. and B. E. Jones, old residents of MacLean county, were tried by a jury in the county court upon complaint of the State Board of Health that they treated physical ailments by rubbing and manipulating the parts affected, and by flexing and moving the limbs, commonly known as massage treatment, and received fees therefor. The jury found them not guilty. The Board of Health then carried the cases up to the Appellate Court of the Third Illinois District, which reversed the case. B. E. Jones, because the jury was instructed that a person giving massage treatment was not liable under the act, and that of W. D. Jones because the verdict was against the evidence. Through the courtesy of Mr. Edward J. Smekal, attorney in Chicago for the State Board of Health, I quote from the language of the Appellate Court's decision in case of B. E. Jones:

"This court has twice held that the treatment of a patient by rubbing and manipulating the affected parts is practicing medicine in the meaning of the act to regulate the practice of medicine. It is clear to our minds that rubbing or manipulating the affected parts is the employment of a physical agency as distinguished from a mental or spiritual one. There may be a combination of the two, as was testified to by Appellate Court, but when a person applying the treatment within the exemption, the treatment must be exclusively mental or spiritual. The term material remedy means a physical remedy. Webster defines material: Relating to, or consisting of matter; corporeal; not spiritual; physical."

The Jones cases now await a new trial in the MacLean county court under the Appellate decree reversing and remanding them. Inasmuch as there is no remedy against the facts involved in them an ultimate conviction seems certainly foreshadowed by the ruling of the superior court. Should the latter be affirmed by the Supreme Court, after the usual dilatoriness of legal procedure, magnetic healers will have no right to practice as such in Illinois. Until such final adjudication every use of their gift will be fraught with danger of punishment. Amendment of existing statutes can only be secured after determined and wide-spread agitation and education along the lines of freedom in the enjoyment of personal and constitutional rights. Begin at once a careful record of every well-attested cure by healing mediums. Do not indulge in idle boasts of your skill. Cold un-disputable facts must be the weapons with which you wage your warfare.

Home self-education and emotional rappings about results based only upon imagination will never move the reason of the large class whose assistance you need. Compare failures with failures, and triumphs with successes under the several systems and not the best of your own with the very worst of some one else's.

Geo. B. WARNE.

Pres. Ill. S. S. A.

4203 Evans Avenue, Chicago.

An American Cardinal.

The Pope has just appointed Sebastian Martineau, late archbishop of Ephesus, a cardinal. He donned his official robes, and was inducted into office at the cathedral in Baltimore on the 8th inst. The occasion was a magnificent one, with a vast multitude of priests, monks, the faculty of the Catholic University at Washington, with abbots, bishops and archbishops, all arrayed in purple and gold, in attendance.

It is possible all that display of wealth and luxury had its root with the impoverished, and ignorant fishermen of Galilee? We think not. It was a repetition and display of the wealth and extravagance of the Roman empire during its most prosperous days, when pomp was everything and noble lives were of little account.

One the Way of All Thinkers.

Prof. Geo. H. Gilbert, a late member of the faculty of the Chicago Theological Seminary, was last week arraigned before the Board of Directors on the charge of heresy. What was done behind closed doors is unknown to the public, but it is reported he resigned his professor's chair, and was retired on half salary for the coming year.

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THE CHRIST.

"We have focused our gaze upon the historic personality of Christ and see not the indwelling intrinsic Christ who is God with and in Humanity."—"Christ or Caesar."

I met him to-day in the cold and sleet,
The Christ who was crucified,
No print of nails on his ill-shod feet;
No spear wound in his side;
No crown of thorns on his grimy brow,
Yet hungry, homeless, sad-eyed,
He walked among his fellow men,
He who was crucified.

Proud temples lifted their turrets
In the hush of purpling gloom,
And slow through swinging portals
Passed Wealth and Beauty's bloom.
A tremulous wave of music
Rolled out like a silvery tide,
They worshiped the Christ in heaven,
And the Christ on earth denied.

In the temple wine, and vessels of gold,
And music, and incense rare;
And Fashion and Wealth in the chancels dim,
Bending low in holy prayer.
But out in the darkness, trembling, weak,
Scorned, betrayed, denied,
Stood the Christ in humanity pleading—
Christ who was Crucified.

MARY ELIZABETH LEASE.

A BIT OF COMMON-SENSE THEOLOGY

So far as humanity is concerned, says the St. Louis Globe-Democrat, it is idle to say that there is one God. There are about as many gods as there are individuals, and each individual is running after his own god. This is a great deal of trouble, but theology a great deal of trouble, but after all, where diversified humanity is concerned, it is not so bad. It is of a piece with that condition which Christ himself recognized when he said of the stranger who was casting out devils in his name, "Forbid him not." The image of the divine presents itself in a thousand varied forms to strange and varied humanity, and the main thing may be for each soul to hold to the vision that can most avail it.

"Then your God is my devil," said one good clergyman to another when they had compared notes in a heated theological discussion. And that is about the measure of it, and yet those two honest brothers were moving on with their respective duties toward heaven, their home, and nobody thought of disputing their integrity or religion.

Now who shall decide when doctors disagree, and a poet like Dante wrought out a whole paradise and inferno to try and make the colors definite? "There may be heaven, there must be hell," says Browning, and unless people can learn to sort out gods and devils more accurately they are fair to presume that there must be some place for resolving them to their own. Meantime it is not nice for a brother to call another brother's god a devil, especially when the god is serving a good purpose in life, though it is what everybody is about the world over. You can scarcely arise in the morning without having someone tell you that you are worshipping the wrong God—a lazy or restless devil, perhaps—in not getting up earlier, or sleeping later, as the case may be. If you follow Plato's advice and "sacrifice to the graces" some austere soul is sure to thrust a barefoot St. Francis before your face, and hug a solemn sadness to your breast, lo, then the gods require you to sing and dance before them.

"A verse may find him who a sermon flies," says Herbert, but the true God requires you to bolt the sermon all the same, says the teachers. It is the devil taking you out into the solemn woodland closes with that same godly Herbert in your company. "Oh, why should his whose blood is warm within sit like his grandeur out in alabaster?" cries the impetuous Gratiano, and in revolt against the sweet and natural simplicity of the gods of romance one daring spirit even asks, "Why not be artificial, and affected, and pretentious?" The grand old Greek had innumerable gods to fit the need of every creature, and if Heraclitus is right in telling us that genius is deity, he got nearer to the something flame of divinity than any who have come after him. There were Hebes and Aphrodites, radiant Apollos and sportive Bacchantes for him whose "blood is warm," and the majestic Zeus, queenly Juno and white-browed Hestia for those whose years were cut in alabaster. Nymphs and fawns and piping Pans on every breeze made all nature instinct with deity, and that these beauty-loving Hellenes missed the Christian's vision of a god of love and holiness their joyous faith would have filled the earth with worship.

It was when an austere religion began to set up a devil at every corner that the spirit of universal song and praise vanished from the troubled world. And now it really does seem to have come to pass that

Wherever God erects a home of prayer, The devil always builds a chapel there. And ministers and people have some ado to find out which is which. "Ask thy own soul what things are good for thee; thee and no other. Stand or fall by that," says Browning, reassuringly. But after all, Browning could not have been thinking of—well, say the Omaha kidnapers and the jury that acquitted one of them, when he propounded that

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into the nature of Force, and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a textbook of esoteric knowledge, by Adepts of Hermetic Philosophy, and conclusions therefrom. Price 10 cents. For sale at this office.

Order change, yielding place to place, And God fulfills himself in many ways, Lest one good custom should corrupt the world.

IRENE A. SAFFORD.

Marriage and Divorce.

A Sermon by Rev. J. E. Roberts,
of Kansas City, Mo.

Marriage, like man, is subject to the law of evolution, that is to say, in the ascending scale. Sex is the expression in all living things of the universal law of attraction and repulsion. Although nature endowed man with mind, she did not therefore exempt him from sex. It is as potent a factor of human life to-day as it was in the beginning. It was this union of sex with brain that made the evolution of marriage possible. With the advent of intellect it became first removed from the realm of the beasts; in the rude heart of man love was born. As the race advanced the accumulation of property took place; property played its part early in the development of marriage, because of it the first vows were fashioned, the first ideas of legitimacy formed; through it, the consequent longing for an heir, came woman's first triumph. She had become necessary, not as a wife alone, but as a mother. This was the first step in the long journey upward.

From this primitive beginning to the time of the pre-Christian Romans, marriage passed through every stage of bestial passion and brute tyranny until at last before the founding of the Christian church the Roman matrons became the equal and voluntary companions of their lords, the wedding ceremony taking the form of a simple consent; they retained their own name and property, and marriage, like other partnerships, might be dissolved. Thus, at least among some classes, it had outgrown the relation of master and slave, and became a partnership between equals. Then came the Holy Christian church, with night for a thousand years, from whose twilight we are only now emerging. The foundation of this holy church rested upon the fall of man through woman. Eve, the fair inferior, wrought as an afterthought by Almighty Jehovah from the rib of Adam, had beguiled him into disobedience, thus placing their entire posterity under the curse of original sin. For this the church laid its heavy hand upon the mothers of the race; bearing aloft the white name of the gentle Christ, it perpetrated against woman and motherhood every black iniquity, every slander, every tyranny, every degradation. From its very inception the doctrine of the subjugation of woman to man as a being inferior, unworthy and altogether unclean, began to take form. The blessed St. Paul has been to deliver himself of that arrogant statement that the man is the head of the woman, and let her keep silence and be forever subject to the will of her husband, and let her appear in church with her head covered as a sign of her subjection. Feminine ingenuity has at last outwitted the saints, and by such enormous signs of subjection forced the appeal from men themselves that women sit in church with heads uncovered.

From St. Paul to Hildebrand, woman, marriage and motherhood were variously regarded as without soul, decency, or warrant; marriage being solely commendable because it supplied virgins, since while sinners replenish the earth, nuns become the inhabitants of heaven. The immoralities induced by such doctrines among all classes, including the clergy, had caused the church to fall into disrepute. Then Hildebrand became Pope Gregory VII. He determined to blot out the frightful immoralities, the unnamable crimes of people, monks and priests, and to erase from the memory of man the odious debaucheries of those popes who had immediately preceded him. Marriage, from being altogether unclean and of the devil, became at Gregory's command a sacrament of the church, ordained by God himself. Hence marriage could only be performed by the church—of course for fees—and being once engaged in, was absolutely indissoluble. The church thus added to her power and to her treasury. The vast host of Roman Catholic believers to-day cling to this medieval conception of marriage, with the added decree that women continue to bear children under what pain so ever, in order that the church may not lack for devotees. The Catholic church is a well organized remnant of the dark ages; it is surrounded by an impregnable wall whose very gate bears the inscription "Ignorance is the Mother of Devotion." It seems so hopelessly entrenched that even the ubiquitous preacher has almost ceased to inveigh against it.

Man and man-made religion have sought both the enthrallment of human reason and the complete subjection of woman. But, marvelous as it is, the intellectual development of the race as a whole has gone steadily forward, churches and creeds in abeyance, for the law of evolution was greater than man, tyranny or superstition. In seeking to injure the estate of woman man and religion again unconsciously did battle against a natural law. Nature has protected the female, else woman long ere now had been devoid alike of morals and of intellect. By a divine and inescapable law the male and female advance together; that which ordains the son to be most often like the mother, the daughter most often like the father, has saved woman from complete spiritual annihilation, and has spared man from committing the hugest crime of which thought is capable—the degradation of one-half the race.

Nature prevented man from annihilating the woman-soul, even as it prevented the church from annihilating the human intellect. As man became noble and intellectual and filled with devotion to right and the ideals of liberty, so the daughters of men were born with noble hearts and thinking brains and a high disdain of slavery, while by the same law somewhat of the gentleness, the tenderness, the devotion of mothers was vouchsafed to their sons. This has been very puzzling to the men themselves. George Eliot pictured the amusing discomfiture of a man who had purposely married a woman of very meagre intellect in order that he might not be grieved by his own fireside, only to find that such a placid

woman should breed him such a stupid lad and a brainy wench.

Amongst the last relics of religious superstition to be eradicated from the civil laws is this idea of inferiority of woman and her natural subjection to man. However public sentiment changes long before laws are changed, and woman to-day occupies a position virtually equal to that of man. More than ten years ago our own state of Missouri placed the wife on a level with her husband. In some states yet, every article of a married woman's wardrobe is the absolute property of her husband. In this state, however, it is no longer respectable for a woman to wear her husband's clothes. In Missouri a married woman's time is her own, just like a man's or a single woman's. She has the right to her own property and engage in business, if she choose, the proceeds of her labor being entirely her own. Of course, she cannot vote yet; nor is she permitted, as in more enlightened Kansas, to constitute herself censor of private works of art exhibited in certain places of business, nor can she indulge with impunity in plate-glass brokerage, but she can secure release from an intolerable marriage, as also can a man, which is a blessing not lightly to be esteemed by lovers of justice and mercy.

Whereas once marriage meant solely a bodily union, after the development of intellect it became more and more a matter of affection and companionship; whereas once any man and any woman might be suitably married, now a certain fitness must exist between them—no one is so gross as to claim today that any woman is fit companion for any man. The element of fitness once recognized, the element of choice is introduced. To make a choice is to run the risk of choosing wrongly; and when we consider the youth and inexperience of the vast majority of those who marry; when we reflect that no being can know another so perfectly before the marriage state exists as afterwards, marriage often revealing traits and characteristics wholly or partly concealed during courtship, the wonder increases that even the majority of homes know at least a measure of peace and happiness. The percentage of failures in business is said to be above ninety. Is it reasonable to expect marriage to be always successful? or in its highest sense, even often successful?

And when people have chosen wrongly, when they have made an honest and blameless mistake—for no man willfully seeks his own undoing—when they have been forced to recognize their marriage as a failure, is it not barbarous to compel the continuance of that union, that would make all their lives as well as their marriage a failure? To those opposed to divorce for religious reasons, I have the honor to refer to the marvelous treatise upon the subject by John Milton, the author of "Paradise Lost," and the creator of the orthodox hell. Milton, a church man, and at that time a Calvinist, refutes the doctrine of the indissolubleness of marriage, text by text, reason by reason, law by law.

Strangely enough he reaches a conclusion at once in accordance with the Holy Scriptures, and satisfactory to thinkers to-day. I wonder how the ministers, clergymen and bishops feel when they reflect that one of the pillars of early orthodox proved unrestricted divorce to be in absolute accord with the law and the prophets, and nothing averse to the teachings of their Savior, Christ. Milton did himself the credit to postpone hell to a future world, insisting upon the right to happiness in this. But the preachers, those representatives of punishment, of the instinct to hurt things as much as they ought to be hurt, found a mouthpiece in Kansas City recently who made this astounding assertion: "When man and wife discover their mistake, that they are mismatched, then should they not be divorced again for such a reason, but should suffer their misery as a just punishment." This ranks a mistake as a crime. The preachers, forced by public opinion to be wary in administering future hell, fulfill their nature by demanding the continuance of existing hells.

The history of marriage and divorce tallies with the history of womanhood. With the steady advance of woman, higher and higher conceptions of marriage have been held, while a more and more liberal divorce policy has inevitably followed. Marriage, as understood to-day, may be described as serving two purposes; first and directly, the happiness of the contracting parties; second and indirectly, the welfare of children resulting from the union. The purposes of divorce are identical with those of marriage; the second and indirect reason of the one becoming a paramount reason for the other. To perpetuate in the home an atmosphere of misery that rapidly turns to hate is a crime against both children and parents; it incapacitates the family for usefulness, and brings to light the darkest relics of our human past—the fang, the claw, the suffocating coil. To rear children under such conditions is an outrage to every responsibility of parenthood. Unless both father and mother are strong enough simply to refuse to hate each other, resolutely putting away both love and sorrow in order to make a peaceful if not happy home for their children, then they ought to separate. Few indeed are capable of making such exalted sacrifice; and "to keep the home up for the children's sake," and not hide every trace of discord and dislike, is a selfish, heartless cruelty to innocent and joyous childhood. The very atmosphere of such a home is a menace to the morality of any community. Children had better far grow up with only one parent, surrounded by love and peace, than with both environed by hatred and strife.

Marriage being wholly a private and civil contract with which religion has nothing to do, unless to perform the ceremony at the wish of the contracting parties, should be capable of being dissolved by the simple mutual agreement of the two themselves, they being best able to say

whether or not they are fitted to live together. One of the Kansas City judges declared that after thirty years' experience on the bench, he fully believed that one-half the divorces granted are obtained by collusion and fraud between the parties. That is to say, one-half of all divorces secured are desired by both members to the suit. Our laws do not permit husband and wife to join in a petition for divorce; that is collusion and fraud between the parties. This compels those who have found life together intolerable to resort to the defamation of character, the exposing of the most secret things of life, to perjury and the subornation of witnesses. All this in the presence of gaping crowds, and to the detriment of public morals.

In all cases of mutual agreement the court should have the right simply to witness the transaction and to put it on record. In cases of disagreement as to separation, the court should see that a just and equitable settlement is reached regarding the division of the property and the disposition and support of the children. But let the court remember that "as a rule the woman has dowered her husband with her youth, her beauty, her love, with all she has;" that while the man may begin life anew, having gained rather than lost by the years, the woman especially if she has been a mother, is far less fitted to take up the burden of life alone than when she was a maiden and far less apt to be again beloved. Let the court remember that civilization reacts most strongly upon women, and that mothers pay for the propagation of the species with the current coin of youth and beauty, and, alas! too often with the precious jewels—strength and health.

A very short time ago at a meeting of the Kansas City Bar Association, Missouri's divorce law was under discussion. Not satisfied with the present liberal legislation upon the subject, a bill had been prepared by the Circuit judges for submission to the legislature. The proposed bill requires that a provisional decree of one year shall be granted, which at the end of the year may be at the discretion of the court and upon proof of good moral character be made absolute. Also that neither party to the divorce shall be allowed to re-marry within a period of three years after the time of the granting of the absolute decree. The judges agreed that half the people who apply for divorce wish to marry some other person right away, and that the knowledge that no absolute separation can be secured in less than a year would reduce the number of applicants by fifty per cent.

It was admitted that this bill originated with the preachers of Kansas City—that medieval contingent still in our midst. The preachers are pledged to form their opinions of human needs and privileges in accordance with conceptions held hundreds, even thousands of years ago. They have sworn allegiance to ideas crystallized either in their primitive Bible, or in their medieval creeds. We might well have expected such a bill to have emanated from the preachers. Occasionally this backward element of our civilization waxes strong and in an hour we feel sure of victories gained, it stealthily subverts the work of progress and reinstates hateful laws that the enlightened part of the world had relegated to the past as long outgrown.

But to have this proposition of the preachers deferred to by the judges is indeed discouraging. However, let us look for a moment at the characteristics of the judiciary. The great Haeckel says: "Not a week passes in which we do not read of judicial decisions over which every thoughtful man must shake his head in despair. Many of the decisions, both of our lower and of our higher courts, are simply unintelligible. We readily agree that the majority of judges, and counsel decide conscientiously and err simply from human frailty, most of their errors, however, are due to defective preparation. Yet it is popularly supposed that these are just men of highest education. But this famed 'legal education' is for the most part a formal and technical character. They have but a superficial acquaintance with that chief and peculiar object of their activity, the human organism, and, in its most important function, the mind. Most of the students of jurisprudence know nothing whatever of anthropology, psychology, and the doctrine of evolution, the very first requisites for a correct estimate of human nature. Their study time is required for the learning of some hundreds of paragraphs of law books, a knowledge of which is supposed to qualify the jurist for any position whatever in our modern civilized community."

We devoutly hope that this is less true in the United States than in Germany, but while we remember, almost with awe, the many noble jurists whose great hearts and mighty intellects have cast a glamor over the entire judiciary, we are forced to believe that Haeckel's is a just estimate of at least a minority of our American judges. Why, one of them at the meeting of the Bar Association just referred to, stated that he believed that the only just cause for divorce was that sanctioned by Holy Writ, adding dubiously, "and perhaps in cases where extreme cruelty can be proved." One ray of enlightenment, just one single ray, has fallen across his Bible.

That these assembled judges lack insight into human character, failing even of a common knowledge of simple human nature, is proved by the clauses of the proposed bill that would make divorce a probationary matter, deferring for one year the right-hand of fellowship, and denying for three thereafter the Holy Communion. If, as was stated, half the people seeking divorce wish to marry some other person right away, and if the knowledge that no absolute separation could be secured within less than a year would deter them from applying for divorce, then those judges ought to know that such people, recognizing the futility of seeking to love as a legal right, will none the less assume the privilege as a natural right. Do the judges think that what is not dragged into the publicity of

of their courts therefore does not exist? No law can legislate the human passions out of existence, nor long, nor much, control them; and it is the wise man who believes that honest liberty is better than dishonest license. As to the state having anything to say about when divorced persons shall remarry, the state has no more right to dictate by a day upon such personal liberty than it has to say when a bankrupt shall begin business again.

The judiciary has formed its opinions of humanity largely from the way it appears in the court room—through that atmosphere of laws and statutes. In evidence of this, one of our prominent judges is reported as having said that if everybody could witness the proceedings of a single term of the Circuit Court of Jackson county, they would unanimously vote for a radical and vital amendment of the divorce law. But I stand here to say that the intimate knowledge of a single miserable home where love is not, where strife and hatred and despair rob life of every noble motive and every natural joy, is a better clue to the enigma of unrestricted divorce than all the cases made public in the courts.

But there is one gross evil about our divorce law whose absolute restriction all might welcome; it is the forced publicity of private shame and sorrow, of pitiful mistakes. It is a parade of naked, pathetic deformity; an exhibition of disease and filth. We drag before a curious and condemning public the poor afflicted creatures, whose malady were surely due the right to hide, and heal itself if may be. We forget that the very sight of crime and deformity, which, at first horrors, at last brutalizes; that strife and scandal are infectious. We inoculate the public with disease, and then stand aghast that the plague increases.

The hope of this world is in its childhood. Every child has the right to be well-born, that is, first to be born of love, second to be born of health, sanity and morality.

If society has the right to punish crime, it certainly has the right to protect itself against a production of criminals. It has the right to take from every criminal, male or female, the power of procreation, and to demand of the incurably diseased that they bear no children. The reproduction of such classes is a menace to progress, civilization and health. Some day we will add to the long list of cruelties outgrown the permitting of deformed or idiot children to enter life. Beneficent nature ordained the lunatic to take his own life, some day we shall cease to thwart her purposes; some day we shall not hire guards, build vast asylums, provide straight-jackets and padded cells, to compel these tormented beings to drag on their frightful existence. I for one hold it to be more humane, more in keeping with the vast wisdom of nature and the profound tenderness of human love to put the hopelessly insane to sleep. When society compels a woman to live with a man she loathes or fears, it invites children that are veritably born of sin, conceived in iniquity. "Will any good man say, will any good woman declare that a true loving woman shall be compelled to be the mother of children whose father she detests? Is there a good woman in the world who would not shrink from this herself? And is there any woman so heartless and so immoral that she would force another to bear that from which she would shudderingly and shriekingly shrink?" Of all the hells into which a woman may enter, I can conceive of none to equal that of beholding in her child the likeness of a father that she hates. She is doomed by her motherhood to love the child whose sire has become her anguish and her shame. "To me the tenderest word in the language, the most pathetic fact within our knowledge, is maternity. Around that sacred word cluster the joys and sorrows, the agonies and ecstasies of the human race. The mother walks in the shadow of death that she may give life to another; upon the altar of love she places her own life in pawn. When the world is civilized no one will become a mother against her will."

Aside from the people who accept as law the pious antiquities of the church, I fancy that the majority of those who would prevent the unhappily married from securing divorce belong to one of two classes. Either they are of those whose own happiness has made them selfish and unkindly of the less fortunate, or else they are of those who, being themselves unhappy, and yet not crying out for shame, would compel others to endure what they choose to endure. For the latter class of selfishness, I can see no remedy—those who prefer to suffer the pain and shame of an unhappy union rather than face the fancied shame of a separation are not easily charitable to others differently inclined. But it seems to me that the men and women who have known what perfect marriage is; who have tried happiness and pronounce it blessed; who have learned the meaning of love in its every sense, and found that its other name is adoration; who have entered together the sacred courts of parenthood and known the joy of rearing superb children that bear the sweet image of their mutual love, it seems to me that such men and women should most gladly give a chance of freedom to every disappointed lover.

Those who have not given themselves to the divine abandon of love; who have never mingled with the heat of passion the sacred fires of worship; who have not been to each other the completion of self and the perfect revelation of life; who have not known the ecstasy of threading together the wilderness of thought, or soaring, wing matching wing, in the vast spaces of hope and fancy; have never added their rightful share to the legacy of the old human world which treasures alike every achievement and every thrill. They who have missed the way of happiness have forever the divine right of seeking it anew, if haply they may find it.

It is delegated by Divine Authority. Its variety of manifestations are so many distinct missions. It is destined to work out the behests of the Power which sent it. It comes quietly and forcibly, making inroads into church and state for purposes of agitation and rectification. It announces itself in palace and cabin, in the shop, office and home, and is bound to gain the attention of the man to the good salvation it is sent. It has been called vague in its meaning, obscure in its complex form; but stop, friend, and consider that it is your Heavenly Father's benediction which overshadows the world in this movement. The myriads of spirits affix the missing links in the lines of humanity's collective missionary systems. It means each one's part is a blessing therefore for all, and should be welcomed by all, and received gladly as reinforcements from on high. MRS. M. KLEIN, Van Wert, Ohio.

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WHEN DID PAUL LIVE?

Was there Such a Personage?

"In Damascus, the governor under Aretas the king, kept the city of the Damascus with a garrison, desirous to apprehend me. And through a window in a basket was I let down by the wall, and escaped his hands."—II Cor. xlii: 33.

Many times have I cited this passage to prove that Paul was preaching in Damascus as early as 68 years before the Christian era. It is the only one in the Pauline epistles that gives a clue to date, rejecting as spurious the letters to Timothy, in which we read: "Christ Jesus, who before Pontius Pilate witnessed a good confession (I Tim. vi:13). The genuineness of the epistles to Timothy and Titus is disputed by all rational and some orthodox critics. Paul tells us in Galatians that after his conversion he went into Arabia, and that not until three years did he go up to Jerusalem (Gal. i: 17, 18). For several years prior to the taking of Damascus by the Roman General Pompey that city was ruled by King Aretas of Arabia Petraea. The first Roman man questioner of Syria was General Scapulus, 62 B. C. From that time onward Damascus was governed by a succession of quaestors uninterrupted. There were two or perhaps three later Arabian kings named Aretas, but there is not a particle of historical evidence that any one of them ever ruled Damascus. In Smith's Bible Dictionary a laborer is tempted to show that a king Aretas who reigned at the time of the fall of the kingdom of Syria (A. D.

35-39) was the one referred to in II Cor. xli:32. But it is a naked hypothesis barren of historical support.

This discovery that Paul flourished in the century before the Christian era was made by me in 1878. It is abundantly supported by historical records, particularly by Josephus, in whose works I and Pollio the Pharisee and Manahem the Essene (named in Acts xlii:1), friends of Herod the Great. Also many other contemporaries named in the book of Acts. And it is a significant fact that Josephus makes no mention of either Paul or any of the disciples of Jesus, with whom he was contemporary if they lived in the first century of the Christian era.

But now I have to confess that I have grave doubts as to the historical existence of Paul. In 1894 I procured Prof. Johnson's "Rise of Christendom" and I have carefully read it thirteen times. He was a professor of classical languages at New College, London, and I concur in the commendation of his book by the learned Mohammedan, Rafuddin Ahmad, who, in the "Nineteenth Century," quotes largely from the "Rise of Christendom" and ascribes to its author "great ability, impartiality, and an unrivaled acquaintance with ecclesiastical history." If, as Prof. Johnson maintains, the Pauline Epistles, the Talmud and the works of Josephus are all modern fabrications largely made up from early Arabian literature, then, although there may be some historical truth in those writings, the whole fabric of early Christianity falls.

And now I have Prof. Thudichum's works, kindly mailed to me by him, in which he maintains that Paul "was a priestly invention in aid of the general purpose to found a hierarchy." But, alas, I cannot read German.

W. H. BURR.

MISSIONS.

Man's Relation to the Divine Government.

Creation is a system of missions. Behind all operations is the Infinite plan. Each particle of substance and force is delegated a mission by the immutable law and must work out the behests of Almighty God. Every person has a special mission to fill and all are sent forth from the bosom of Infinite Love, gifted with powers and possibilities which enable them to meet and comply with their marked duties. In homely phraseology, the back of each one is fitted for its burden. Each one's mission is important by reason of the high authority from which it is derived. If it be humble, yet it is divine, if made so by doing it in the right spirit, cheerfully realizing that all parts of labor are necessary and must therefore be attended to by some one, and that that which falls to one's lot is his mission.

It is very sad to see that some do not labor in accordance with God's will, and their chief exertions are contrary to his moral order. They desire and appoint their own mission for selfish ends and go recklessly on for a time; but a halt is called; they are stopped if not otherwise manageable; by death; for if rectification were not enforced, there would be far more trouble for mortals to experience, than they have yet realized, because men are linked together by cosmic ties, which fact renders it obligatory for them to perform their parts in the rendition of the program of humanity's mission, work and learning. Those who by reason of excesses and selfish ambition become great defaulters, rebel against the guidance of an

unseen hand and refuse to be governed or to perform their God-assigned duties.

Thus, by their own resistance, first one of the lines upon which the mind substance vibrates is drawn out of order, then a deviation from the divinely marked course is begun; natural harmony is impaired, causing the spiritual light rays to fall obliquely, and when angles are met, they are obligingly joined, contrary to God's order. These misadjustments are an offense in the sight of God. Angels view them from afar and say: "Behold, the work of men done contrary to the rules of their Creator." All this has to be undone and made right, and usually severe treatment is necessary to this end. So it happens that so very many fall off their life missions while on earth, the reason being that they worship dust instead of God, and sell principle for silver.

Humanity is now being impelled by a higher power, to learn the relations of individuals to each other, better. By the aid of heaven, it is drawing upon men, as to God's method for their exercise. They begin to figure life things. As the momentum of a body is in proportion to its mass and velocity, so with the human mechanism, its motion and service is considered with respect to the source to which it is attached by constancy of system and whence it derives its momentum as long as the system is kept healthy and in good condition; but when by default as before said, the human mechanism becomes clogged, attachments become impaired, then, suffering of various kinds is the natural consequence.

The individual ego is nothing more nor less than a wisely drafted and assimilated chemical compound, the powers so centered enabling him to perform all that is contained in them, which is his mission, and it is his duty to work

out the behests of the Divine Authority in his being, not, however, in selfishness, but recognizing that he is a part of the whole human family and that general happiness and prosperity depend on each one doing his part as divinely assigned him.

The naturalist says: "We recognize no Supreme Creator. It is natural evolution. We can trace the processes from the monad to the man." Ah! can you? What is a monad? Even according to man's best reasoning, monads are the real atoms of nature, the elements of things. Every monad viewed in that sense is a chemical compound. Thus you see development from the monad to man, even though we credit the theory of the naturalist, is accomplished by reason of the conformity of those condensed and centered powers, to the rules of action inscribed on and contained in the atom. By reason of this, motion is induced and intelligently and in an orderly manner directed, and change into complex differentiations are the natural result of interchange, making relative force and substance interrelative, thus changing, refining, enhancing power and widening out in space. The process in the same, when closely viewed, whether explained according to the views of naturalist or to those adhering to the true government of God as it is, but it makes a great difference how one fills his life mission, whether obediently to God and his affixed rules, or as rebels moved by selfish ambition and ignoble motives.

Church and state have their missions as such, which are performed in accordance with their systems, and every individual in these has his own mission and when these are well performed church and state both prosper.

And now we desire to add a few words upon the mission of Spiritualism.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes by necessity terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request for publication is refused, the matter will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Dr. R. C. R. (Q. 1) Can you give us light on the system of "osteopathy?"

(2) Who gave the Bartholomew Monument, and was it given to the nation or the city of New York?

A. (1) Osteopathy means "bone pain."

The theory of the osteopaths is that all disease comes from some displacement of bone or organ, and the process of cure is to get the wrongly placed bone or organ into place. This theory is opposed to every known fact of anatomy and physiology.

(2) Ostensibly the statue of Liberty Enlightening the World, was presented by the French people to the people of the United States.

Inquirer: Q. What are the relations of the body and spirit?

A. Man is a duality in unity. He is a composite of two natures; that of the earth, earthly, and that of the heavens, heavenly. The physical body is of the earth, the spirit is of the heavens.

The correct method of his study is from the standpoint of this duality. There is no trinity in his composition. The middle term of that hypothetical trinity is soul, which has no distinct place or office. With body and spirit, his entire being is expressed. In this, man is an image of the universe, which in its grand way is a union of external phenomena and internal forces. As phenomena are the expression of spiritual energy, so is the body that of internal force.

The nautilus has within itself the possibilities of a shell so arched and curved that it will float boat-like on the surface of the deep, and these possibilities are thus outgrown. Thus the spirit unites with matter and the physical body is a direct outgrowth. That body is a boat launched on the sea of individualization of the concentration and individualization of the winds of purpose and desire; yet its course is guided by a spiritual motive toward the immortal shores, gaining which the vessel is deserted to moulder on the strand, while the freed spirit goes onward to its destiny. The spiritual forces build from within outward, and the physical body is the staging by which they complete immortal individualization.

The nerves, centers of the brain form the bridge spanning the gulf between matter and spirit. Through them the spirit comes in contact with the physical world. The sensations of light, sound and feeling are recognized through the brain, which is also a receiving instrument for the pulsations of thought.

The gross appetites, hunger, thirst and passion spring from physical wants, and are necessities of earthly existence. The spirit is like the forces out of which it springs. From it comes wisdom, love, truth, power, and its voice is clear and silvery with the sweet music of harmony. But in this union it is prostituted by the capabilities of physical matter, and these appetites, desires and passions obscure and often eclipse its light. Nor is the spirit at once freed from the influence of earthly life, immediately after the separation. More or less time must pass before the shadow is outgrown.

Mrs. W. K. M., Dallas, Texas: Q. What was the distinctive character of Swedenborg's religious teachings?

A. He accepted the Bible as the inspired word of God. It can be understood only by the knowledge of correspondence. There is a literal sense and a spiritual sense. To interpret the Bible in this new light, was one of the most voluminous efforts of his life. He devoted the latter years of his life to the study of the interpretation of this spiritual sense. His method is ingenious, but as worthless applied to the Bible as it would be to the story of Jack the Giant-Killer. The writers of the Bible had no idea of writing with double meaning.

They made no claim to divine inspiration. Swedenborg was overwhelmed with his superstition. The spiritual forces influencing him were yet more blighted to their religious beliefs. He rejected the trinity, maintaining God to be one.

His doctrine as to the spirit of man, was nearly the same as that held by Spiritualists. As the physical body is formed of matter the spiritual body is of a finer matter or substance. It is real, and the sphere to which it passes at death is real. All spirits and angels began life on some world, through the physical being.

His ideas of the future life are strongly marked by his religious bias. The spirit at the death of the mortal body, may go at once to heaven or hell, but few do this immediately, the most going to the "spirit world," another name for purgatory, where they remain for a time, not to exceed thirty years, when they depart for heaven or hell. There are three heavens and a hell opposite each.

God is beyond the reach of man except through Jesus Christ his "divine humanity." He gives man "entire moral freedom," which if he perverts he sins and goes to hell.

The doctrine of correspondence has a poetic illustration in the world, as light to wisdom truth or knowledge, and heat to love and affection. Beyond this the application of the theory becomes strained, arbitrary and pedantic. Not having clear ideas, and the spirit of pressing him being as superstitious and bigoted, his writings are among the most distasteful and utterly wear-

AGENTS WANTED.

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some, and few would have patience to read many pages at a sitting. All rests on the infallibility of Swedenborg. He is the one exponent of the system. Now that the Bible has been proven to be a fallible book, written by man, and speaking of its human origin in every line, the claim that it is the infallible word of God, which lies at the foundation of Swedenborg's system, is like the prattle of senile childhood. Even admitting the interpretation of the great seer, the book itself is wrong, and it does not make the least difference to mankind how it is interpreted, unless the attempt is made to force belief.

To make this method of "interpreting scriptures" plain, let us apply it to the folk-story of "Mother Hubbard":

"Old Mother Hubbard went to her cupboard,

To get her poor dog a bone;

When she got there the cupboard was bare,

And so the poor dog had none."

Now, Mother Hubbard, as keeper of the cupboard, which corresponds to the earth and all it contains, represents the Lord Jesus Christ, the divine keeper of souls. The bone represents all the treasures the soul asks for. The hungry dog is a fitting type and representative of mankind. That the cupboard was bare, shows that the dog had not asked in the right spirit. God made the dog with perfect freedom, to dwell between bones and no bones, and he received bones if he did not sin, and no bones if he did. That there were no bones for him shows, not that the cupboard was bare, but that this miserable hungry dog had been sinning. There is silence on the subject, most profound and suggestive silence, but there is no doubt that there were bones in plenty in that cupboard for good dogs. There must have been for the scriptures say that he that hath shall be given, and him that hath not even what he has shall be taken away. Now if she had no bone in her cupboard, how could any bones be taken away? That is correspondingly speaking; how can money be got from a pocket-book that has not a nickel? In a higher spiritual sense how can knowledge be gained from the mind of a bigot? and the old proverb, "You cannot get blood from a turnip." To make this illustration complete, it should be extended to one or two hundred pages, or a thick volume. Thus would it be made clear that beneath the surface of the quaint nursery rhyme, lie the gems of divine wisdom!

GOD AND MAN.

The Thoughts of An Infidel.

NUMBER TWO.

What is an Atheist? A preacher or priest will tell you it is something very bad. A fair-minded Atheist is a true neologist and freethinker, one who is not a votary of, but opposed to theism as expressed in all the following systems and dogmas of belief: Theology; theocracy; monism; polytheism; idolatry; deism; monotheism; polytheism; pantheism; unitarianism; trinitarianism; paganism; heathenism; superstition; supernaturalism. Here are a dozen systems of belief to teach, define and defend the God idea. It ought to be well understood by this time if it were true; but humanity are farther than ever from a solution of the problem. The God-worshippers have much unnecessary trouble they don't agree. Each man defends his own and denounces the false gods of his opponents. All gods are false; one as much as another. The God idea exists only as belief or dogma. The defenders of the several dogmas may dispute over their differences forever; but all are wide of the truth. It is about time they should present some tangible facts or clear demonstrations of the existence of many gods, or of the subject.

With a false basis to start on, the vestries and devotees of imaginary Gods cannot argue long in any direction without involving themselves in absurdity and contradiction. One party avers that God is a personality, a king, ruler, master, monarch, who sits on a throne. Others aver that he is a principle, such as love, light, law, spirit, causation, intelligence, matter, electricity.

The Atheist does not deny the existence of these attributes in nature, but he does deny the existence of anything under the name of gods. He recognizes divine, supreme, spiritual powers, laws, forces, beings above and around us. In regard to causation, he knows there are many causes for things that exist, things that occur. In regard to creation, he perceives hundreds of creators in the realms of nature, and in the world. The creator of male, and the female does not figure in theology as a creator. The fact is the female is a hundred-fold more a creator than the male. She begins with the embryo, builds the fetus and sustains the young a long way on its road to maturity.

"God is love." What kind? Is it love of Wine? Women? Wealth or War? Ah, yes, we remember—love of the Bible figures as an ancient lover of war, and since that book was made, Christians have fought many bloody battles in his name, and he helped them gain the victory, and they gave him great glory and honor. All this looks more like hate than love, to the thinking Atheist.

It is often said that the intelligence displayed in works of nature proves a God. That is easily proven to one who has been imbued with that idea from childhood, but to the honest infidel it proves no such thing—it no more proves a God than a Devil. There are contrary things in nature. We observe individual intelligences and know that we are constantly surrounded by intelligent spirits who cause many wonderful phenomena in nature. In the realms of nature there are intelligence, design, order and law, but nothing in the shape of one or three men or gods.

Occult powers reside in planets, stars, suns, systems; inhere in atmospheres, plants, stones, waters, vapors and living beings. Matter or spirit will be in the ascendant in every human organism, and whichever prevails draws from all surrounding objects a quality of force to match its own. The forces of spirit to control the good and evil in man are designed for good and evil. The forces of matter on the earth with its living beings are all spiritualized, that which is magic now will be ordinary practice then.

The soul, being enfolded in this outer body, can express itself but feebly and imperfectly, therefore errors in judgment arise. Because of this spiritual germ, man is continually endeavoring to solve problems that are beyond his ability to solve being. It is because of his relationship to the infinite, the divine, that he so continually aspires after it; his higher self reaching out beyond the possibilities of his lower self.

like a person trying to touch the higher rounds of a ladder before he has found the lower. The lower rounds of the ladder of life lie in the material kingdom, and it is over these he must pass in his upward progress. Ignoring this, before he knew anything of his own body, the temple which belongs to him, he tried to define a god's body; before he has understood the laws which govern himself he has undertaken to define God's body. In endeavoring to do this he has made so many mistakes it seems like a colossal task to separate truth from error, or find amid the rubbish of error and superstition that which is true.

The possibilities and powers lying dormant within the human soul are little known and understood by mortals. We are taught that nothing in the visible world can be annihilated, consequently that spiritual essence, that mysterious and wonderful entity which constitutes the personality of each of us, which persists and maintains its identity, notwithstanding all parts of our natural bodies undergo incessant decomposition and renovation, must be equally incapable of destruction.

The form that you consider the only reliance you have for existence is not only changing chemically and anatomically every year, but from childhood to youth, from youth to maturity and on to old age, it passes through a number of complete changes, so there is no part of your physical structure that was there when you were a child; yet there is something within and pervading it that makes you know you are the same individual. There is a continuity, a consequentness, not of the body, but of the mind, not of the material properties, but of spirit; and that is the ether by which you know that you are the same individual that lived ten or twenty or whatever number of years ago you can remember. The body would not remember it—physiology would not—chemistry would not—anatomy would not remember it; but you only know it by that which keeps time and pace and tally with the years of life, by the thoughts, experiences, affections, the hopes, aspirations, disappointments and fulfillments that constitute your daily existence.

In vain has the keen-eyed microscope searched among elementary matter for the link that binds the living forces to matter, while the conscious eye evades the searchers of science before its birth and defies the investigation of her laboratories under the "passing away." Science, in reaching for the cause of the soul's absence, finds all the wonderful organism of the physical body as perfect as when it was a living being; but the intellectual force and vital energy that once gave it warmth and motion has fled somewhere in infinitude, and its pathway is as trackless as a bird's wing in the evening air.

A few hours since there lived in this material body a wonderful intellect. There learning had a home, poetry and music an abiding place. There eloquence clothed thought in its splendid drapery. There vaulting ambition sought new worlds to conquer, while philosophy planned to better the condition of mankind. There joy smiled in unison with pleasure, and sorrow wept in sympathy with suffering and woe.

There love beamed in kindly glances, or hatred frowned deathly. There many registered the words and forms of loved ones long since passed away. There hope had kindled its fire and faith fanned its flame with gentle wing. We know that these emotions are not a part of the physical body or the product of the potentialities of matter; and while they are all caused and governed by immutable laws, yet they are not of the material body, nor are any one of the attributes of its perishable elements and therefore must belong to the realm of thought, the empire of conscious intellect, the province of spirit life.

In vain do men speculate and reason on the whence and whither of the human soul, the dome of thought. Philosophy alone will not decide it; faith is a broken reed, and hope a dream. Nothing but positive proof can give us by communication with spirits will satisfy the longing of the human heart.

Why did not the world spring forth at once in its present condition without the intervention of ages before it could produce its present appearance? Because eternal law demands gradual evolution of life, beauty and order. Of what use is the stern necessity of tolling through ages to gain the heights of peace? Immortal life means eternal growth; the spirit of man, by the necessity of its life, comes into being ignorant and imperfect, having for its dowry unsatisfied desires. As a part of the infinite whole we must have these desires, and by them we are impelled continually to seek higher life, to attain greater nearness to the infinite and perfect from whence we sprung. All experiences, of whatever nature, go to make up the whole of perfect knowledge. All truth is fitted for the grand work of educating the human spirit.

Our Divinity is universal nature of which we are a part—universal intelligence of which we are a part—both finite and infinite—the universal parent—our father and mother of whom we are the posterity. We are taught that sex is the expression of a principle and the dual nature of Deity, the fountain of love-force in nature, the positive and negative, the masculine and feminine, the creating principle in all nature. Our Deity is the divine circle of existence, outside of which nothing in the universe can ever stray; it is perfection and also imperfection, all good and all evil—all being as necessary as good to fulfill the purposes of nature. Evil is undeveloped good, the friction of nature's activities working for eternal good. Before the perfect the imperfect must come.

There is reasonableness for imperfections in human nature, but none whatever in the theologian's God; which, in reality, has no place in the sanctuaries of men. According to the best evidence we have obtained from the spirit world no God (or Gods) has ever been seen. If such a being or person exists, wise spirits ought to know it. They declare positively "There is no God." Wise spirits are honorable Atheists. They ought to shame many Spiritualists for using the word God as they do in speaking and writing.

When a soul graduated upon the earth plane and earthly ideas, enters into the spiritual world, it realizes that there is nothing to rest upon. Though attaining angelhood, no personal deity presents itself. There are manifestations which, as a wonderful series of effects, prove a great power behind them—the eternal energy that sustains the universe, and which cannot exist. It being infinite, we can never gain but a relative comprehension of this power, although ever widening in range; but by moral energy we can go forward and continually increase in our conception of it and thus form a closer relationship with it.

As we know that intelligence controls all material forms, we must all come to the inevitable conclusion that the power which we see in the great universe is intelligence. If we seek individualized expressions of that power, we may travel on and on through spiritual spheres and find angels and archangels and powers and orders of celestial hierarchies; but one after another will tell you "We are not the highest; go higher;" and those still higher will say



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings.

Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 23 and ends September 1. For programme and full particulars, address J. D. Richmond, St. Johns, Mich.

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of the grandest meetings it has ever held. The officers have secured some of the best mediums in the United States, such as Cora L. V. Richmond, Josie K. Folsom, Mrs. Buchanan and many others. The association extends a kind invitation to all honest mediums. Oskaloosa, Ia. DANIEL DAVIS.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 20. Among the mediums already engaged is Dr. Louis Schlesinger. His numerous friends will take due note. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowland Park, Upper Swampscott, Mass. These meetings are too well known at present to need any extensive advertising. For our opening Sunday we shall have many good mediums and our singer and organist of past years, Mrs. Bertha M. H. Merrill. We have become incorporated under state law and expect a charter from the N. S. A. We have had some of the most interesting meetings in years past ever held, and we shall probably have some equally enjoyable this coming season. Many speakers and mediums have signified their intentions of being present and helping the cause. Our association is pledged to use the proceeds of these meetings for the advancement of the cause of Spiritualism. We thank all who have assisted us in the past and will gladly welcome them and all others who may come. Lynn and Salem electric cars pass the entrance. MRS. E. B. MERRILL.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18, and closes September 2. Geo. B. Warner, M. D., of Chicago, will be chairman throughout the entire session, and will be assisted by the following talented and instructive mediums: E. B. Warner, Mrs. M. E. Root, Rev. B. F. Austin, Mrs. M. LeGrange, Mr. and Mrs. G. W. Kates, Mrs. Carrie E. S. Twing, Hon. D. P. Dewey, Mrs. M. Ayres, C. H. Figures, Mrs. Helen Taylor. Programs now ready for distribution. Address Ella B. Brown, Ass't Sec'y, 266 Twenty-first street, Detroit, Mich.

the game. The soul of man may never discover the Infinite to perfection; still every soul will find a sufficient revelation to satisfy its every yearning, and approach nearer to a perfect knowledge of the infinite; nearer to an understanding of the eternal laws of being; so that with continual growth and progress there will always be room for the acquisition of further knowledge.

The soul's capacity for life will fill the future life with joy; and at the time will come when, looking down from your happy home upon all the trials and troubles of earth, you will exclaim: "You have all resulted in goodness! You will then be able to act as guardian angels and ministering spirits to those yet struggling upon earth and give them the benefit of your experience to help them along the rugged way which you have trod."

The soul may never arrive at the end of its journey, but always going on and on it will find there is still more to learn, more to discover. From the infinite springs of divine existence knowledge will keep pouring itself out upon you as water from an infinite fountain. And thus while you can know enough to fully satisfy you that all is good and all for the best, the zest of eternal existence will be found in the opportunity to ask for more and the continual capacity to receive more truth and wisdom. A. H. NICHOLAS.

Summerland, Cal.

"Human Culture and Civil Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbit, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 25 cents. For sale at this office.

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. E. J. Underwood, president; S. A. Haslett, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Matheus, treasurer. C. M. FOLSOM.

Grand Lodge, Mich.

Grand Lodge (Mich.) Spiritualist Camp-meeting will open July 28, and close August 25. Programs will be ready in a few days. Parties desiring the same, address Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. P. A. Edwin, president; Geo. Matthews, treasurer; E. E. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association, will open Sunday, July 28, and continue for thirty days, including five Sundays. For the past few years the vocal music for the services has been rendered by the Schubert Quartette, but this season, Georgie Chipman, Merchant, the famous lady baritone soloist, who has sung in almost every state in the Union, has been engaged and will be assisted by Mrs. Helen McDonald, soprano soloist of the First Universalist church of Boston. The speakers already engaged are Hon. A. H. Dingley, C. Fannie Allen, Carrie E. S. Twing, Rev. Frank E. Mason, Mrs. Nellie Temple Brigham, Mrs. T. U. Reynolds, Albert F. Blinn, Miss Blanche Brainard, Mrs. May S. Pepper and Rev. Moses Hull.

The Lake Pleasant Hotel under the management of C. W. Handy, who is too well known to need further mention, will be ready for guests July 1, and Mr. Willis Milligan has leased the pavilion for another year and will run dances during June, July and every week night in August. The water plant and electric lights are being put in first-class shape, and will be utilized early in July. The clerks will be ready for distribution by June, and can be had by addressing the clerk. Friends desiring cottages, tents, rooms, circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 903 Tremont street, Boston, Mass.

Vicksburg, Mich.

The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 23. The following are among the speakers: Dr. Emma N. Warner, Mr. and Mrs. E. W. Sprague, Mrs. Emma E. Abbott, Dr. J. M. Peckles, Mrs. Carrie E. S. Twing, Mrs. Martin B. Root, and Rev. B. F. Austin. For program address Jeannette Frazer, Vicksburg, Mich.

Onset Bay Camp.

Opens July 14 and closes September 1. No particulars in programme showing where the secretary or president can be addressed for information.

Letter from Mrs. Addie L. Ballou.

To the Editor:—In your number just at hand and of the date of May 11, I find the article on a poem, entitled "The Production of an Independent slate-writing by 'Spirit Mary Thorpe' through the mediumship of Mrs. G. B. Cook."

I recognize the poem, "If I Should Die To-Night," as one quite popular several years ago when I was lecturing through the Middle States and the South, and one I frequently read at my lectures, and still have in my collection, and with the author's name, I believe, attached.

It is but a few months since I called attention in the columns of another publication of the pirating of a poem, the author of which was well known to me, and I am constrained to ask, who it is that mixes these spirits up in this strange manner? or is it the fault of a variety of incarnations and the same poet repeats himself for an original each several times? ADDIE L. BALLOU, San Francisco, Cal.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of angelic spirits. Price \$1. For sale at this office.

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LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in immortality—Probabilities Which Fall short of demonstration—The Society for Psychical Research and the Immortality—Possible Conditions of Another life—Some Hints as to Personal Experiences and Opinions.

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RELIGION RUN MAD.

A Woman Becomes a Raving Maniac.

PHYSICIAN AFTER AN EXAMINATION FEELS THAT HER CASE IS HOPELESS.

Marie Erickson was crazed by religious ecstasy during a recent holiness revival meeting, says the Chicago Chronicle. Physicians say her case is almost hopeless. She was removed from the Metropolitan Methodist church, of which Rev. Duke M. Farson is pastor, by officers of the West Chicago avenue police station, raving and tearing her hair.

Evangelist Seth Rees, one of the most fervid exhorters of the Farson faction of the Holiness church, was in the midst of a sermon. He had just declared that the everlasting fire of remorse, or a worse fate, awaited sinners when they reached the next world. A woman suddenly leaped to her feet, shouted "Glory to God," and other similar phrases in a loud voice. Little attention was paid to her, for such scenes are not uncommon at holiness meetings, but when she began pulling out large sections of her plentiful tresses and throwing them on the heads of the persons seated about her, the services were interrupted. Evangelist Rees descended from the pulpit and tried to calm her, but soon saw that she was insane. She danced and sang and raved by turns, and the efforts of three men were necessary to restrain her from tearing out more of her hair. The police were notified by telephone and an ambulance removed her.

At the police station, Dr. D. G. Moore, city physician, examined the woman and concluded that she was in a serious condition. She would talk of nothing but religion. She said she had attended the First Swedish Methodist church, Orleans and Oak streets, of which Rev. A. J. Lofgren is pastor, but never did she know real religion until she went to the holiness meetings. The police matron watched her during the night, bandaging her hair so that she could not get at it with her hands. Miss Erickson is a domestic residing at 227 Chestnut street. The young woman's employers are the Dasso family. She is 27 years old.

When, after an eloquent sermon upon "Christ the Healer," Rev. Seth C. Rees called upon those who were burdened with physical ills to come forward and lay down their crosses, fifty persons—some lame and sorely stricken—advanced to the altar and knelt in humble devotion. Each supplicant was anointed by Mr. Rees, who, while the afflicted groaned or shouted their prayers, invoked divine clemency on behalf of the prostrate sufferers.

Presently an elderly man who for years had been afflicted with deafness, arose with a shout of joy and declared that his hearing had been restored. "Praise the Lord, praise the Lord," came an anthem of peans from all parts of the hall. Then a woman with a palsied arm rose the badge from the member and thrust it in the air in testimony of the efficacy of Mr. Rees' prayers. After many a dozen, others jumped up at intervals and bore testimony of recovery.

On the following day, wild scenes, hardly surpassed by the religious revels of semi-barbarous nations, marked the closing hours of the holiness convention at the First Methodist church.

The meeting, which it was announced would last until dawn, perhaps longer, by midnight had developed into a scene calculated to put to shame even the old-fashioned out-of-door revival.

Men and women, intoxicated with religion wept, danced, sang and, clasped in each other's arms cried aloud for the glory of God and their own salvation. At 2 o'clock three persons lay stretched stiff and senseless upon the floor in a state of ecstasy which threatened to become cataplexy, it had not already reached the stage.

At the altar an aged woman, her white hair loosened and streaming over her shoulders in a snowy cataract, capered in a fantastic fandango with an agility that belied her seventy years or more, while half a dozen of the more temperately inclined worshippers vainly tried to end her inspired antics.

A little blind girl, whose sight had been destroyed by smallpox, was a center around which a dozen persons knelt praying loudly for the restoration of the child's lost sense and weeping copiously.

While the frenzy was at its highest a man leaped into a chair and exhorted the congregation to moderate its display of feeling.

"God will not forgive us," he cried, waving his hands and stamping upon the chair to show how calm he himself was. "If we show ourselves to be fanatics. Glory to God. Hallelujah to his holy name!"

Added to the confusion was the din made by soldiers of the Salvation army who had arrived at 11 o'clock and who, at first silent spectators of the panorama of salvation, later on took up the refrain of praise and accompanied it by beating upon their drums, jangling their tambourines and clashing their cymbals.

Finally the most extraordinary scene of the evening took place when the sanctified sinners, headed by Rev. W. T. Walker, marched around and around the resounding church like enthusiasts at a political convention shrieking discordant praises and acting like persons under the spell of the lord of misrule.

It is needless to remark that if one-half so well performed had been conducted at a spiritualist meeting, the religious press of the world would echo and re-echo with laudatory comment on the disgraceful, low, wild and crazy exhibition of Spiritualistic diabolism. It does indeed make a great difference whose ox is gored—whether it be a Spiritualist or an Evangelical Christian ox.

It may not be doubted that some were healed of their maladies under the influ-

ORGANIZATION.

Combine in One Large and Strong Society.

Once sure we (viz., every individual Spiritualist) have got the right spirit, the unselfish, self-denying spirit of the Christ, let us go on and organize. If we are selfish, seeking our own glory or greedily after gain and worldly possessions, we can never join with others for a common purpose. For we must remember that to do so implies self-sacrifice, the giving up of something that is dear to us, and which we have to renounce if we become members of a larger organization. I shall illustrate this by an example. We have right here in our great city of Chicago several hundred small circles of Spiritualists, scattered all over our large territory. Hardly any one of them is strong enough to form what is commonly understood with a congregation or a church. They are all of them more or less weak, some of them dying, some have already vanished, and I have often wondered how a lecturer to one of these shadowy, skeleton-like, bloodless little conglomerations or nebular specks on our spiritual firmament would get along in this material world of matter, were he to exist physically upon the salary paid by this microscopical congregation. Such a remark might seem to many coarse, it might even appear cynical and out of place, but we must never forget that we live and exist on a physical plane, and that our physical wants, if not supplied properly and from the right source, at last, as society is now organized, will atrophy and suffocate our higher, spiritual aims.

I mean by this that a person who is at the head of a Spiritualist society as its leader should not be forced by circumstances to labor with his or her hands or do brain work for his living. For in our sphere more than in that of any other religious body, the leader, lecturer, teacher or minister needs to be free from material cares in order to devote himself to the exercise of his spiritual gifts and make him attain to that inner growth and maturity, which can be attained only by contemplation, prayer, and in retreat, seclusion and silence.

After this little criticism of existing conditions, that certainly hardly could be worse than they are at present, I will say this: Let all our scattered societies join into one great congregation embracing here in Chicago the whole city, and the same in other cities and towns. Let all the individual lecturers, who now speak in small halls to a crowd of from 3 to 4 up to 25 or 50 souls, give up their charges and tell their members to join one great organization, strong enough to engage an able teacher and to build a church.

But there is no such great, all-embracing organization in existence. Well, then let us form one. Let the State Spiritualist Association of Illinois call to a meeting all the leaders of the societies that at present exist in our city, talk the matter over with them, and thus find out how many of them would be willing to help the plan along.

Many no doubt would refuse to cooperate in an enterprise that would mean death to his or her local society. But there would certainly be found a few who would be willing to sacrifice their own feelings and interests in order to further a cause that is dear to all of us. A selfish man or woman would never do it, but every one who had the right and true spirit of unselfish love and self-sacrificing devotion to our sacred cause, would be glad to bring this little sacrifice to the altar of Spiritualism, where once the whole human race shall worship. HOMO SAPIENS.

THE ECHO OF A SONG.

I hear the echo of a song in youth I sung,
As the evening shadows play in golden threads among
The slow dissolving forms of day, and
Living memories start
In mirrored forms of beauty to warm
A new my heart.

I seem once more a boy again, my hair
Now silvery gray
Outwits youth's auburn hue, and life
Seems fair as May,
When gladness filled my heart, and
Starlit azure skies
Reflected their strange mysteries in my
Dreamy eyes.

I turn once more to youth's far-spreading
Plan
When my eager manly strength was
Equal man with man
And all my heart unsatisfied strove
Earnestly to be
A leader proud and rich, from every
Care set free.

Again I seem to see the lofty towers of
Time,
What vain ambition craved to reach
And claim as mine,
As there in youth my simple life and
Joys began,
But little dreamed of my own soul's diviner plan.

But now, alas! the echo of that old
Song's sweet refrain
Is borne back to me through shades of
Wrong and Pain,
While naught but Love is living for
Now I see and wait
To gain at last my soul's more true
Exalted state.

BISHOP A. BEALS.
Summerland, Cal.

ence of strong suggestion and faith, reinforced by intense mental excitement. Such cases are not uncommon. Spiritual healers do as much, without the aid of the excitement, by the laying on of hands. But these "Holiness" fanatics will regard their cures as miracles. Spiritualists recognize the healing as the result of natural laws set in operation.

X-RAY.

One may live as a conqueror, a king, or a magistrate; but he must die as a man.—Daniel Webster.

IS THERE DANGER

Of Making Organization too Large for the Spirit?

In a recent number of The Progressive Thinker I was much interested in reading a very able and instructive address by Mrs. Cora L. V. Richmond, at March 28, 1901.

Her subject was "Spiritualism a Perpetuating Light." After discussing very interestingly, at some length, the various lights that have pervaded the world, since human history has been written, and especially since the advent of Modern Spiritualism, she proceeds to point out and suggest what seems necessary for the promulgation and well-being of Spiritualism at the present time.

Among the many interesting and important subjects to which she referred, I want very respectfully to call attention to the following:

"We believe in organization. But do not believe in organization first, and then filling it with the spirit afterwards. 'The spirit must first be created, and then the organization formed.' Never do not use us as an organization too large for the spirit. Let us have the body in subjection to the soul."

I have great respect for Sister Richmond and her guides, but I cannot appreciate the apprehension she expresses, for fear of having "too large an organization."

To be sure there may be possibly, an organization too large, or with so much power over the minds and consciences of weak individuals, which may be illustrated by the influence of the Roman Catholic church over their converts. But at this age, and intelligence of the people, it is hardly reasonable to suppose that such ignorance and superstition can be engrafted into any organization. Certainly none under the influence and partial direction of degenerate spiritualists.

Hence, my position, that organization is first, and through, and upon that, our spirit friends may feel assured that we have a permanent formation, and are prepared to maintain our position, and to advance along the line of spiritual unfoldment which was impossible for those who attempt to build without a foundation or without organization.

If I comprehend the power of the spirit, there is no danger of any spiritual organization being too large for it. And I believe all true Spiritualists realize the necessity of "keeping the body in subjection to the soul."

But independent of the advantages, and the demands of the spirit, I submit, as a simple material proposition, is there any objection to a system of organization, whereby all Spiritualists and those of weak minds, are brought under the care and supervision of an organized society? Long experience has shown this to be a necessity, in all successful organizations, whether social, political or religious.

I can conceive of no reason why Spiritualism should be an exception, but on the contrary, every reason why it should be thoroughly organized. Allow me to suggest a few important reasons that occur to me.

While Spiritualists do not admit of a creed, there are frequently coming up little points of differences in opinion, which ultimately in disharmony and discord. It must be admitted that there are some individuals in every community, better educated, better qualified to judge between individuals, and upon mooted questions than others. There will always appear in an organization, questions of importance that may be settled without disharmony, thus avoiding disruption and final separation, which often results in a new ism, or an attempt to organize a new society. This has resulted largely in diminishing our membership, and the influence of Spiritualism, among other religious denominations.

Another reason I would suggest is, while we are organized we have no rule, no means by which we can raise a revenue. Hence we have no churches, temples or chapels, or comparatively none. We have no schools or colleges by which those who desire to teach Spiritualism, and are qualified to become teachers, can be fitted for that position.

How can we retain our membership, or expect to increase it, when we have none of these things? We have no means by which we can raise a revenue. Hence we have no churches, temples or chapels, or comparatively none. We have no schools or colleges by which those who desire to teach Spiritualism, and are qualified to become teachers, can be fitted for that position.

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Persons that have children to educate, whether Spiritualists or not, very naturally seek the more attractive places, and hence generally drift into the Catholic or Protestant Sunday schools, as there are but few spiritual schools that cater to the attractions found in the other denominations.

Besides, the social question enters very largely into church organizations and becomes an important factor in all families desiring to maintain social relations in the community in which they reside, and oftentimes has more influence in deciding membership than does the tenets of the church.

If these are facts, and can be thoroughly overcome by organization, the question naturally arises, how can organization be brought about, and made effectual?

As there are many in our ranks who have not faith in organization, and even some who are opposed to it, it is evident that it can only be accomplished by the most persistent and determined effort on the part of its advocates, and the leaders in the cause of Spiritualism.

The first step necessary to success will be to secure the endorsement and consent of these parties, or at least a majority of them. If they are opposed to organization, as the only practical plan

A SINCERE DESIRE

That She May Live Forever.

I wish to live forever. The little glimpse of life I have gained through the bars of my mortal prison has so enchanted me with its quality that I wish to be possessed of life in a fuller, larger measure. The future I looked forward to at twenty seems poor and small in comparison with the vista that opens before me at sixty. But I would not care to live forever, if eternal life were not to be the common heritage of the race. I want to be linked always with the past and the future of humanity, to come into fellowship with the wise and good of all ages. I want to be myself through all, to retain my personal identity with its little store of memories and experiences, my inborn faculties and tendencies developing in all wholesome ways toward the good, the true and the beautiful.

And I want to be free. Freedom of locomotion, of association, of thought and of action. And I long with unspeakable longing to know this side of death through the unfolding of my own interior faculties, whether the life I hope for and believe in is a reality.

'Twas a long and toilsome journey From a monad to a man; And I want to hold my own, And be an angel if I can, For 'twould be a sad condition, After having come so far, Should I miss the full fruition Of my being's guiding star, And go back to naughtiness, And be only dust and air.

MRS. F. W. E.

for success, the sooner all effort in that direction is abandoned the better.

If they agree that a thorough system of organization is practicable, and should be carried out, the next step will be to raise the money to put the missionaries in the field and set the ball in motion.

This is a work that cannot be done in a month or in a year, and in my judgment should be under the control and direction of the trustees of the National Association. They have a fund to be used at their discretion. I can think of no more legitimate use to be made of it, than by employing good, capable missionaries and the field for missionary labor is widely extended, and most unoccupied. If the Methodist church can have one hundred thousand dollars a year to support foreign missionaries, we ought to be able to raise fifty thousand for home consumption.

Permit me to say in passing, if Spiritualists do not make up their minds to appropriate their money much more liberally in support of their cause, in the future, than they have in the past, no organization can save them in the midst of chaotic expenditure and liberal do nations as I see all around them in other denominations.

The time is past when we can expect to add to our members and continue the interest once manifested in our cause, by simply announcing a "spiritual meeting, where the philosophy and the phenomena of Spiritualism are to be discussed, and the evidence of spirit return presented."

The question is often asked with surprise and anxiety, why are so many spiritual meetings discontinued? Why so little interest manifested in those that are kept open? and why are the audiences so small, even when the most popular speakers are announced?

We have not far to go for the answer, and I have attempted to suggest the remedy.

Brother J. S. Loveland's scientific standpoint, "Spiritualists can't be organized, because they have nothing new in organic form or effort."

But as I am not considering organization from a scientific standpoint, I will close my desultory remarks, by a few suggestions from a material standpoint, as I believe a large majority of our people are satisfied that practicable organization will go far to solve our present embarrassments, and stimulate future activity. As my views are well known upon this subject, I will not repeat the argument. I simply repeat, that in my judgment, material organization is a practicable foundation upon which to build, and maintain the spiritual structure, known as Spiritualism.

That the base of this structure should be laid among the people, and developed by local societies, each officer should be paid an annual salary, and required to devote the entire time to the interests of the society. When all or a large majority of those who are interested in Spiritualism become members of a society, and are properly instructed in their duties, there will no longer exist the financial embarrassment under which we are now suffering.

If, however, the prevailing opinion indicates that organization is not the remedy, that it is not practicable to attempt to resuscitate, to revive the drooping energies of our people, and carry forward the great cause of Spiritualism, with vigor and determination. Let the National Association call a delegate convention at some central point, where this important question can be intelligently discussed, and the most practicable methods adopted to meet our present condition, and our necessities in the near future.

It is worse than folly, it is a crime against the authors of our faith, to allow this great cause, to languish, to droop, and become lukewarm and indifferent for the lack of sufficient money, energy, enterprise and spirituality to keep it in harmony and alive to its duties, to which it is pledged.

The National Spiritualist organization seems to be the only legitimate party authorized to act in this case.

Pasadena, Cal. J. W. GOULD.

Some make the world think that they believe what they do not; others, in greater numbers, make themselves think that they believe what they do not.—Montaigne.

It is well to think well, it is divine to act well.—Horace Mann.

TOLSTOI EXCOMMUNICATED.

SAYS HE LOVES TRUTH MORE THAN CHRISTIANITY AND THE CHURCH—DENIES HOLY TRINITY, SACRAMENT AND VICARIOUS ATONEMENT—BELIEVES IN THE DOCTRINES OF CHRIST AS MAN, BUT NOT GOD.

A cablegram from Paris to the Chicago Chronicle states that Count Leo Tolstoi has replied to the writ of excommunication launched at him by the holy synod of the Greek orthodox church. He starts out by quoting Coleidge: "He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all." That, Tolstoi contends, is exactly the position of his assailants. He himself has pursued the contrary course.

"I began by loving the orthodox church more than myself; then I loved Christianity more than the orthodox church; now I love truth more than all else."

He says the writ of excommunication is illegal, arbitrary, unjustifiable, mendacious, libelous and calculated to promote evil sentiments and unworthy deeds; that its issue has already stirred the hatred of bigots that he is daily threatened with assassination.

"I have renounced the church that calls itself orthodox," he continues, "because I wish to serve God. I followed every precept of the church and am now convinced that its teaching is theoretically an astute and noxious lie, and practically a mixture of gross superstition and witchcraft. That is why I inserted a request in my will that no priest be allowed to approach my body."

"Yes, it is true, I deny an incomprehensible trinity, and the fable regarding the fall of man, which is absurd in our days. It is true, I deny the sacrilegious story of a God

born of a virgin to redeem the human race. But God spirit, God love, God the sole principle of all things, I do not deny. I believe in eternal life, and I believe that man is rewarded according to his deeds here and everywhere, now and forever.

DENIES ALL THE SACRAMENTS.

"It is said I deny all the sacraments. That is perfectly correct. The marriage of divorced persons seems to me in formal contradiction with evangelical teaching. Periodical forgiveness of sins encourages immorality. 'The teaching of Christ is disguised, transformed into grossest sorcery—ablation, unction, movements of the body, incantations, deglutition of pieces of bread—all of which has nothing to do with that teaching which only commands men to love one another, not to render bad for evil, not to judge others, not to kill.

"Yet those who make a business of lies declare in their books, their newspapers and their catechisms that Christ never forbade swearing (taking the oath); that he never forbade murder (capital punishment and war), and that the doctrine of nonresistance to evil is an invention, a Satanic ruse of the enemies of Christ."

"They believe like the brigand who murdered a whole family of five or six persons in order to steal an old clock and forty kopeks. If Christ could come back he would sweep them out with their instruments of witchcraft."

"I believe that the will of God was never so clearly, so precisely explained as in the doctrine of the man-Christ; but one cannot regard Christ as God and offer prayers to him without committing the greatest sacrilege. If another doctrine were to arise that satisfied me better I should not hesitate to adopt it, for nothing matters to God but truth."

MARVELOUS.

Singular Story of Miss Jessie Bond.

The Theatre for the month contains a very extraordinary experience of Miss Jessie Bond when she was performing at the Savoy one night during the run of Mr. Gilbert's "Ruddigore" a few years ago. With the exception of the mad scene in the first act, all her business was with Mr. Barrington, and as she had not been in good health for some time, Mr. Barrington was in the habit every evening on arriving at the theatre, and passing her door, to knock and ask how she did. One particular evening there was no inquiry, and she began to feel uncomfortable, fearing Mr. Barrington might be away; and that, in her then state of nervous excitement, she might have to play with the understudy. Miss Bond thus goes on to narrate the strange circumstances which followed:

"I had scarcely finished dressing when I heard my cue. Hurrying onto the stage, I got through my part in the first act, hardly knowing what I was doing, but much reassured by seeing my fears were groundless as to Mr. Barrington's possible absence. In the interval between the acts, I found myself getting very sleepy and weary, and must, after changing my costume, have dozed off. I was awakened by a knock at the door, that tap for which I had been listening before the performance commenced. I turned the handle, and there stood before me, dressed for the part, and ready to go on, not Mr. Barrington, nor even his understudy, but a gentleman who I knew was, or should have been playing the same part in one of Mr. D'Oyly Carte's companies in the provinces. I was fairly astonished; so much so that 'Where's Barrington?' was the only greeting I gave. 'Never mind about Barrington, but come at once, or there'll be a stage wait,' he replied."

Taking his arm as we moved along to where we made our entrance, I whispered, 'But when did you come, and how had time to answer we were before the public, and then, as usual with me, everything else but my part went out of my head, and I saw nobody but my stage partner, and heard nothing but cues. Whether I played better or worse than usual I don't know, but I do know that I couldn't take my eyes off X—, who was in Mr. Barrington's part in the finale my strength fell with me, and on reaching my room, I suppose I must have fainted, for the next thing I remember was a confused buzz of voices, a sensation of extreme cold, and a strong smell of salvolite. There were half a dozen faces round me, the owner of each doing her best to restore me to consciousness by different processes, in all of which the application of cold water appeared to play the principal part. My first words were to ask how it was X— was on in the second act instead of Barrington, but no one would give me a straightforward answer. I was feeling too utterly prostrate to pursue the matter at that time; and adopted the wiser course of deferring inquiry until I should be at the theatre the following evening. I had, however, miscalculated my strength, for I was unable to resume my work for three or four days.

In the interim something occurred which quite decided me to hold my tongue altogether and to ask no further question of any one, not even of my sister, who, a member of the Savoy Company, had been with me from the moment I was taken ill at the theatre until her duties necessitated her leaving me comfortably tucked up in bed on the following evening. At home I had asked her one question, and only one, and it was the question to which I could obtain no answer from any one at the theatre, 'Why did X— take Barrington's part in the second act? to which after much pressing, and with evident reluctance, she replied, 'Barrington did play in the second act as well as in the first. X— is playing, as surely you know, at Newcastle.'"

EXOARTE MAN.

Men sense a power divinely grand— A presence felt, in every land; And yet we know 'tis not the same, Even though we give a similar name. The Past knew not 'the why' of this, Even while the Past it sought bliss. We know 'the why'; 'tis holy quest For each and all; our 'God' bequest. Each one is fitted for its place, Each one doth stand for highest grace; Not of the Whole, but of the Part; Not suit its word to suit each heart. The savage race gets savage speech; For cultured one, doth cultured teach. Yet it agrees in spirit, all; 'Tis his, best known by each true soul, And this is God—a spirit high, (Who'er it be) to man most nigh; And each doth work as best he can, To elevate each race of man. Yon Arab lists Mahomet's word; By Christ, the Christian's heart is stirred. While Buddha holds the Orient, With all of Buddha's high intent. We know man climbs Life's mountain high, But some will need to often try, Ere all will stand on equal height; Yet all are led toward the light; And so we say that God is one; The spirit, this, of teaching done. But will I say, my Over-Soul, Who leadeth me, doth lead the Whole? It cannot be; alike I'm not To him we call the Hottentot. And yet some guest doth lead his soul Up the same way—and so with all! It is the spirit of the Guest Who listens to the man's request, And answers it by human sign, That makes me name a guest divine. And everywhere it is the same With each and all, whatever the name. And so I call the spirit, God; Accord the guest, 'divining rod,' And say to-day that God is one, In all the lands beneath the sun; Yet knowing well 'tis not one soul, But many souls—enough for all— And thus would sanctify each place Where man has known of love or grace; Or where we hear of brotherhood, By the still voice from o'er the flood. J. O. M. HEWITT.

THE EARTH AND MAN.

A little sun, a little rain,
A soft wind blowing from the west—
And woods and fields are sweet again,
And warmth within the mountain's breast.

So simple is the earth we tread,
So quick with love and life her frame;
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream—
And life as dry as desert dust,
Is fresher than a mountain stream.

So simple is the heart of man,
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.

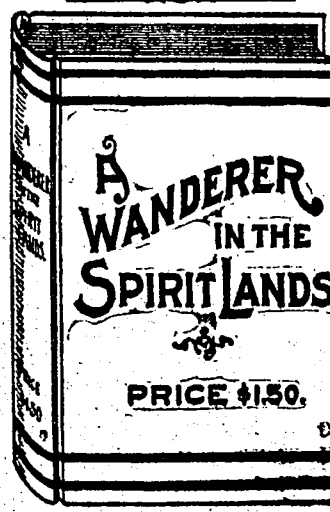
—Spofford A. Brooks

TO-MORROW.

In the depths of sorrow—
In the stormy night,
Hope, that slugs, "To-morrow!"
Makes the burden light.

Comfort still we borrow
With each moment's flight,
Still that sweet "To-morrow"
Floods the world with light!—Ex.

Night brings out stars as sorrow shows us truths.—F. J. Bailey.



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1



ADELAIDE NEILSON WAS POISONED IN PARIS.

MR. MARSH'S VERY REMARKABLE STATEMENT, BASED ON WHAT HE BELIEVES TO HAVE BEEN AUTHENTIC ADVICES FROM THE SPIRIT WORLD, RECEIVED THROUGH THE MEDIUMSHIP OF MRS. CLARISSE A. HUYLER—MR. MARSH SAYS ADELAIDE NEILSON DIED FROM POISON.

The Herald's recent exclusive story that the secret of Luther R. Marsh's conversion to Mme. Diss Debar's Spiritualism was to communicate with the dead Adelaide Neilson, whom he long adored, so deeply impressed the distinguished lawyer that he sent a letter of thanks to the Sunday Herald.

By special invitation I have just visited Mr. Marsh at Middletown, N. Y., and received the astounding information that Miss Neilson was poisoned by a jealous admirer, who intended the poison for his rival. In a fit of remorse over Miss Neilson's death the man committed suicide.

This extraordinary statement is solemnly made by a lawyer, who for half a century was one of the ablest experts on legal evidence representing the New York bar. Mr. Marsh's claim that he has received this information direct from Miss Neilson through a medium shows the seriousness of his belief. On the truth of it he is ready to stake his lifelong reputation for good sense and honor.

It is a new and interesting fact, given here for the first time, that Mr. Marsh's relations with Mme. Diss Debar began with her giving him a spirit picture of Miss Neilson.

That little portrait, which appears in the Herald herewith, was the first of the famous Diss Debar spirit pictures, which attracted worldwide attention to Mr. Marsh's espousal of Spiritualism—to his gallery of so-called "spook paintings."

That first picture of the beautiful Adelaide, declared to have been painted by a spirit brush in unseen hands in the twinkling of an eye, was but a faint embryonic suggestion of her—but a hint of the larger and more clearly defined pictures subsequently "materialized" by the spirit force, acting through the cooperation of Mr. Marsh with Mme. Diss Debar.

It was explained to the distinguished lawyer that the spirit was streaming down from the shining kingdom of the skies was much more powerful when received through the agency of two persons than through Mme. Diss Debar alone. She and Mr. Marsh completed the spiritual battery of communication.

All this explains the potent influence the dead actress continued to have over the wealthy Mr. Marsh, and out of his adoration for her, his spiritual union with her, to know of her actual presence in his room, grew the many manifestations, among which are those describing how she was accidentally poisoned by a jealous admirer.

And this statement is not considered beyond reason by those of Mr. Marsh's faith.

The tremendous story of Hamlet's interview with his dead father is but fiction, yet the marvelous realism of it all seems to have filled the earth—has pervaded all literature and all languages.

If fiction can be made to appear so much like reality, why, it is asked, should one doubt what Mr. Marsh and his friends know to be absolutely true?

EVENTS LEADING TO MR. MARSH'S DISCOVERY OF MISS NEILSON'S POISONING.

It may be remembered that the distinguished actress died suddenly in Paris after drinking a glass of feed milk in a little restaurant, on returning much fatigued from a long drive through the Bois de Boulogne. She was strangely deserted by certain ones of those near to her, and in accordance with the strict French law her body was taken to the morgue to be legally identified and disposed of in compliance with the city regulations.

The remains were soon reclaimed by faithful friends, carried to England, and duly interred in Brompton Cemetery, London, where they now repose under a cross-crowned monument, bearing this epitaph: "Gifted and Beautiful—Resting."

Thousands have visited her tomb, and perhaps held her memory more sacred than her distinguished admirer, Luther R. Marsh. After her death, in 1880, he embraced Spiritualism in the hope of communing with her through the trance mediums.

He says she came to him many times; sent him consoling messages from heaven; visited him in spirit, her presence filling his soul with peace and rest.

The apostrophe of ecstasy came when he newly discovered medium, Mme. Diss Debar, produced the first spirit painting of Miss Neilson, and gave it to him fresh from Raphael's celestial brush.

At last he was in hand-to-hand touch with the woman of his dreams. Her lovely shade conversed with him and gave him pictures of her dear face. Like America's greatest poet, he saw

A rare and radiant maiden, Whom the angels all adore.

Such was Mr. Marsh's interest in the dead genius, when magazines and books began the controversy over her nativity, whether she was of English or Spanish birth.

MYSTERY OF THE EARLY LIFE OF MR. MARSH'S SPIRIT BRIDE.

It may be of interest to explain that five years after Miss Neilson's death, Laura C. Holloway, in search of the true story of her life, went to England and visited the scene of her childhood in Yorkshire, where the Rev. Herbert Collyer, a native of that county, says she was born.

According to this lady's account Miss Neilson was neither the daughter of a nobleman, a "maid of Saragossa," nor a gypsy, but was of English parents, both of the English stage, playing chiefly in the provinces.

As a child Adelaide was known in Yorkshire as Lizzie Ann Browne. Her mother, retiring from the stage and marrying, became Mrs. Bland and reared a family of twelve children. They were very poor, and after a little schooling the children were put to work in one of the great factories in the neighborhood.

Although but a tender wail, drudging through the long drearful hours of a Yorkshire factory day, the child's extreme beauty and sweet nature, her love of children and home, made her a fa-

vorite and placed her above her companions at the looms.

In every way she was different from her surroundings. She was naturally religious and thoughtful and an incessant reader. At the age of four she could read perfectly and recite well. At ten she knew her mother's play books by heart and could recite Shakespeare by heart. His wonderful tragedies were in her dreams. But her love for the dramatic was all natural—not assumed.

Whether weaving or playing her thoughts and conversation were chiefly of Shakespeare's immortal lines.

Adelaide had a winning, tender disposition, but never frivolous. She sang in church, wrote little poems, delighted in the simplicity of nature and the home life of the country. She read everything she could find. Her real companions were not those around her, but the great men and women, the princesses, elves and fairies, the mighty ones of Shakespeare. These were her associates, and though but a child her mind was full of genius and greatness.

THE SECRET THAT CHANGED MISS NEILSON'S LIFE.

On one holiday afternoon, while searching for something new to read, she found the secret of her birth in old letters in a chest that her mother had left unlocked.

The discovery that Mr. Bland was not her father nor the children in her home her sisters fell upon her like night and frost. When her mother returned there was a scene, and the girl demanded the truth. But she did not upbraid her mother; she simply accepted the inevitable.

She went back to the factory as in a dream. From that hour she was changed. She grew reserved and melancholy. She doubted her study of books, soon left the factory, and being fond of children, took a position as nurse. Later, she visited her aunt, her mother's sister, in Leeds; thence went to London, and found herself alone, without money or friends, in that roaring Babylon.

She vainly walked the streets in search of employment. Late in the afternoon she sat down, exhausted, in Hyde Park and slept the night under the trees. Early next morning she was breaking over the city, she met a policeman, who seemed entranced with her beauty. She told her story. He saw in her an innocent country girl and took her to his home, where she became a favorite. Her great love for children, her sweet voice and gift for doing any kind of household work, from plain sewing to embroidery, made her useful to the family, and she was kindly cared for in that hospitable home.

From that humble life she went to the stage, beginning at the bottom, in the ballet. Her beauty and genius were recognized. The manager advanced her rapidly. She was provided with the ablest dramatic teacher in London, and for two years she studied hard, mastering seven languages. The last remnant of her youth, which she had lost, disappeared, and she was transformed into a lady of wondrous grace and beauty.

When she appeared in Juliet she carried the town by storm. Her salary was increased from \$10 to \$2,000 a week, and she rose rapidly to affluence and fame.

HOW THE POISON CAME TO BE ADMINISTERED TO THE GIFTED ACTRESS.

In search of light on the problem, Mr. Marsh appealed to his favorite mediums. They responded promptly, giving Miss Neilson's own words, that her father was Spanish and her mother English.

But the climax came when, as a sort of postscript, it was added that she had died of poison. Mr. Marsh is an astute and conscientious lawyer, and did he not solemnly believe that her death was the result of poison he certainly would not publish a statement so terrible.

Here is the story of Miss Neilson's death, as related to Mr. Marsh through the mediumship of Mrs. Huyler, at Middletown, N. Y., in 1890, whose pen and thoughts were moved by the spirit of Miss Neilson. The narrative covers many pages, written by Mr. Marsh, and is too long to quote in full. It is a closed book in the presence of witnesses, and in a few seconds of time.

On August 31, 1890, in the seance chamber of the Huyler mansion, the medium said: "I get the impression that Adelaide Neilson was poisoned."

By Mr. Marsh—"I have heard that there was such a suspicion."

By the medium—"She speaks: 'Go inquire of the spirit of Pierre Larcoux, who afterward committed suicide in the Thames because he carried the sparkling glass (of poison) to the beautiful actress. He was a waiter in the Paris restaurant. And in each golden piece that he received for carrying the glass he beheld the face of that beautiful woman, and he threw the coins into the river, for the exact spot where the gold pieces disappeared he saw the same beautiful face floating on the waters, and he flung himself into those same waters.'"

The voice said, "There is another mystery. If you care not for it, or the world should not know it, have it not reported."

Mr. Marsh—"I do wish to know it. Was she accompanied by C—?"

Answered—"Yes."

"Yes, she was followed by another."

"Was it the one who followed that mixed the fatal draught?"

"It was, and was not C—."

"It is lawful and proper to know his name?"

"If you care to hear the story the fair lady herself will tell it, to you at the time when it seems proper to her. The man who followed her had threatened her."

"Was he a young man?"

"Older far than the lady herself."

THE UNFORTUNATE POISONER, FINDING NO REST, COMITS SUICIDE.

Mr. Marsh—"Other questions and answers followed, which clearly identified the man, but I do not think it proper to give them to the public yet awhile."

The spirit voice continued—"No peace did the man know after the deed had been committed. Restless and weary, he walked hither and thither over the land."

By Mr. Marsh—"May I know your name?"

There was a companion to Pierre, a fellow waiter in the restaurant, and I have but just entered spirit life."

By Mr. Marsh—"How did you find us out to come here?"

"Through the magnetic forces of the lady herself" (Miss Neilson.)

"Did she send you here?"

"She has visited me, recognized me as one she has frequently seen, and I come after her, following behind her, as you would say."

By Mr. Marsh—"Have you seen Larcoux over there?"

"Yes, Larcoux is in the second sphere with me."

By Mr. Marsh—"Accept my thanks for this. I am glad that C— is relieved of any suspicion."

"I gathered my knowledge through broken sentences and whispered words in the restaurant, and when I spoke of the beautiful lady (Neilson) spirit life, she said to me, 'Hush! Think no more of this now, my boy!'"

"Was the matter known in the restaurant?"

"It was through Pierre's strange behavior. All believed that something was wrong, and for fear that suspicion would rest upon the proprietors or his waiters, the body of the beautiful woman was hurriedly taken away; we would say with indecent haste."

By Mr. Marsh—"I have always wondered that—did not take charge of her remains and have the funeral properly conducted. Do you know about this?"

"I heard it remarked that—was a coward; that he feared there would be a reproach cast upon him for taking the lady to the restaurant, and that he, too, feared, thinking only of himself, and lost all respect in the city because of it."

"Did he go to the city to visit Bernhardt?"

"I don't know."

"I suppose—look Pierre to England?"

"He sent him before him."

"The poison must have been powerful to have caused death so soon."

"I know not what it was, sir. He confessed nothing in the restaurant. 'Twas only his strange ravings that I heard. It frightened us from him, most of the waiters avoiding him.'

Here a note by Mr. Marsh says: "Adelaide informs me that the poison was not intended for her, but for C—."

That was the mistake in the restaurant, and that was the reason Pierre thought he had committed murder, and imagined he saw her face in every shining piece of gold he received for passing the glass of poison."

MISS NEILSON'S OWN STORY OF HER LIFE TOLD TO MR. MARSH.

About the time Mme. Diss Debar was producing spirit pictures for Mr. Marsh messages were coming to him from the dead through the mediumship of a New York woman.

"Dr. Ralph Wagner Flint," says Mr. Marsh, "was a writing medium. His arm only was controlled, so that he would write messages from spirits with great rapidity, yet conversing at the same time on other subjects. He was perfectly unobtrusive and as honest a man as I have ever known. I have received through his hand many messages from Adelaide Neilson, also from Rachel Felix, her friend."

Miss Neilson resumed: "My parents opposed and did all they could to induce me to abandon my desire to become an actress. But my thoughts were always on the stage, and, truly, I could not resist the strong impression."

"A voice said, 'Lillian [Neilson's first name was Lillian], you must take this step. You must not resist the impression you daily receive.'"

"So at last I obeyed the voice, and I now know from whom the voice came. In my fifteenth year I appeared at the Margate Theatre as Judy in 'The Hunchback.' A few weeks later I was cast as Juliet in the 'Romeo and Juliet.'"

"I was not altogether unmindful of the teachings of the great Nazarene, and as success flowed in upon me and a public life crowned me with laurels and laurels many indeed were the hours in which I thought upon the certainty of hereafter. And not from my faith alone, but from the little deeds done in His honor, am I saved to this immortal life."

"And, think you, in the sublime rendition of the 'Immortal Bard's' works, that I was all unmindful of the lofty and highly spiritual lessons to be derived therefrom? There came to me those familiar images of Jesus Christ which of themselves lift the imagination to heaven itself, assuring even the most vile and debased that 'Joy shall be in heaven, joy among the angels of God, over a sinner that repenteth,' and this is a greater joy than over ninety and nine just persons who need no repentance."

LUTHER R. MARSH.

MARSH WRITES A POEM IN REPLY TO WILLIAM WINTER.

Mr. Marsh was deeply moved by William Winter's poem on Adelaide Neilson, but he thought it incomplete, as it took an earthly, hopeless view of her death. Mr. Marsh says she is in heaven, happy and beautiful in immortal youth. His reply follows Mr. Winter's poem, given herewith:

WILLIAM WINTER ON NEILSON.

And O, to think the sun can shine, The birds can sing, the flowers can bloom, And she, whose soul was all divine, Be darkly mouldering in the tomb—

That o'er her head the night wind sighs, And the sad cypress droops and mourns; That night has veiled her glorious eyes, And silence hushed her heavenly tones.

That those sweet lips no more can smile, Nor pity's tender shadows chase, With many a gentle, childlike wail, The rippling laughter of her face—

That dust is on the burnished gold, That floated round her royal head; That her great heart is dead and cold— Her form of fire and beauty dead!

Roll on, gray earth and shining star, And coldly mock our dreams of bliss; There is no glory left to mar, Nor any grief so black as this!

LUTHER MARSH ON NEILSON.

As a supplement, from a spiritual standpoint, to Mr. Winter's poem, Mr. Marsh composed the following stanzas: But, lo! new light streams on the world, The purple East is all ablaze, The heart gates wide are open thrown, And white clad angels meet our gaze.

No more we think of sepulchres, And mortal mould to dust resolved; Our eyes take in celestial spheres, And spirit forms from earth evolved.

Now glimpse we clear the radiant shape Of the dear Adelaide, we miss; So near she comes in joy and peace, Our brow is by her fingers kissed.

So may the sun yet brighter shine, And birds enrich their sweetest notes, And flowers bloom more fragrantly; For in the amber heaven she floats.

The night wind's sighs are all unheard; The moaning cypress droops in vain; Her beaming eyes yet brighter shine, And speaks she in a heavenly strain.

Most lovely smiles and balmy breath, Her scarp lips together meet, And pity melts within her eyes, And laughter dimples in her cheek.

More goldenly the regal head, Gleams on us with angelic glow; And from her parted lips, she breathes, The tender words so soft and low.

ternoon, but I was late starting, and was compelled to cross the Channel via Folkestone and Boulogne. I arrived at the Continental Hotel at a quarter after nine.

"I at once sent a telegram to Bernhardt desiring a postponement, as I learned that there were to be present very many of the French artists who had been invited."

"The reunion between us was to be strictly private, and was so promised. In reply I received a note that Mlle. Bernhardt would be pleased to have Miss Neilson as a guest on the coming day. I could not accept this invitation for the morrow as I was not feeling well."

"On Sunday morning I passed out of the material and entered the spiritual, and now, dear friend, my object in writing you is to say that I will ever have written a message to Mlle. Sarah Bernhardt, making known to her that I, Lillian Adelaide Neilson, still live and have a dear, loving remembrance of her, and that I am with her in her dramatic advancement."

To this Mr. Marsh adds: "But that message was hastily written, owing, I presume, to the condition of Dr. Flint, who was not well."

MR. MARSH'S SIGNED STATEMENT TELLING HOW NEILSON WAS POISONED.

To the Editor of the Herald:—The rumor current at the time of the departure of Adelaide Neilson from the city, that she had been poisoned by taking of a very cold drink when she was heated, was invented to divert attention and mislead the public as to the real cause.

It has been told me from spirit sources that she was poisoned, but not intentionally.

She had gone to Paris on the invitation of Sarah Bernhardt, and while there, calling with friends at a place for refreshment, the party partook of beer, but the fatal glass which was intended for a gentleman of the party was, by a mistake of the waiter, given to her. The waiter who had been bribed to pass the glasses was so troubled by his mistake that he afterward saw the face of his victim on the gold pieces he had received, and he left for England.

She had conscience and was honest, and walking by the Thames, she threw them into the stream; but still he saw the features on the surface of the river, and threw himself after his gold into the water and was drowned.

I have no doubt that I know who it was intended should drink the fatal draught, and more, he who prepared and sent it by the waiter on his mission.

I know, too, the name of the waiter who added to the draught the very poison. But it is not useful, now, nor judicious, to reveal them. It is enough to know that it was not by any indiscretion of hers that the result came.

And thus it was that there was terminated the brilliant career of one, who embodied Edmund Burke's description of the Dauphiness at Versailles: "And surely never lighted on this orb, which she had committed to touch, a more delightful vision."

"I saw her just above" the horizon, decorating and cheering the elevated sphere she just began to move in—glittering like the morning star, full of life and splendor and joy."

Her accounts of herself in many messages from the spirit sphere show her to have been of a deeply devotional nature, and in a prophetic message to me, October 8, 1887, she said:

"I was not altogether unmindful of the teachings of the great Nazarene, and as success flowed in upon me and a public life crowned me with laurels and laurels many indeed were the hours in which I thought upon the certainty of hereafter. And not from my faith alone, but from the little deeds done in His honor, am I saved to this immortal life."

"Will you, as I repeat the alphabet, spell your name?"

Three times they rapped my mother's name, and I asked them to tell me who beside myself were in the room, and their ages. They gave all correct. I then asked, "What do you want of me?"

They answered, "Move from here."

I said, "I will, but as I know my mother would not harm me I will stay my three months." Three nights the raps kept on, in daytime chairs would rock and move towards the door, and footsteps would run over the floor and out. It was terrifying, but I held my own till I was most wild. I had put my little money in the place and could not well get out.

One evening as we were eating supper the table was thrown over against the stove. Then for three days the clock stopped at 5 minutes after 11, started 5 minutes after 1. "Now," I said, "what in heaven's name will come next?" Then there were pilled in several places about a cupful of some pure white like flour; if swept it would leave a streak, if left alone it would vanish. I had some sent to the druggist to be analyzed. He said it was very fine powdered bones. Three days it came, always where I stood to work, till I was most distracted. I then on the third day told the frightened girls in the name of the good spirit for them to let me know what it then began to form words in letters about four or five inches long, and read, "In saloon cellar, between 5 after 11 o'clock to 5 after 1." Those disappeared, then wrote, "Do not be discouraged, poor child, and never swear." After awhile, those disappeared, then was written, "You know all—move."

I began packing, but did not hurry, and to me came the greatest sorrow and trouble of my life, and I knew that could have been prevented had I heeded the warning in time. I since have had several, but I always take heed now in time.

MATTIE E. KNOX.

Cripple Creek, Colo.

Remarkable Coincidence.

By the death of Mrs. Rachel Oliver at La Valle, Wis., recently there is brought to light a remarkable series of events in which the same manner of death of almost an entire family take an important part.

About 25 years ago her father, Cornelius Sainsbury, accidentally cut his foot, while working in the timber, and when he was taken home he remarked something about a pain in his side and soon expired, while seated in a rocking chair. The loss of his wife and child, and his death was attributed to heart failure. About six weeks after, his wife died of the same disease, and, too, while seated in a rocking chair. There was but a few days difference in their ages, each being 60 years old. When their eldest son, Joseph, had reached the age of three-score years he went to Fort Collins, Col., for his health, and, for almost an entire family to pass away while seated in rocking chairs, and the same disease, and at about the same age, is a remarkable series of events.

Rending the Yell: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker, Price \$2.

"Who are These Spiritualists and What is Spiritism?" A pamphlet, 48 pages by Dr. J. M. Poole, the well-known lecturer on Spiritualism. For sale at this office.

Why mourn we, then, that she has died? The "muddy vesture of decay," When in eternal holiness She brings the proof of living day?

For soon, the river transit made, We'll meet her in the summer land, And seek a shrine within her breast, And crave a blessing from her hand.

—New York Herald.

A Weird Tale of Colorado.

To the Editor:—Having just perused your "Weird Tales of Dixie," I have thought I might interest you to hear a little of mine. I have had several experiences in different places, but will write of my last. I was so ridiculed by my friends and unbelievers that I kept all to myself, until coming here. I found several circles at which I have related my experiences. Their faith in me has made me bolder.

My mother was a dear good mother, but did not believe in Spiritualism. My father was a Spiritualist, but kept it quiet on account of mother's prejudice. Just before mother's death, in 1884, she told me this: "My child, if there is such a thing as spirits returning to watch over their loved ones left on earth, I will be with you in danger or trouble, in joy or pleasure." And she has kept her word in several instances, as what I am about to write will bear me witness.

A little over a year ago I was keeping a rooming-house in Denver, Col. Business being poor, I rented a hotel nearer the railroad shops, to keep boarders. I moved my goods, partly paying two months' rent in advance before I saw the house. The first day I found I had done wrong, as the place had the name of being unlucky, some saying murder, even had been committed there. One of the girls in the dining-room I threw some bedding, remarking to my two little girls, "That looks like a man sleeping, and will keep the boys from doing any mischief," as we would not be back till next day. An old hat lying near we placed on the pillow. "Now," I said, "if anyone can ever mistake that for a man, we are safe."

Next morning, a woman helping me, the girls and I went to the house. I said, "Let us see how our man looks." Within a few feet of the couch we stopped, terrified. Under the hat was a man's face, as plain as when in life, with a great cut in the forehead. If I ever met him in the great beyond I shall know him. For three mornings it was there until 4 in the afternoon, till we were obliged to have the couch removed.

Shortly after the girls and I were lying down to sleep, there began raps on our bed and kept on most of the night. Next night two of my roomers offered to sit with us, as the girls were afraid to sit with me. I then asked, "Are you the spirits?"

They rapped three loud raps.

"Will you, as I repeat the alphabet, spell your name?"

Three times they rapped my mother's name, and I asked them to tell me who beside myself were in the room, and their ages. They gave all correct. I then asked, "What do you want of me?"

They answered, "Move from here."

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MATTIE E. KNOX.

Cripple Creek, Colo.

Why mourn we, then, that she has died? The "muddy vesture of decay," When in eternal holiness She brings the proof of living day?

By Andrew W. Cross,
Westfield, Mass.

Given inspirationally by Mrs. Maria M. King. Price 35 cents. For sale at this office.

An Unappreciated Scottish Genius.

By Andrew W. Cross,
Westfield, Mass.

Every inch of "the land of brown heath and shaggy wood" is irradiated with the glamour of romanticism; a legacy bought with a precious price, for almost every bell of heather that blooms upon the mountain's brow has been purpled with the lifeblood of her sons; the very air of Scotland's steep is fraught with the aroma of folk-lore.

Scotland's land of misty and mystic beauty and rugged stern grandeur, 'twas meet that from this fertile matrix should come forth many of the most cherished names that resound through the vast pantheon of the world's literature.

"The Wizard of the North" has long since ceased to wave his wand, at whose magic beck arose wondrous worlds of delicious chivalry; "Ranin Robin" has lain in the "dim dumb town that lies so cold and low" long enough for the hooting mob of yesterday to build mighty monuments to his memory; the sage of Ecclefechan, Thomas Carlyle, has ceased to wield the pen whose sledge-hammer vehemence proved mightier than the sword. Yet the well-worn boards of Scotland's literary proscenium are not deserted; rather they are crowded with a motley crew of candidates for Caledonia's laurels. Once in a while a modest, unassuming "Sentimental Tommy," by popular acclamation, fills worthily the principle role; but much of the time mongrel "Kailyarders" strut their petty hour upon the stage to the exclusion of more worthy and less assertive competitors.

In the forefront of these latter the next generation will undoubtedly enshrine the name of William Stewart Ross, known to many interested readers as "Saladin."

It is impossible to place this iconoclastic knight templar of the pen in any "school" of letters. He displays some of the impetuous energy and trenchant force of Carlyle; there glows ever and anon in iridescent hues from his pages hints of the chivalric imagination of Scott; Burns lives again in some of the grim humor and caustic sarcasm from Saladin's pen; and in some of his poems there gleam reminiscences of the dreamy fervor of Shelley. In truth this "unappreciated genius" sounds the whole gamut of the emotions, as with feverish wonder the reader is hurried breathlessly over pages that burn with the livid glare of hell; illumined by flashes of rhetorical beauty, studded with gems of pathos, and saturated with the passionate poetic fervor of this child of the mountain mist. "When Saladin gets into his altitudes of style," says the Manchester (Eng.) Guardian, "we can only borrow the words of an awestruck French critic and say 'Mon Dieu, quelle langue!'"

When we state that his most characteristic work, "God and His Book," exhibiting his marvelous versatility and fathomless fertility, is perhaps the most trenchant attack that has ever been published on the infallibility of the Bible, his comparative obscurity has been partially explained. When it is added that he edits The Agnostic Journal (London), no further explanation is necessary. In "God and His Book" he explains his position with reference to the Bible. After ridiculing with ruthless freedom many of its grotesque incongruities he proceeds: "I am no bigot for or against his Book, being neither Protestant nor Papist; and I simply wish to give the Ghost fair play as an author. I have said little about the merits of his work; but that is not because they, such as they are, have escaped my recognition. From my earliest boyhood I have been steeped in the writings of this writer. As a child, I had heard of the Waters of Babel in Babylon before I had heard of the Water of Dee in my own Galloway. For long, Jordan was a more familiar word than Clyde; and I knew of Carmel and Olivet years before I had heard of Cairngorm and Ben Nevis. I could tell all about Adoption, Sanctification, and Redemption before I knew the genitive from the dative, before I had heard of the equator or could tell how many roods there were in an acre. I was suckled upon 'the milk of the word'; I was dandled on the knee of the Virgin Mary; and the linen that enshrouded the corpse of Jesus was my swaddling clothes. Before I had as yet learned to read I could recite from memory some dozen of the 'psalms of David.' In my native moorlands the echo of the voices of the Covenanters had hardly as yet died away. Tradition fondly nursed the martyrs' memory; I beheld their graves in the grey cairns, and the burn whimpering over the pebbles murmured their dirge. The plaided shepherd on the hillside spake of them, and so did the miry-footed plowman on the furrowed field.

"A remnant of Covenanting times, the phraseology of the Bible entered into the parlance of ordinary life, always solemnly, never irreverently. This custom sank deep into my childhood's speech, and subsequently into my literary style. I have read many, many books now besides the Bible; but its English and its forms of expression are even yet the bed-rock upon which the edifice of my diction stands. Those who know me know that I am neither irreverent nor ungrateful. The book that inspired my earliest awe does not lightly provoke my most recent scoff. A book to which I owe so much—from which, at my mother's knee, I learned how to read—does not find me an ungrateful recipient of its blessings and benefits. I know its antique nook of familiar quaintness; I know its glimpses into the simple heart of the olden world; I know its curious tales and fascinating incidents; I know how the comet of its history trails its tail through a chaos of legendary mist; I know the magnificent fervor of its devotional passages; I know the artless simplicity of its prose; I know the lurid thunder-light of its poetry; I know its piping times of peace by the Jordan or the Kedron; I know its fury of fire and sword, the army of the Lord of Hosts, the rush of the chariot, the thrust of the spear; the buckler, the javelin, and garments rolled in blood.

"It is not the Bible and the pretensions it makes for itself that I assail; it is the Bible and the pretensions in regard to it put forth by Protestant Christianity. Taken for what it really is—a collection of more or less connected tracts belonging to times more or less remote, and reflecting as it does the deed and motive of ages and races that are no more—it is a deeply interesting antiquarian study. But here its use and its merit end.

"I have no reverence for the Bible and its God as the Bible and its God. It and he were the natural evolutionary product and index of a remote and half-barbarous time. The Bible as the Bible and Jehovah as Jehovah I cannot treat with disrespect. It would be quite as legitimate to heap ridicule upon the fact that I had to creep before I had learnt to walk. The Bible and Jehovah are interesting relics of the cradle upon which the baby-world leant before it had strength to stand. I have no quarrel with those quaint old relics, per se; but when I find that the world would still lean upon them after all these long and weary centuries, in the interests of the human race I do my best to dash the relics to splinters. It is not the Book and the God, in themselves, that provoke my enmity; it is the pretensions put forward on their behalf by an interested priesthood. These pretensions must excite in every man who is a patriot and a friend of his race feelings of repugnance and aversion."

Though absolutely unsparing in his invective against the church and the priest, his writings are permeated with a profound spirit of reverence for the really sacred. The God who prompts Saladin's homage, however, is no vulgar burlesque conceived in the anthropomorphic matrix, no sanguinary quibbler over candlesticks and vestments and holy gewgaws. Saladin is equally repelled by the materialists who endeavor to measure the Infinite with a footrule, and ostentatiously burn incense at the shrine of the Atomic God.

"The potential molecules pave the road to damnation; the as yet undeveloped psychism is the finger-post that points down the dim and mystical vista that leads to salvation. We shall ultimately get nearer to Truth on the modest assumption that we know not, than on the arrogant assumption that we know. We shall get wiser when

we pay more attention to the oracle of what we feel, and less attention to the monitor of what we think. In America the barbaric faith of the Mayflower is dying. The God of the past is in his coffin; the God of the future is in his cradle. God is manifested to godlike men, and to them alone."

"If out of my poor purse I give a shilling to the needy, it is more than prayer; if I work hard to secure the elevation of the Living, I may exonerate myself from speculation as to the raising of the Dead. I cannot penetrate the black curtain that falls behind the footlights of mortal life and hides the arcana of Being. But I feel I am in the guardian hands of Eternal Love, and that my head reclines safely on the bosom of a God such as the glory of Dream never drew and the splendor of Vision never limned."

GOD.

"Tread reverent where earth's heroes trod,
Erase the lines that cancel God;
The word is writ with mountain scars
Filled with the glory of the stars,
And with the sempiternal rays
The hills of earth are all ablaze;
And struggle up the rainbow's rim
To kiss the handless hand of Him
Who fired that deathless altar coal,
The yearnings of the human soul.

"O give an ample time and season
To thoughts that overlap all reason:
Have faith, for there is gold and treasure
Our poor bushels cannot measure;
And all the paths thought ever trod
Meet in the awful focus, God.

"And worship when His glory streams
Adown the chariot track of dreams,
And mark the reeking of His breath
Upon the mirror-disc of Death,
And hope the hope sublimely brave
That over-vaults the yawning grave,
Else will the vats of life's red wine
Degenerate to slush for swine,
Repulsed by Nature's flank and van,
And stately man no more be man.

"Go teach the earthquake moral law
And mete the Andes with a straw.
Go stand you on some heaven-kissed hill
Where your rapt being roams at will,
Leans wild o'er the horizon's bars
To claim its kindred with the stars,
And voiceless anthem chants in tune
To the still psalm of the moon,
While hieroglyphs of flags and shrouds
Are written in the tome of clouds:
And see the wreaths Arcturus flings,
And hear the hymn Orion sings,
And hear the great drum of the Sea
Roll out the Has Been and To Be;
And hear the red lips of the Sun
Preach from the text, 'The World Is One;
And, mode of the mysterious Whole,
Follow thine own unfettered soul;
Know every path that e'er was trod,
Leads devious to the heart of God."

"Saladin displays some of the subtle beauty of Shelley." His poem entitled "Above" will amply sustain the contention.

ABOVE.

"Clouds of the Summer eve
Veiling the mountain's brow,
What are ye, say,
In this dying day,
Read the spell of the awful NOW?

"As ye tint the fringe of the lady-fern,
And silver the stream in the glen,
What are ye, say,
In this dying day,
Break the spell of the awful THEN?

"Say, ere ye melt in the mystic past,
And depart to return no more,
What know ye, say,
Of the must and the may
On the FUTURE'S wildered shore?"

"For likest thou art to me, O cloud,
On the mountain's dim grey head,
Like a King's red robe and a maid's white shroud
In the wealth of thy glory spread—
There lingers on thy pale lips, O cloud,
The doom of the quick and the dead.

"And thy fringes melt into viewless space,
O'er the hill and the heaven rolled,
And divinely gleams thy dim, pale face
From its tresses of glorious gold.
Tiptoe on the earth ye kiss the sky,
And the sky blushes red with delight,
And she closes the lids of her languid eye
On the white heaving bosom of night—
The holy lids of her languishing eye
On the vestal bosom of night.

"Child of the mist and the amethyst,
Born of the glory and gloom,
By the star-rays wooed, by the moonbeams kist,
Symbol of cradle and tomb;
Blest by the love of the violet eyes
And the mild moon's crescent horn,
And the ripening grape with the ruddy dyes,
And the wind o'er the yellowing corn:
Fraught with the moans of the resinous pine
And the fumes of the brackish wave,
Yclaspt by the tendrils of the vine,
And warned by the yews of the grave,
You've absorbed of all that is subtle on earth,
On the wings of the wind ye have trod;
Ye rise from the gloom of the realm of your birth
To flame on the altar of God—
From the glamor and gloom of earth and of birth
To the splendor of heaven and God;
And aloft ye fly, on your awful way,
Through the kingdom of thunder and hail,
As the daughter of God were married to-day
And you were her bridal veil—
You fly through the vault of heaven to-day
Like the sweep of her bridal veil,
And ye carry my soul o'er that moonlit hill,
And I leave it with heaven and you;
And I lay me down 'neath the Igdrasil,
Alone with the night and the dew—
My corpse 'neath the ash-tree Igdrasil,
My soul in heaven with you.

"For likest thou art to me, O cloud,
In thy calm, yet deep, unrest;
With thy fringes ruddy and purple and proud,
And the thunder chained in thy breast;
And the blue caught from the sweet, quiet sky,
And the green from the rural sod,
And the glistening tear in thy dreamy eye,
And thy plume in the halls of God.

Misty and mystic dreams of heaven,
Ye speak to my inmost sense,
Of all for which I have yearned and striven
With hope, and with love intense;
My heart is with you in your welkin flight,
Where your cirrus locks are curled
By the rising moonbeams' fingers light

On the uppermost rim of the world—
Where the moon's fingers curl your tresses bright
On the uppermost rim of the world.

"Clouds of the summer eve
Veiling the mountain's brow,
What are ye, say,
In this dying day,
Read the spell of the awful NOW?

"As ye tint the fringe of the lady-fern,
And silver the stream in the glen,
What are ye, say,
In this dying day,
Break the spell of the awful THEN?

"Say, ere ye blend with the solemn past,
And go to return no more—
What know ye, say,
Of the must and the may
On the FUTURE'S wildered shore?"

Many a devout mother has perused with pleasure that popular poem, "The hand that rocks the cradle is the hand that rules the world," recking not that its author is one of the leaders of modern infidelity, who but seldom gets credit for its composition. This crusader charging recklessly against the bastions of established dogma has long since vindicated his right to no obscure niche in the temple of Scotland's poetry. His poem on "Robert Burns" secured the prize offered in connection with the Dumfries Burns statue movement.

ROBERT BURNS.

"All hail, O Nithsdale's furrowed field,
A Marathon art thou;
The fire of God in his great heart,
Of Genius on his brow,
Thy patriot bard strode o'er thy sword,
His triumph arc the plow!
The laverock in the early dawn,
The merle at evening grey,
Sang peans as the plowman trod
His more than laureled way,
And the red ridge of Scottish soil
Behind him grandly lay,
Printed with the daisy's 'crimson tip,'
The 'rough burr-thistle's' head,
And rough print of the plowman's shoe—
Shoe of the deathless dead.

"'Tis o'er, the rig is dark with night,
The 'lingering stars' on high,
And Song-land's gained another wreath
Of flowers that never die.

"In Nithsdale, as a dreamy boy,
In wild ecstatic turns,
I've grasped the plow to follow, rapt,
Thy shade, O Robert Burns!
As 'pretty howes have rarit and riskit'
I've seen thee standing nigh,
Mid visions of the Throne of Song
Too grand for mortal eye:
The hills around 'burned into verse,
An anthem vast and dim,
The 'fragrant birch' an idyll grew,
The 'stibble field' a hymn!

"O sword, rust o'er thy mighty dead,
Pent in their funeral urns,
Plow, by Elisha sanctified
And glorified by Burns,
Thine is no roll of tears and groans,
The dying and the dead,
Thou wrotest on the wintry field,
The prophecy of Bread—
I'll drive my share o'er vanquished Want,
My coulter's edge uprears
The banners of the yellow corn,
The ree's unnumbered spears,
God speed thy 'thorns'—no altar horns
So sacred are to me,
The Prophet and the Muse of Fire
Their mantle bore to thee!

"Yet, would a tyrant weld our chains?
Then, Victory or the Grave—
The trumpet blast of 'Scots wha hae'
Will make the coward brave!
Then Onward, Valour, 'red-wat-shod,'—
Glory to him who dies!
Be his eternal infamy,
The 'traitor-knave' who flies!

"Dumfries, thy cold hands hold his urn,
Thou guard'st his iron sleep,
O shrine that draws the universe
To worship and to weep!
What tribute grand of brass or stone
Can thy poor hands bestow?
What bronze or marble worthy him
Who lies so cold and low?—
Of the brave man whose fight is fought,
Whose weapon's sheathed, whose banner's fur'd,
Though still his fire and force of soul
Throb in the veins of half the world:
Australia loves him, India too,
As though he had but died yestreen;
Columbia knows the Banks o' Doon,
And Afric sings of Bonnie Jean!

"Hast seen athwart the midnight stars
A cloud its shadow fling?
Hast seen the stain from the cage's bars
Upon the eagle's wing?
Impeach I will not; but, Dumfries,
I cannot do him wrong,
Thy street-mire stained the singing-robe
Of the great King of Song:
Look sorrowing back on the grey hairs
Too early o'er his brow,
And, grateful, what he lacked in bread
Give him in gaily now:
Humble am I, who ask you
This penitence be done,
But, O city of St. Michael,
Remember I'm thy son;
I love thee though I'm far away,
Though you've forgotten me
My dreams of home and fatherland
Are centered all in thee;
I ask for nothing for myself,
I tread thy streets no more,
Honor thyself by honoring him
I and the world adore;
Joy in thy 'solent heritage,
Breaking' Oblivion's wave,
O grandest city of the world,
For you have Burns' grave!"

It has been necessary in order to let the reader have a glimpse of Saladin's literary style to use frequent quotations, but it need scarcely be added, such brief snatches torn from their setting cannot invoke a just estimate of Saladin's literary ability. For example, the whole essay on "The Paths of Glory," depicting with horrible realism the terrible atrocity of war, must be read in order to feel the awful significance of its closing period. As the result of war—

"The earth is only one vast revolving charnel, from the rocks of its foundation up to the alluvial of its battlements. The sea is a cemetery, and the land a necropolis. The billows roll over tombs, and the grass waves over the dead. The sea-shell is tinted from the wrung heart of

agony. Our roses are crimsoned with blood, and our lilies are whitened with bones. The wide sky is only the vault that holds the star-lamps that burn in a sepulchre. Our little lives are the troubled marsh-lights that gleam, and glide, and shimmer, and vanish among the graves from which they are exhaled. Time shall yet sound the reveille, and we shall awake from the night of this ghastly dream; awake on the hills of eternity to read the deep riddle of existence in the splendor of the moonday of God."

There are some phrases of idyllic beauty in the following rhetorical mosaic:

"It is not because I take a lower view than you do of the past, the present, and the future, that I reject the poor imbecile juggling of your priestcraft. I take a much higher view than you do, and therefore I reject your pulpit chroniclers, which have done much to make ignorance flammable and imposture a profession. From behind the stillness of death and the cold of the grave I hear the dash and plunge of the ocean of the Eternal. Its depths are far down in the caverns of Dis, the crests of its billows are blinding the stars, and its roll and its swing are shaking the worlds. My soul shivers upon the shore waiting for the galley that plies to the archipelago of the unknown, and for my voyage ye offer me a toy ship made out of a Bible leaf! In the presence of such solemnities, away with your mockery. Whether death raises the curtain on everlasting day or lets it fall on endless night, I know not; neither do you. Leave me alone.

"Your soul-saving is a business, and a quack one. There is the One Soul and no other. Degrade it not by pretending to 'save' it with your creedal dogmas and pulpit platitudes. Realize its might, divinity, and majesty in the exercise of lofty thought, in the performance of heroic deed. Adumbrate its oneness with the universe by holding commune with the roaring sea, with the gloomy mountain, the groaning wood, the moonbeams silencing fields of autumnal gold, and the white clouds flying over the black heaven thick-studded with the burning stars."

This strenuous soul beating furiously against the confining bars of the knowable, like many another restive captive, falls back on the gospel of brother-helping, that eternal gospel which is inexpressibly wrought into the very tissues of the universe, and which will live beyond the wreck of religions and the crush of Gods.

"Help the weak, who cannot fight so strongly as you can in the fierce and unceasing battle of life. Bind up the wounds of those who, beaten down in the conflict, have, weak and bleeding, crawled to the rear to die. Turn not away from the cry of even those who have been in your worst, or only, enemy. To err is human, to forgive divine. And, after all, he whose own blood reddens his blade is a special object of compassion. Cast the bread of thy love on the waters of his sin. Has strong drink or some insidious Circe wiled him to ruin? Pity, but do not upbraid. Think on what he has forfeited, reflect on what he has lost; what holy hymns under the glorious sun, what religious musings under the solemn moon, what a depreciation in the dignity and grandeur of life, what a flagging of the energies that aspire to its sacred heights, what a shortening of the plummet line with which you have tried to sound its awful depths; and consider what he has lost in the wealth of that holy tenderness which concentrates in wife and child and home. He has lost so much, help him to what little you can. For, a few short years of evil past, and you lie down together with him in the dust, and all the toiling and the sinning, and the wealth and the poverty are over. The grass waves as greenly over him as over you; and on it the morning and evening dew, the tears of God, glisten as brightly. The sky is as blue over his grave as over yours; the stars look as mournfully, the sun shines as grandly, the cricket chirps as cheerily, and the sweet-briar and the rose fling their fragrance as freely over the sod that covers his breast as over the turf that lies upon yours. In the sight of the awful equality of the long Forever, are we to insist upon our unbrotherly inequality in the momentary Now? Cast thy bread upon the waters of want and life, for in an hour, your poor, erring brother and yourself shall reach the eternal commune of Non-want and Death."

"I often prowled about, Lord, when all the world is asleep, under the sky afire with stars or murky with winter rain. I found, one night, a poor, hungry, and threadbare clerk from the country, sleeping on one of the stone seats on Blackfriars Bridge, partially protected from the sleet and snow by a copy of the Daily Telegraph, which, in the morning, he had bought with his last copper in the hope that he might find therein advertisement of some situation to which he might possibly be appointed. His last sixpence he had sent in stamps to his aged and indigent mother in Devonshire; and as he thought of her—the snow on her humble thatch roof, her larder empty, and her hear heavy with sorrow—the tears gathered in his boyish eyes; and as he fell asleep dreaming of his mother, the winds of the night almost froze into icicles the tears upon his eyelids.

"Away in that Devonshire cot the aged mother was praying for her son, so he told me; and, Jehovah, I trouble you not with prayers; but I looked up through the drizzling snow to the blurred stars and moon, and wondered whether you, high over the moon and stars, were listening to that mother's prayer. I never so much wished before that you should exist and listen to prayer and answer it, so that you might give that simple-minded Devonshire lad a seat on a three-legged stool, with a desk before him—not much for a Deity to do—and thereby make joyous his heavy heart and that of the aged and widowed mother, who, from her lonely cot, from amid the hunger and the snow, prayed to you, Lord, not for herself, but for her son. As I heard the church yard cough and beheld the hollow chest covered over by the Telegraph and the snow, and thought of the anxious and pious old mother far away, I repeated the words of thy son, but in bitter irony, 'Blessed be ye poor!'"

"As you know, Lord, I frequently stroll in the midnight fields round London. There I was, one last night, while the grass, whitened with hoar-frost, crackled beneath my feet and the stars shone down fiercely from the black sky. Frequently out in these cold fields have I found specimens of the waifs of London asleep. What a sleep; Lord, in the frosty grass, in the eerie silence, and in the blink of the chilly moon! More than once, when I have come across these poor mortals, availing myself of my knowledge of the neighborhood, I have gone and brought a small armful of hay to spread for a coverlet, O Father, over your sleeping children. I have never watched them when they awoke in the morning, and found themselves comparatively warm under a coverlet of mysterious hay. Seeing no one near, perhaps they thanked you for your care of them; but you know full well you took no care of them; you left them there to sleep a sleep that would engender maladies which would induce the sleep that knows no waking.

"Once, O thou who wast born of Mary, I found a woman sleeping out in a suburban field in a raw night, when the trees loomed like ghosts, and mist rose drearily from the grass. I thought of my mother, Lord, and my heart throbbed convulsively and my lip quivered. Do you ever think of your dear mother, the woman Mary of Palestine? The greatcoat I wore was an old one I could spare. I spread it softly over somebody's daughter without wakening her, and quietly walked away. I do not mention this to you, Jehovah, because I wish you to reward me for doing it; the act was, to me, its own exceeding great reward. When the woman awoke in the morning it is quite likely she gave you, not me, the credit of having sent her the garment; but it is quite likely that, when thanking Jehovah, she may have put her hand into the pocket and pulled out a letter or two addressed to 'Saladin, the Infidel!'"

The works of this author extend through about a dozen volumes each containing gleams of genius eminently

worthy of perusal. The reader will doubtless find much that does not suit his palate, for "uniformity of ignorance is commonplace, uniformity of thought, where knowledge is, is impossible." His name is familiar to a select circle of British and other readers. As that of one of the most successful and picturesque writers of contemporary literature it deserves a wider publicity; and time will surely give it. Though fighting under the Agnostic standard, "Saladin" is a veritable free lance and does not scruple to publish his faith in Immortality, a faith clearly evinced in the following quotation with which this inadequate appreciation is reluctantly closed:

"In spite of the shadows and the visions, I rest my fate upon a dream which is not all a dream. I am a soldier far from home. The helm is on my head and the spear in my hand. I feel that I have left somewhere where time is eternal or where time is unknown. Drilled by an unseen baton, I fight under an invisible banner—now with gladiators in the arena, now with snakes in the fen; and the voice of the leader that commands me is a voice inaudible to mortal ear. Somewhere in the realm I have left there is a home with a snow-white doorstep, and over the door the red and white roses link and twine and breathe the fragrance of love. On that doorstep and under these roses stands my young wife, with my babe in her arms. Down the valley rolls the thunder of the drum, up the hill rises the bugle's silver clang: 'Gird on your sword and away!' I obey the summons and depart. I kiss my wife, my plume mingling with the roses; the babe cries, frightened by the jangling of my spurs. Down the lane I ride, hedged round by the spears, overshadowed by the banners. There is a turn in the lane; I wheel round and kiss my hand in a long adieu. My wife's eyes are following me, tearful and loving. I wave my plumed helmet to her in farewell; and, in response, she holds aloft in her hands her babe and mine. The turn in the lane is made—and all is lost.

"But I will return. Brief on this earth are the bivouacs, the march and the battle. Something stronger than Death and strong as God has told me I will return. When the solemn fir strikes his roots into my grave and the rank hemlock through the decayed coffin-boards has absorbed my blood, I shall have returned to that home where my babe was held aloft among the roses, and where my wife sobbed 'farewell!' I fear not misery nor dread extinction. One inquiry at least has been answered. The tears of the mourner gleam in the rainbow of Hope. The perfume of unseen lilies streams forever through the gate of the grave."

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QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often brevity is sacrificed to the force of brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

R. J. Ward: Q. Why do not church members who believe in immortality as a part of their creed accept Spiritualism as its demonstration? Why are they so bitterly opposed to it?

A. Spiritualism is Christian in as much as it accepts that belief in spirit presence and power, on which all religions are based, and which gives them vitality. With this common foundation the likeness ceases and it takes a divergent path. Were I a church-member I cannot see how I should be able to avoid being a Spiritualist. I should believe in clairvoyance, because St. John the revealer is an example to the world. I should believe in healing, by laying on of hands, because this was promised to those who believed. I should believe in levitation and the transference of the medium from place to place, because it is said of Ezekiel that he was taken up and transported a long distance and sat down in the midst of the seventy ancients of the house of Israel. I should believe in writing by a spirit hand—also visible, because of the writing on the walls of the banquet hall of Babylon. I should believe in the power of spirits to raise ponderable bodies, for they rolled away the great stone from the door of the sepulchre. I should believe in speaking in foreign tongues, because this was the sign on the day of Pentecost. I should believe in materialization because Moses and Elias were materialized on the mount, and Jesus repeatedly raised the dead, and after his death, I should accept the guardianship of spirits, because taught by the Bible. I should accept as fact that they could communicate with me, because of the readiness and truthfulness with which Samuel appeared and communicated.

The communications may appear trivial, and the earliness of the materialized spirit ridiculous, but the most "earthly" performance is recorded in the Bible, of the two angels who appeared to Abraham. They sat down to a supper of roast veal and hot short-cake to which they did ample justice!

But the church member is a church member because of heredity and training at home and Sunday-school. He believes because he does not think, for he has had others tell him that he should believe. He would be appalled at the consequences. He is brave enough to attend a circle. There he talks with the departed Deacon Smith, and Jim Jones, a desperado shot in a drunken brawl. Both claim to be in the same place—Jim Jones out of hell! Why that is enough to condemn any belief! Get back into the church, as a chicken rushes from a hawk to its mother's wing.

Hence I presume that if I had been reared to manhood in the church, I should have remained a church member and found full and sufficient reasons for so doing.

D. W. Nations: Q. It has been said that the ancient Hebrew language was written without vowels. Is it true that there were really no characters used to answer the purpose of vowels? Was the Old Testament so written?

A. The Hebrew language was that of the Phoenicians and Carthaginians with dialectic modifications, and is closely related to the Arabic, and Aramaean.

The Old Testament is all that remains of the literature of that language, which ceased to be spoken after the exile, and was understood only by those who gave it great and careful study. Not even all of the Old Testament descended from that early time, but portions, as the books of Daniel, were written by those who had perfected themselves so well in the unused language that they were able to use it in composition.

Hebrew by the early writers was the most sacred of languages, the "Language of God," such as he spoke in the Garden of Eden to Adam and Eve. It was hence supposed that all nations spoke it before the confusion at Babel, a pretty myth to explain the divergence. In this ancient language, there was no division into words, or texts. It was a rule that the line must be filled and a word must not be divided at the end of a line. Hence the consonants were filled in with letters having no connection or the beginning of the next word, which was written in full at the beginning of the next line.

The designation "Hebrew language" is not mentioned in the Old Testament. The language is called by Isaiah the "language of Canaan," or (II Kings xlvii:23) the "Jew's language."

The Hebrew language, while a living tongue, was written without vowels. Of course there were vowels, for the consonants cannot be spoken in words without. After a time, these early writings became to be regarded as so sacred that it was looked upon as impious to mar them by the insertion of vowel points. The vowels consisted of points placed above or below the consonants, and later were inserted for the better understanding of the text by those less learned. But this insertion was, according to the views of the copyist, and often arbitrary. It does not require statement that a language thus written would be ambiguous, and after it had ceased to be spoken, would be difficult to understand. We are not surprised that almost the first we hear of it is the controversy of the "doctors" over its meaning.

The Arabian language is written after the same plan, the consonants being

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made, and the vowels indicated by points after the manner of shorthand. In fact, the skeletons of the words are given as they are by that method. This is the only way of writing, as any one will have who attempts to read shorthand without the vowel signs. But the reading of Oriental languages is not an easy task. The Arabians learn to read and write their own language with painful slowness, and their most learned men do not care to read a new manuscript without careful preparation. As an illustration, rude perhaps, yet making clear the main point, the following well-known lines are written after the Hebrew method, transposed so as to read from right to left, the vowels and aspirate to be supplied by the reader.

There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine for evermore.

NWDGSRSTSTDSRT
RSRRFMSNPSRT
NWRCDLWNSNVTGRBDN
RMRVPSNXT

If the reader had not the full writing and knowledge of the context, he would find the reading perplexing. How much more difficult would there be no explanation and the language itself dead and hence unfamiliar! Yet the churches hold and have since their existence, that man's immortal welfare, no less than the saving of his soul from the fires of hell, depends on his understanding a book written nobody knows when, or by whom, in a way that makes correct interpretation impossible.

What a strange God, and with what peculiar ideas, to write a book for the edification of mankind in morals for all time, in the most barren and obscure dialect in the world. As he did not appear to have learned the necessity of the use of vowel signs, to human reason it would have been better had he waited a few ages until man had invented them, and produced a language more worthy of being the vehicle of divine inspiration.

G. M. Paul: Q. (1) Would spirits, through different mediums, present different characteristics?

(2) Was Mrs. Eddy, the Christian Scientist, ever a Spiritualist and medium?

A. (1) The medium always more or less colors the manifestation with his or her personality. This is according to well-known laws of spirit, and sustained by countless facts.

(2) Mrs. Eddy was a medium and Spiritualist before she became a Christian Scientist.

PITTSBURG NOTES.

Good Words of Officers and Workers.

The readers of The Progressive Thinker have not seen for a long time any notice of the Spiritualistic movement in the wide awake, active and thriving city of Pittsburgh, Pa. Whether this silence is due to the fact that Mr. C. L. Stevens, president, and Mr. J. H. Knight, secretary of the First Spiritual Church of that city, being active business men and very busy engaged in their respective vocations, or to the status and doings of the society they represent, or whether an innate modesty which evades publicity in the realm of well-doing is the cause, the writer of this article is not prepared to say. But feeling that sister societies would like to hear of the success attained, of the men and women and methods employed in the promotion of this success, and the utility of effort in extending the knowledge that a true Spiritualism affords, I venture these few lines.

It will generally be conceded, I think, that the qualifications of a good presiding officer are many. To be able to entertain and encourage on the rostrum progressive radical thought, to feel democratic to scientific truths, and yet to possess the courtesy of conservative sympathy for the timid in the field of mental bondage, are mental qualities indicating nobility of character not often harmoniously centered in one person.

Brother Stevens, the president of the Pittsburgh society, possesses this equation of moral justness in a high degree. Quiet and gentlemanly in manner, kind and sympathetic, he wields the scepter of his official position so free from display that one forgets the officer, in the recognition of the considerate leader and moderator.

But a careful and impartial survey of these environments discloses how much the presiding officer may be sustained and strengthened by a discreet and competent secretary. Now a good secretary of a spiritual society is not one who simply knows enough to keep the minutes and record of meetings held, or an account of its receipts and disbursements, but one whose keen business qualifications makes a careful survey of the society's necessities, and whose calm judgment in the engagement of speakers, musicians and mediums adds weight to the consensus of general opinion as to the ability, merit, and strength of character of those to be employed; and last though not least, one who knows how to place a telling "ad" for local journals on all occasions.

Mr. John H. Knight is a man to this manor born; and in the secretaryship of the business matters of this society, it would be difficult to duplicate his official qualifications. But a good presiding officer and efficient secretary suggest another factor of official character—a cheerful treasurer to collect and disburse the society's funds—one who never feels so happy as when with money in bank he comes around to the third medium or speaker, and with a merry twinkle in his eye he asks, with check book in hand, "How much cash due you, will it take to make you happy to-night?"

If you ever go to Pittsburgh or Homestead to see where and how Andrew Carnegie made over a hundred million dollars in a few years, naturally enough you will want to go on a Sunday evening to the First Spiritual Church of Pittsburgh. If you see a medium-sized man with a check-book sticking out of his north-west coat pocket, with a look on his face as though he were like to write a check for every one present for a thousand dollars, that man is Brother Stubbs, and it is amazing to see how a speaker's face will light up when Brother S. comes around and begins to put out that check book.

But three men are not a society, and my mind recalls the face and individuality of some old veterans whose presence were an inspiration in cloudy and clear weather. Among these were Brothers Morgan, Hammond, Zugg, Dixon, Greenman and the former treasurer whose name I cannot recall at this moment; but whose voice in the congregational singing impressed me with the integrity of his Spiritualism. These venerable men whose heads are white

or nearly so with the progress of accumulating years, whose manly individuality in the support of Spiritualism has met the approval of opposing thought, and whose persistent efforts have been the basis of the movement in the past, and are a bulwark and protection to it now, we can never forget.

Homestead, the home of Brother Dixon and his excellent wife, of Brother Kettstett and Mrs. Marsden, and many others, is in reality the "amen corner" of the Pittsburgh society. Brother Dixon frequently presides in the meetings and gives lectures at his own expense; and on many occasions would interest from five to twenty people to go and hear the gospel of life beyond the grave, that can be demonstrated. That is the kind of an "amen man" that is an honor to any society.

But lest the reader begins to think that this society is one of the few, let us say not so far among the many ladies who stand shoulder to shoulder with the men in spreading the gospel of "glad tidings," let us mention the names of Mrs. Belle Gordon, Mrs. Matthews, Mrs. Hughes, Mrs. Pressing, Mrs. Dixon, Miss Telsman, and Mrs. Shomaker, whose constant presence and efforts in the Ladies' Aid and everywhere when action is required, are ways to be counted with the many other faithful co-workers whose names I cannot now recall.

Some of these ladies fill positions on the board of trustees, and other committees of fraternal importance.

But outside of the society and among those who do not openly claim to be Spiritualists are several men and a few noble women acting upon the scriptural injunction "Not to let the right hand know what the left hand doeth," occasionally will drop five, ten and even twenty-five dollars into the hands of the executive to carry on the work of the society. My memory recalls one special instance of this character—that of our old friend, Mr. Zugg, who, although past ninety years of age, frequently comes to the hall leaning on the arm of his faithful attendant. When asked if he is a Spiritualist, he will say, "Oh, I don't know; it is a beautiful belief that we may be reunited in the great beyond to our friends, but I don't know—I don't know; I hope it is true."

One Sunday last March he came and took his accustomed seat. He had been absent for several months on account of sickness and the physical weakness qualifying his action in years. His hair was like the fleece of clouds, his face calm and spiritual by the conflicts and vicissitudes of time, his head resting confidently upon the shoulder of his valet, his eyes closed as in deep attention. Occasionally his countenance would light up as some strong evidence of the soul's natural immortality was introduced, a smile of pleasant anticipation as the nearness of this world of eternal life watered, and a serene momentary satisfaction when these truths were shown to be in nature's eternal order of natural evolution—the sequences to the processes of the soul's gestation life on the earth plane. After the discourse he said, "Those were grand thoughts—grand, but, oh, dear, I don't know; I don't know!"

The next day he sent to Brother Stevens a message with a note saying that he was too ill to call personally, but would "enclose a little to help on the work." It was in the form of a check for one hundred dollars.

And so the cause moves along in harmonious grooves in Pittsburgh. Wonderful city, marvelous, and destined to be the center of the world's mechanical industries. But beyond its hills of steam, above the roar of its mighty engines, molding into form the steel that binds continents, the conscious soul hears the voices of those we love, who live then, and memory recalls from the canvas of time the names of those who labor to promote the knowledge that man lives beyond the grave.

W. M. LOCKWOOD.

METAMORPHOSES.

A butterfly lit on a rose
And lingered there content,
And filled its soul and tiny nose
With all its fragrant scent.

Then soared above the lofty trees,
On wings of beauty rare,
Perfuming well each gentle breeze;
Encircling all the air.

The rose looked up with loving pride,
Then bowed its head again;
Its soul was gone, it drooped and died;
Said all the world—"Amen!"

A worm crawled up the stem next day
And hung himself to die.
He said "I'll feign to pass away
And be a butterfly."

"I've crawled upon the earth so long,"
He said, "I now believe
That I can join the beautiful throng
And angel wings receive."

Twelve months have gone, another rose
Has bloomed o'er his cocoon.
He plumes his wings and dips his nose
To kiss the rose of June.

The rosebush sleeps beneath the snow;
In peace there sleeps the worm;
'Tis but a trance in which must grow
Grand evolution's germ;

A trance to rest, recuperate
And grow up from the earth
Into a new and higher state;
A trance preceding birth.

DR. T. WILKINS.

THE PLACE TO DIE.

How little reck it where men die,
When once the master's past
In which the dim and glancing eye
Has looked on earth its last!

The coffin form shall rest,
Or in its nakedness, return
Back to its mother's breast.

The soldier falls 'mid corpses piled
Upon the battle plain,
Where reinless war-steeds gallop wild
Above the gory slain;

But though his corpse be grim to see
Hoof trampled on the sod,
What reck it when the spirit free
Has soared aloft to God?

The coward's dying eyes may close
Upon his downy bed,
And softest hands his limbs compose,
Or garments o'er him spread;

But ere he stuns the bloody fray
Where fall the many brave,
Go strip his coffin lid away,
And see him in his grave!

'Twere sweet indeed to close our eyes
With those who live,
And wafted upward by their sighs,
Soar to some calmer sphere;

But whether on the scaffold high,
Or in the battle's van,
The fittest place where man can die,
Is where he dies for man!

—Michael J. J. Barry.

"The Watska Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of double transference, namely Mary Laura Vennard of Watska, Ill., and Mary Reynolds of Vennard, Ohio. For sale at this office. Price 15 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings.

Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 23. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 25 and ends September 1. For programs and full particulars, address I. D. Richmond, St. Johns, Mich.

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of the grandest meetings it has ever held. The officers have secured some of the best mediums in the United States, such as Cora L. V. Richmond, Josie K. Folsom, Mrs. Buchanan and many others. The association extends a kind invitation to all honest mediums.

Oskaloosa, Ia. DANIEL DAVIS.

Kansas.

The First Society of State Spiritualists and Libers will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 26. Among the mediums already engaged is Dr. Louis Schlesinger. His numerous friends will take due notice. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowand Park, Upper Swampscott, Mass.

Cassadaga Camp.

The arcanian quiet that broods over fair Cassadaga Camp during the winter months, has with the advent of spring been disturbed by the bustle of activity and sounds of preparation for the summer season, filling the air with the rhythmic song of busy saw and ringing hammer. A pleasing feature of the camp at present is the Moses Hull school, opened on the 14th of May, to continue until the 12th of July. This school of Mr. Hull is meeting with flattering success; besides many local attendants, there is a good percentage of students from abroad, notably California and Texas.

The coming events claiming the immediate attention of Lily Dale residents and visitors is the annual June picnic, to be held by the Association on the 7th, 8th and 9th of June. Speakers engaged for the occasion are Rev. Mr. Hull and Mrs. Matie E. Hull of Buffalo, N. Y.; Mr. Lyman C. Howe of Fredonia, N. Y.; and Mr. Thomas Grimshaw of St. Louis, Mo. Scott's band and orchestra of Sinclairville, N. Y., will furnish the music.

All indications are prophetic of a prosperous season. Already there are more people and more new arrivals on the grounds than at the same early date of previous years. Calls for cottages and hotel accommodations foretell the coming of many strangers. In anticipation of the season's needs, the Association is making every effort to have the grounds and hotels in perfect readiness for the comfort and enjoyment of their summer guests and have arranged an intellectual program of unusual strength and brilliancy, of which I shall be pleased to speak more at length in the future.

KATE O. PEATE,
Asst. Sec'y. C. L. F. A.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley Camp, Ohio.

Camp opens July 14, and closes Aug. 4, 1901. W. F. Randolph, secretary, Ashley, Ohio.

Mt. Pleasant Park, Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 23, continuing to and including August 25.

We are sparing no effort to make this our nineteenth annual camp-meeting, exceed all preceding ones. A most excellent program has been prepared, consisting of the most talented speakers on the platform to-day, a fine quartette of singers, led by Prof. Paul Zumbach; a band of players under the direction of Prof. Welse, of Clinton, and we have also engaged the talented young dramatic reader, Miss Flora Keys, to take charge of the weekly entertainments. She will also assist at all times, at our public meetings and wherever her presence and work will please and entertain. Many mediums of various phases have signified their intention of attending, among them Mrs. Blles, the noted materializing medium, and Mrs. Allwright, of Philadelphia, also Prof. Burton of Nebraska, while the reliable mediums who have worked with us year after year will be there again to greet their friends.

For programs and full information address Mrs. Stella A. Plisk, Secretary M. V. S. A., 18 N 11th street, Keokuk, Iowa.

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. P. J. Underwood, president; S. A. Haseltine, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Mathews, treasurer. C. M. FOLSOM.

Grand Lodge, Mich.

Grand Lodge (Mich.) Spiritualist Camp-meeting will open July 28, and close August 25. Programs will be ready in a few days. Parties desiring the same, address Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. F. Baldwin, president; Geo. Matthews, treasurer; E. B. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association, will open Sunday, July 28, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 608 Tremont street, Boston, Mass.

Vicksburg, Mich.

The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Onset Bay Camp.

Opens July 14 and closes Sept. 1. All the ablest speakers engaged. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18, and closes September 2. Geo. B. Warner, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 220 Twenty-first street, Detroit, Mich.

A Sleep-Walker's Feat.

"An interesting case of somnambulism is reported by M. Badaire, director of the Normal school at Blois, France," writes Dr. R. Osmond Mason, in the May Leslie's Home Journal. "Theophile Janicaud was a pupil at the Normal school, and in the month of July of his second year he commenced to walk in his sleep. On one occasion he got up in the night, and determined to go fishing. His brother-in-law, M. de Fontenay, decided to accompany him, but before starting he succeeded in inducing him to alter his plans and go and visit a relative instead. Accordingly this was done, Janicaud remaining fast asleep and undisturbed by the barking dogs or the fatigue of a long walk. Finally he was ready to return, and on the way, coming to a narrow and dangerous path close to the river, his brother-in-law cautioned him to go carefully in the darkness. Janicaud, with some scorn, declared that he could see the better of the two, and to prove it asked Simonet if he could see the match under his foot. Simonet felt under his foot, and sure enough there was the match. It was a dark night, and besides Janicaud was some thirty feet ahead of him and his nightcap drawn closely over his face."

"The Spiritual Significance, or Death as an Event in Life. By Lillian Whiting." One of Miss Whiting's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal minority. Price 75 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-page book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, 50 cents. It is a wonderful work and you will be delighted with it.

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History of the CHRISTIAN RELIGION to the Year 200,

BY CHARLES V. WAITE, A. M.

Fifth Edition—Revised, with Much Additional Matter in Appendix.

A standard and reliable history of the earlier period of the church, giving histories that are not found in the so-called histories written by churchmen. This latest edition has been carefully and thoroughly revised, and it is a reliable magazine of facts, such as the honest inquirer wants. It opens up to the investigator and student a wide field of historical research in matters of fact earlier period of the church, giving histories that are not found in the so-called histories written by churchmen. This latest edition has been carefully and thoroughly revised, and it is a reliable magazine of facts, such as the honest inquirer wants. It opens up to the investigator and student a wide field of historical research in matters of fact earlier period of the church, giving histories that are not found in the so-called histories written by churchmen. This latest edition has been carefully and thoroughly revised, and it is a reliable magazine of facts, such as the honest inquirer wants. It opens up to the investigator and student a wide field of historical research in matters of fact earlier period of the church, giving histories that are not found in the so-called histories written by churchmen. This latest edition has been carefully and thoroughly revised, and it is a reliable magazine of facts, such as the honest inquirer wants. It opens up to the investigator and student a wide field of historical research in matters of fact earlier period of the church, giving histories that are not found in the so-called histories written by churchmen. This latest edition has been carefully and thoroughly revised, and it is a reliable magazine of facts, such as the honest inquirer wants. It opens up to the investigator and student a wide field of historical research in matters of fact earlier period of the church, giving histories that are not found in the so-called histories written by churchmen. This latest edition has been carefully and thoroughly revised, and it is a reliable magazine of facts, such as the honest inquirer wants. It opens up to the investigator and student a wide field of historical research in matters of fact earlier period



SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

VCL. 24

CHICAGO, ILLINOIS, SATURDAY, JUNE 8, 1901.

NO. 602

SPIRIT AND LIFE.

Thoughts Received by Spirit Inspiration.

My friends, life you may say always did exist; that is, the essence of life itself, the force called life exists in matter, and just as long as matter exists (which is eternally) life will exist, but in an invisible form. You are aware that we believe what we call spirit to be the life or the substance in matter called life; you find it all matter, it matters not in what form or shape it may be.

The things we call living things are simply forms made visible to the material eye, by laws so intricate I shall not attempt to explain just now. By these laws the life or spirit in a living form becomes individualized, holding the impress of the experiences, form, etc., of the form in which it exists, and from the material eye; and when from any cause the matter forming the visible form, becomes unfit to express the spirit or life it has contained, the spirit, or individualized life, leaves the visible form, but retains some elements in the matter contained in the visible form, and after separation again takes, or forms into the same form, as the one it left, but it is then invisible to the material eye, but it is the spiritual eye, developed as it should be.

The matter left without life, or spirit, in the material body, by the continuation of the chemical action started, when the finer, or spiritual, or life-giving element in the body left, continues to dematerialize, or decay, until in time nothing will be visible to the material eye; the matter after becoming invisible, mingling with that which fills all space, or with that of the earth, again gains the life-giving element, to appear in some other form in days to come. The spirit separating from the body being nothing more than a chemical change called death, and just as a crystal, dissolved by a chemical process, reforms into the same form or shape again, does the spirit reform after separation, and so proclaim death a change, and nothing more. The life giving forces being invisible, just as electricity, gas, or any of the unseen but powerful forces of nature.

When you see life expressed in form, either vegetable or animal, it is simply life or spirit materialized in the true sense of the word, every day you see the phenomena of materialization (or matter made visible) and dematerialization (or matter made invisible), just as you see it in the seance room. We (spirits incarnate) in our advanced condition, are able under certain laws, or in harmony with the laws governing life, to produce or make visible a form, or substance, or to dematerialize, or make it invisible, in a few moments, that it would take some time for the life germs, or forces, to produce, through the natural or ordinary means. We are a true representative of the spirit or life that is in everything, we have no element in our being spiritual or material that does not exist, in every living thing, we are simply matter made visible in a different way, or manner; and is it not reasonable to think we would express ourselves differently?

Man is the superior of all other forms of life, in as much as he has the mental or spiritual force developed, by the conditions of the matter forming the brain, to a much greater degree than any other species of life; but does this prove him to possess qualities or any element in his being, that is not contained in every particle of matter expressed in any form of life? Not at all; life as expressed in the lower order of forms, either vegetable or animal, shows positive proof of having or possessing every force or element that man has, only it is expressed differently, or in various degrees.

Humanity has given the name intelligence to the power to reason, to think and to understand; it is considered by many that intelligence is the product of the brain, that it is the result of the brain's action, but when rightly understood it will be seen that the force seeking expression through the instrumentality of our organism, just as the light produced by the electric force, is the expression of that force through the instrument used, and not the result of the action of the instrument, for without the force the instrument could do nothing, the instrument only regulating the effect the force shall produce.

This force using our organism for an instrument, finds expression in our mental character, and as our thoughts, our actions, it is the force of both; the same force using the trees of the forest as instruments, expresses its presence in a different manner, just as the electric force, thrown on the trolley wire, propels the cars, instead of producing the light; and on through the vast array of instruments used by these forces.

Every tiny spray of grass, every giant of the forest, every tiny microbe, as well as the mighty beasts of the field, every form of life, it matters not the size, we cannot perceive the intelligence present, is an instrument in the service of this great force. And just as the light is absent in the instrument used by the electric force to propel the cars, is this intellectual light absent in the instrument that does not display its presence, but we know the same force propels the cars that produces the light, and that the result, or expression, is different because a different instrument was used; and the same law applies to the force of intelligence.

In no other way can we account for the intelligence displayed by all nature's handiwork, in no other way can we solve the problem of life. This force weaves the universe, it finds a place in everything, it is inherent in all matter, and will find expression in accordance with the kind and condition of the instrument used. Our difference mentally is due to a slight difference in the condition of the matter forming our organism, thereby forming a slight difference in the instrument, and therefore the force controlling produces a different effect; the more perfect the organism

the brighter this intellectual light will shine.

The tiny seed displays its presence by trying in an intelligent way to overcome any obstacle it may meet, that would retard or stop its growth. This force, inherent in all matter, acting in harmony with the life-giving forces, guides, while they propel. Everywhere, on every hand, you will find this force divine, it permeates through everything, its presence is the foundation of all the ideas prevalent of a God or Creator, giving rise to the idea that our world and its contents are ruled by an intelligent being, because we see that every action of matter in every form known to man, acts under certain intelligent laws.

That everything is thus ruled by intelligence we admit; intelligence rules all things, but not the intelligence of a being such as we, not a being that created man in his image, not a being of any kind; but a force acting in harmony with other forces that are, always were, and always will be, inherent in all matter; a force that guides the creation of all things; a force without which all would be chaos, without which we could not be.

That thought may seem far reaching or unreasonable to some, still these shall prove to all that there is no pleasure in our fancy a God capable of showing love, mercy, wisdom, and on through the vast array of attributes man can imagine such a God to possess. They claim such a being always has existed and always will exist, and that he answers our prayers as a father would his child, etc.

Now which is the most absurd or unreasonable, that such a being is our creator, or that forces exist which, the laws their very existence give rise to, are capable of evolving, forming, or creating all we see about us? Such forces, we who have journeyed on into the unseen realms of life immortal know to be the creator of all things, both seen and unseen, and looking forward into the future, we gain glimpses of the future that is to be, when man shall know himself as he is, and shall come to the realization that within himself lies dormant every force of nature necessary to free him from ignorance and the bondage to the material world, and that it lies within his power to make life while still in the material world, a haven of joy and comfort, and to so cultivate the great I am forming within him, that he may sail on through eternity king of kings, a "God" within himself.

Received inspirationally by — from a spirit guide.

MRS. M. B. EDDY.

She at One Time Posed as a Medium.

Mrs. Mary Baker Eddy makes the claim that she has always discredited spiritual mediumship and her jealous disciples now flatly deny that she ever acted in the capacity of a spiritual medium. I am just in receipt of a letter from Dr. J. M. Peebles in which he says:

"In regard to Mrs. Eddy, I state most distinctly and definitely that over thirty years ago in Boston I attended a seance quite pretentiously pompous conducted by the woman who is now known as Mrs. Eddy. At that time she masqueraded as a superior spirit medium."

By the mouth of two or three witnesses every word shall be established; Hence I hereby make request that others personally cognizant of the fact that the aforementioned lady did at one time act as a Spiritual medium, will send me their written statement. There is no crime in one changing from a spiritual medium to a Christian Science founder and pope, but it is a crime to deny a seance fact of her own history. She is still a spiritual medium under control of spirits who saw an opportunity to use her to make a financial stake, and perhaps indirectly do some good not yet apparent.

It will pass away when its work is done. Let me hear from those that know Mrs. Eddy once posed as a spiritual medium.

T. W. WOODROW,
Universalist Minister.
Wichita, Kansas.

A PROPHECY.

It is coming, surely coming;
It is borne upon the breeze,
I can hear it in the morning
Whispered to the budding trees!

I can hear it in the waters
Dashing o'er the rocks so gray,
Where the sunlight and the shadows
Change upon the foamy spray.

It is coming, surely coming;
All the birds proclaim it near.
And they sing it to the wild flowers
Pushing through the brown leaves here.

And the brook takes up the chorus
Where the soft mist floats and trails,
And the scarlet maple hears it,
And she blushes through the veil.

It is coming! What is coming?
Louder speak, ye winds that blow!
Sing it louder, O ye waters
Neath the willows bending low.

It is coming—joy is coming
And a new life thrills and glows;
It is sparkling in the sunshine,
And is painted on the rose.

And my soul shall catch the sunshine,
And the roses' sweetest gleam,
Gather beauty from the lily,
And the water's silvery sheen.

It is coming, and fruition
Waits the soul that's hungered long.
For my spirit hears the message
When all nature thrills with song!

Bethel, Vt. MRS. I. L. LEWIS.

No one will ever find a fact in the universe that will harm the truth, although science may make discoveries that will discredit the dogmas of the church.—Washburn.

WHAT SHALL BE DONE?

An Investigator Writes from Experience.

To the Editor:—A great deal is being said about fraud in recent issues of your paper. I wish to give some of my experiences with mediums in the last six years. The first materializing seance I ever attended was at Haskell Park, and the medium was one of Michigan's oldest, most noted materializers, yet at the close of the seance I declared him a fraud. A spirit purporting to be my uncle came and seemed to want to talk to me, and as his whisper was very low, I got close to him to hear him, and I got a tobacco breath. Well, to my inexperienced state it was simply fraud, and my impulse was to drag him from the cabinet and expose him, but the spirit seemed to get my thoughts, for he dematerialized before I could execute my intention. I turned around and said to the rest of the circle that I did not believe that a spirit who had been out of the body twenty-five years was still addicted to the use of tobacco, and I said so much and created such a feeling, that we did not get any more manifestations that night.

Some six months later I had a trumpet medium come to my home in Grand Rapids and hold a seance. The first spirit that came and talked through the trumpet was this same uncle, and he said to me: "I am, that was me that materialized at Haskell Park." You see, when a spirit passes out of the physical body, he leaves behind him all material strength, and if it manifests materially, it has to draw or borrow that strength from a medium, and that if the medium uses tobacco, the spirit took that condition the same as all other. Now this to me logical explanation, coming through a different medium, set me to studying these things, and I find that there are a great many things in spirit manifestations that appear crooked, if we do not understand all the conditions under which they are produced; and we are liable to do the mediums, who are at best laboring under great disadvantage, an injustice.

Now, just another experience: When at Haskell Park, that same season, there were two slate-writing mediums on the ground, and I determined to have a slate-writing, if I could get it on my own slates; so I purchased a pair of slates, and went to the mediums, requesting a sitting. But they both stood me off, saying that the conditions were not right, to come again. I went again, but the conditions were not right, that year, though one of the mediums gave me a writing on his slates the year before. All the conclusion I could come to was that they were both frauds.

The next year I was manager of the Big Camp Park Meeting, and made up my mind if slate-writing was a fact, I should know it. Mrs. Augusta Ferris came to camp, and she and I were inspecting the seance-room, which we had just plastered, and were trying to ascertain how long it would be before the plaster would be dry enough for her to hold a seance. All at once she was controlled by an Indian, and he acted the true characteristic of a wild Comanche. He grabbed me by the hand, and jabbered, and acted very much pleased at coming, and very much in earnest about what he had come for. We were about thirty rods from my tent. He hung on to my hand and started for my tent, just as fast as he could run, and every jump he made he whooped. I felt very much like breaking away, and not taking part in such a ridiculous affair; but his great earnestness overcame that, and I went with him. He ran up to my tent, and pointed at the head of my cot, indicating by his motions there was something there he wanted. I had taken my slates, the same ones I bought at Haskell Park, and put them under my pillow. Mr. B. E. Carpenter, our chairman, went in at my request and got the slates, which were wrapped up in paper, and tied at the store where I purchased them. He handed them to Mrs. Ferris; she simply threw them on the ground and stood on them. At the end of one minute she picked them up and broke the string, unwrapped them and handed them to me, both of them sides were written full of messages signed by friends and relatives, who had passed to the other side of life.

Now, then, supposing I had become disgusted at the actions of this Indian and broke the condition. This wonderful manifestation would never have taken place, and those who were on the ground who were attracted by the whoops would have said she did it to create a sensation. I think that these two experiences to show how easy it is for a person who has not studied every phase of mediumship and spirit control to be mistaken. In the first instance, if the spirit of my uncle had not made that explanation, I should have always believed that medium was a fraud, and I think there are many of such cases.

However, I think that it is the duty of every investigator to be on his guard, and to have certain conditions to produce certain results. I have proven in two instances to my own satisfaction that in two so-called mediums were frauds; but in both cases a little word they dropped and a few moves they made put me on my guard. Then it was no trouble for me to detect their trickery; but in both instances the character of those parties was such that I felt ashamed to be in their company. I think that the actor is the true scale a medium can be weighed by. If mediums have not moral stamina enough to overcome their sensual natures and degrading habits, and to live such true, pure, every-day lives that they will be an honor to the cause they espouse, they are very apt to perpetrate trickery to supply the demand created by over credulous phenomena hunters.

There is a class in our ranks that is seeking for great wonders; some of them expect that upon the development of their mediumship they will compete with Joshua, and command the sun to stand for a few hours, so they can convert the world to their belief. Such people are unphilosophical and unprogressive, and are willing to accept anything that is labeled Spiritualism, and are ready to fight any one who questions any phenomena purporting to come through mediums; consequently people who would demand test conditions because they wish to know to a certainty that the tests they are getting are genuine; are held from demanding these test conditions because they fear to offend. Now, I claim this class is solely to blame for the fraud that exists in our ranks; and the only remedy that I can see is through organization.

It seems to me that the N. S. A. could form a plan that would be at least a great help to genuine mediums; that is, by having a committee appointed to investigate all mediums, then furnishing credentials to such mediums as proved to them their genuineness. The committee could be appointed or elected by state and local societies, and thus make it convenient for all mediums to go before such committees. I think that all true mediums and true Spiritualists would be glad to affiliate with such a movement; for it would certainly be a movement towards purification, that is the only quality our movement needs to make it the grandest the world has ever known.

How many say, "I hope Spiritualism is true, though I do not know yet it is; but the philosophy they teach is the grandest that it is possible for the mind to conceive, but there is so much fraud, so the Spiritualists say themselves, that I fear to investigate; then, too, I see some of the mediums living such lives that I can put no confidence in what they tell me." Say I say, let us begin a movement to stimulate those who pose as mediums to live pure, spiritual lives. I have said, and I say it now, that if a medium who is posing before the world as a spiritual teacher and leader will not overcome his wrong habits, possibly contracted before he became a medium, I will in no wise recognize such a person as a Spiritualist. Not because I have no charity for such persons; not because I do not feel sorry for them, and would not do anything to help them; but because so long as we tolerate them we will have them clinging to our skirts.

I would make an appeal to my brother and sister Spiritualists, let us live such lives that we will be living examples of truth, for the cause we represent. Then will our cause prosper; then will all inharmonies in our ranks cease. The inharmonies in our ranks are simply the difference in desire for spiritual development. A person who aspires for spiritual development cannot harmonize with a person who has no spiritual aspiration, and if people insist on being satisfied with the knowledge that death will not end all, they should be classed by themselves as Spiritualists, and not as Spiritualists, for to be a Spiritualist is to be spiritually-minded.

J. E. WALKER,
Grand Rapids, Mich.

DEVOTION TO AN IDEA.

A Vital Element of Human Success.

The priest who spends his life in devotion to an ideal spiritual life, has the inalienable right to do so. The astronomer devotes himself to the service of the stars, each to his specialty. The sculptor chisels like the ancient Greeks, and out of the insensate marble beauty springs into being. The painter, with his inspired brush, makes the canvas speak. Columbus, trained over Europe to discover people who would help him discover. How persistent he was! Any man or woman devoted to an ideal, that burning desire to have all mortals share it. Like Ernest Outright, who held that the pursuit of knowledge was selfish and disappointing unless imparted to others—delight in communicating being little less intense than in creating.

The right of private judgment was thrust upon Martin Luther. John Wesley, enthusiastically rang the changes on "Salvation's Free!" Paul was devoted to the idea, "Jesus Christ, and him crucified." He determined to know nothing else. Festus, after listening to him, exclaimed in a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad."

When Judge Edmonds embraced Spiritualism his associates raised the question of his sanity. They mistook the symptoms; he was devoted to an idea. I admired him for his sturdy independence. Spiritualists, forty years ago, were deemed fit subjects for insane asylums. Thirty years ago, after attending a convention of Spiritualists somewhere in Illinois, returning homeward, the car nearly full, I sat in a seat with an elderly lady. She inquired, "Who are those people that seem so happy?" "Madam," I said, "they are Spiritualists just returning from one of their conventions."

"I might have known it," said she, "they are a crazy set just see their eyes glister!"

That was too good to keep, and I passed it along down the line and they grew no better very fast. It was a rare treat. The pious soul never suspected me!

But the Spiritualists turned the tables on the Christians by showing that religion sent multitudes to the asylum when Spiritualism sent only one. Colonel Ingersoll was devoted to the idea of "Liberty for man, woman and child." Would that not sum up his life-work? What could be more glorious? Yet, to show through what different eyes people look, Mary Baker Eddy wrote: "His life was a failure!" I regret that she penned those words, because they are not true, although she had a right to express them.

Moses Hull has devoted himself to the Spiritualism of the Bible. He has "colored it as a sweet morsel under his tongue." He has wearied a certain class of Spiritualists with the oft-told tale, but in spite of slurs he has continued to do the work for which he has a special talent, and at last, "almost persuaded" them that he knew his own life-mission better than they knew it. Robert Fulton was devoted to the idea of the steamboat. How the wise ones

laughed at him, shrugged their shoulders, gibed and jeered and poked fun at "Fulton's Folly." He turned the laugh on them. "The man with an idea always does that in the long run. Priestly, with his oxygen gas, was howled at. There was Bruno, burned because he had the uncomfortable experience of knowing more than the ignorant mob. Galileo, for eight years in disgrace because he learned more about the earth than the millions knew.

Elizabeth Cady Stanton, yet with us, has devoted her life to the idea of Woman's Emancipation. I could increase the list by hundreds, showing how from Paul's time, and before, the multitude have never understood those who were devoted to them, mainly because the masses could not grasp the significance of their ideas. Kepler, with his Three Laws; Newton, with his Physics; Morse, with his Telegraph; Howe, with his Sewing Machine—how they all struggled!

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"We excommunicate and curse those evil-doers, and from the threshold of the Holy Church of Almighty God we separate them, to be tormented, despoiled, and delivered over, with Dathan and Abiram, and, as water quenches fire, let their light be forever put out if they do not repent. Amen.

"Let the father who created man curse them. Let the Holy Spirit given us in baptism, curse them. Let the Holy Cross, on which Christ died for our salvation, curse them. Let the Holy eternal Virgin, Mary, Mother of God, curse them. Let St. Michael, the advocate of holy souls, curse them. Let all angels and archangels curse them, with all the powers and the celestial host. Let the multitude of patriarchs and prophets worthy to be praised, curse them. Let St. John the Divine, St. Peter, and St. Andrew, and all the other Apostles of Christ, curse them; and the four Evangelists, who, through their preaching, converted all the world, and the holy and marvelous company of martyrs and confessors whose holy works please Almighty God—let them curse them: Let the holy chorus of holy virgins, who, to honor Christ, have despised worldly things, curse them. Let all the saints who from the beginning of the world until the eternal ages, beloved of God, curse them. Let the heavens and earth and all the holy things that are in them, curse them.

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The question was once asked of a wise American, who replied as follows:

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In other words, the element of incongruity needs to enter into an action before it can create within us the sense of the ridiculous.

The little boy or the street cleaner loses no dignity in playing a fox and hound with his lost head-piece, but the great statesman, whose name and figure are associated with the loftiest themes and the most honorable stations, compromises himself when he puts himself in the place of the urchin or the gutter-snipe.

It is the feeling of unfitness, the sense of the incongruous, that creates within us the side-splitting laughter. Now, down in the City of Brotherly Love, a Christian conference is in session. In that quiet and restful town, far away from the noise and strife of the storm center of modern competition, the great Presbyterian Church of the North is holding its annual synod. It has worked before itself. A dignified mission it has to fulfill. The loftiest themes possible to human thought, the loftiest hopes possible to human souls, all the wealth of our human aspiration and faith, are bound up with their deliberations. Will they act in a way that shall be worthy of their grand opportunity?

In 1642—more than two centuries and a half ago—the dissenting element of the English people, through their leaders drew up the now famous document known in theological nomenclature as the "Westminster Confession," and the prime business of the synod now in session at Philadelphia is to so change the ancient creed as to bring it into harmony with the love of God and the sober second thought of present day Presbyterians. If I were writing upon any other than a sacred subject I would tell a little story here. As it is, I must not tell it, though I can at least refer to it.

A Dutchman once had a dog that greatly annoyed his Yankee neighbor. Meeting the Dutchman one day, the Yankee said to him: "Hans, that dog is a nuisance to me, and as a punishment to him I demand that his tail shall be cut off." "Vell," said Hans, "I agree to dot." Accordingly, the dog was stretched across a log, the Dutchman holding the uplifted ax while the Yankee held the dog. "Cut it off close, Hans!" and by a dexterous move the Yankee brought the animal's neck over the log, the ax descended and the head fell to the ground. "Mein Gott!" exclaimed the Dutchman, "dot was close!" For the glory of God and good of humanity I would advise the Philadelphia synod to cut off the tail of the Westminster Confession in the same way. Cut it off close, brethren!

If the lay and clerical representatives of the great Presbyterian Church of the North really believe in religion and desire to do something to strengthen its power among men, they will avail themselves of the present opportunity to wipe out, once for all, the stigma that the old creed has been casting upon God

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TEN.—Continued.

Now before closing this letter I want to say a few words about astronomy. The heavenly bodies are very deceptive in their appearance, and what is at present, on the earth, supposed to be entirely correct will at length be found to be quite erroneous. New laws will be discovered that will change the aspect of that which is now the accepted theory regarding the worlds in space. So be very chary about calling the spirits bad names because they are already giving an inkling of the truth. Hear them gravely and ponder well what they tell you, for by so doing you may be the one to discover some great, eternal truth not known before.

Galileo said that the earth moved. Astronomers thought they knew better, but you see he was right and they were wrong. It has been but a short time since it was discovered that what was before thought to be void was really ether and that this ether filled all space, penetrated in and through all things, and knowledge will not stop here; other things and laws will be discovered that will upset many of the present ideas about the heavenly bodies. So do not be too sure of anything, but, as I said before, listen gravely to what the spirits have to tell you if you desire aid in any direction.

Perpetual motion has been laughed to scorn, but it is a great truth, as true as that the earth and all the worlds in space are in perpetual motion, and it will not be long before this great fact will be given to the world for its untold benefit. Some sensitive will listen to the voice of a spirit or spirits and it will be whispered within the soul; possibly it has already been done, for let me tell you, we know all about it here and have only to wait to find the right one to give it to earth.

It has not been very long since the stars, in thousands of instances have been found to be double, and fifty years ago if one had pointed to a star and said: "That is not one star, but two," he would have been called lunatic.

Now when Professor Petersilea tells you that the sun is dual in its nature, he is called—well, never mind what. It so grieves his noble, truthful soul that he had to leave the earthly atmosphere for awhile to regain his equilibrium.

Again, the Professor told the world that animal life existed in the spiritual realm as well as man's. He was not the first to tell the world this for others had believed and said so, and in consequence been adjudged insane; but now a large portion of the world believe this great fact, and soon all will know it to be true. Be very cautious, friends and enemies, how you laugh or sneer, for you may be slapping one of the greatest and grandest truths in nature directly in the face. Examine everything gravely, minutely, without prejudice, for who can tell that beautiful Truth may not be hidden there simply waiting to be unveiled. Yours truly,

MADAM

LETTER NUMBER ELEVEN.

I am about to write something in this letter that may not meet the views of most Spiritualists, and I doubt very much if any will believe me. Nevertheless, I shall write, nothing but the truth.

Any truth when first given to those of earth from the spheres is met in an antagonistic spirit, but if we ceased to give of our knowledge to the earthly world on that account no progress would be made there.

The startling truth I have to give is this:

No spiritual being ever yet returned to earth in its real, tangible, spiritual body. I mean its sublimated material body—the body that it at length takes on after being here quite a length of time. Do not start at this assertion and say that I am a falsifier, or that I contradict myself, as I have already told you that Lady — and I went back to earth and dwelt in a sequestered home in Russia. But Lady — and I had not yet taken on our sublimated material spiritual bodies; we were yet simply spirits without density and were not yet grown or covered by tangible bodies. That was still in store for us. To the spirits in the spheres we yet appeared pale, fluttering, weak and vaporous; fluctuating; undecided, for we as new-born spirits were in this condition. A spirit appears precisely like what it is. No one on earth expects a new-born babe to be like a large, solid man or woman; it is small, soft and tender. I do not mean that our bodies were small, they were exact counterparts of what our earthly bodies had been, minus decrepitude and age, but they were not yet firm, condensed and beautiful as they were at length destined to be.

And now you ask me: "What kind of a spirit body is it, then, that returns to earth?" and I reply: A soul can clothe itself in various bodies, or rather it has various bodies. It has a thought body, an astral body, a spiritual, vaporous body, and a sublimated material spiritual body; and it is this last body that never returns to earth. While you are on earth in the fleshly form you have all these bodies, but are not yet conscious of them; still, the world is getting there very fast. You talk of telepathy. Well, that is the action of the thought body. You talk of etherization. Well, that is the astral body—when it is genuine. You talk of an intangible, impalpable spiritual presence. Well, that is the thin, vaporous body, and this sometimes takes on from those sitting in a circle a materialized body—and it is just here that I shall prove to you the truth of what I say.

If an impalpable spiritual body can for a short time clothe itself with material substance on earth, can it not form and wear a body within the spheres, of sublimated material substance?

Whatever you may think, such is the fact. But this body cannot, and does not return to earth. It must remain, necessarily, beyond the attraction of gravitation, else it would be injured; for it is dense enough to receive injury were it to strike the hard, revolving earth.

My friends, the thought body returns, the astral body returns, and the vaporous spiritual body returns; but not the real, sublimated material spiritual body. The soul desires to return to earth. It leaves its dense body here in the spheres and goes forth clothed in its thought, astral and vaporous bodies, or rather it is covered by these bodies. The astral corresponds to the ether, the vaporous to the vapor, and the thought body to the thought, while the exquisite, sublimated material spiritual body is at rest here like one of earth who is sleeping. For instance: I, Madam —, am here with this sensitive now, controlling to write; but, before coming here for that purpose, I said in my mind or with my thought body: "I am now going down to earth to write a message to the people," consequently I went and laid myself down, as one does who goes to sleep on earth, and my sublimated material body is asleep, or unconscious, while I am doing this. I sent forth my thought, it took with it my astral body and my vaporous, spiritual body, but the other body it must leave behind, then when I return I shall awake, or, rather, my various bodies will once more be joined together and I shall arise and go about my business in the spheres.

I hope I have made this clear to the most obtuse mind. I have tried to at least.

Now if earthly emanations condense here in the spheres, as they certainly do, and we have animals, vegetation, water, land and homes, you must see that our bodies must correspond, and that if we could take these bodies with us to earth, of course we could take—as those of earth do when they journey—many other things besides. So by this you perceive that I have told you a great truth.

How glad I am that so great and good a man as the Rev. Heber Newton has told his people, that in the heavenly world there are homes and employments similar to those of earth, for he has voiced a great, grand, eternal truth.

Yes, friends, we have all these things here in the spheres. If we only understood the Christians better, and they understood us better, we should scarcely disagree in anything. Professor Franz Petersilea tried to tell you of some of these halls, homes, institutions of learning, and so forth, and his heart is grieved and sore because he has been met by many in such a spirit of intolerance, the same spirit that you Spiritualists accuse the Christians of. We advise to pluck the beam from your own eyes before looking for the mote in your brother's eyes.

Those great and good men, Rev. Heber Newton, and Rev. Minot Savage, are more tolerant, by far, than the most so-called Spiritualists. It seems that most Spiritualists can not and will not accept any truth beyond that which they think they already know, yet they are continually talking of progression. If they will not accept any new truth which may be given, where is the progress, pray? Now there is just one point more that I wish to touch upon, and it is this: Franz Petersilea tried to tell how we build our homes in the spheres, and immediately there arose the cry: "Insane spirits! for it is nothing but insanity for a spirit to build his home within his mind and then reside within it as the insane of earth imagine they have what they have not."

If anything can be more material and obtuse than that, I should like to know it. And yet these same people will tell you of shining spiritual cities, and houses not made with hands, eternal and in the heavens. O consistency, thou art a jewel when found!

How do these intolerant, fault-finding ones think our houses and cities are built? Do they suppose they are built of brick, stone and mortar, or wood—that the workmen use plane, saw and trowel, ladders and derricks, together with all the paraphernalia that is made use of on earth? Do they think we burn brick, mix lime and cement, cut down trees, have planing and saw mills, make shingles, and so forth? If they do, then I reply, We do not.

How, then, do they build these homes and shining cities? They build them within the mind. Thoughts are things and go forth from the mind, and from the desire of the mind, or, rather, the force or will-power exercised by the mind, are clothed with sublimated material and become real. Do you call a man of earth insane because he first builds his house in his mind and then clothes it with brick, stone, and mortar or wood, glass, and so forth? But the house must be planned, or built in the mind first, or there can be no house. Throw brick, lime and mortar together promiscuously, and see if it will build itself. No, friends; all things, except natural things, must first exist in the mind or thought, to be clothed upon by material or spiritual substance, as the case may be. It is only an obtuse and intolerant spirit that can think or talk otherwise.

Rev. Heber Newton also referred to the employments of heaven, saying that they were similar to those of earth; and a greater truth was never uttered, for they are, indeed. There is not a trade, art or employment of earth that we do not have here, with this difference: we do not work with the hands, but with the mind, the thought, the spirit, and these thoughts take on tangible shape and are clothed with sublimated or spiritual substance, and you of earth must perceive this great truth.

How can we cut down a spiritual tree, or kill a spiritual animal, or burn brick and so forth? Spiritual life of any kind cannot be taken. If it could, the life of a spiritual man could be taken. Nothing can rob an Ego of its life. It may be robbed of material substance, but not of its identity or life. Life is life forever and aye!

Now the more perfect and beautiful our thoughts are, the more perfect our houses or homes; the more perfect we are, the more perfect our surroundings; and thus it is. How sublime, beautiful and true: "A house not made with hands, eternal and in the heavens."

No; our houses are not made with hands and they are eternal and in the heavens. Also: "In my father's house are many mansions." There are mansions, very many mansions in the heavens, or, as you now call it—the Spiritual Spheres—which is all one and the same thing. The heavens are the spheres. A rose is a rose call it by whatever name one will. Heavens or spheres. Call them by which ever name one may choose.

A few words more and I am done with this letter. If the sound of a voice, or any other sound, goes on forever in the ether, how about the life or spirit of anything whatever? Will the bark of a dog go on forever in the ether, and the spirit that causes the dog to bark become extinct? Will the neigh of a horse go on forever, and the spirit, or living principle of the horse, become extinct? Think more deeply, oh, ye sapient sages, or a woman will outwit you, and that will never do, at least you think she never can. But I have to tell you that the coarser atmosphere of earth does not carry the sound of your voice beyond its own atmosphere, the finer ether holds the sound and carries it onward forever: I will not call it vibration, for people get terribly mixed on that word, but you may call it that or anything else you please.

So the finer ether holds the life, or spirit, of all things and carries it onward forever and forever. Spirits of animals seldom or never return to earth. Not having as much intelligence or mind as man, they do not wish, will or desire, consequently do not often return, but, sometimes do. A dog very much attached to his master may remain near him for a long time after leaving the material body, so may a horse, and occasionally some other pet animal or bird, but these are merely exceptions to the rule. Etherial sounds are not heard by mortal ears, but the etherial, or spiritual ear hears all the sounds that the etherial air, or ether, brings to it. The mortal sight cannot see the spheres or the angels, it can only see what is within the dense earthly atmosphere, but the etherial, or spiritual eye can see all things that exist within the ether. It is simply a difference of atmospheres, that is all. One is dense, almost opaque; the other sparkling and bright.

Yours truly,

MADAM

MY LAST YEAR'S ROBINS.

They're perched upon the maple tree—
And joyously are greeting me!
And prophesying sunny hours,
With opening buds and sweet spring flowers;
The same true couple that were here
And warbled cheery songs last year.

My dear old friends that flew away
To Southern clime, one autumn day,
When leaves were ere and falling fast,
And flowers and summer days were past;
They quit their home-nest in the tree,
With their young brood of robins, three,
And left me sighing and alone,
Because my feathered choir had flown,
And would, perchance, ne'er come again
With Easter-tide and soft spring rain.
But here they are; in love's employ,
I'll join them in their songs of joy.
'Tis thus, we hope, in fairer clime
To meet "lost friends," if coming time.

Auburn, N. Y. A. H. REYNOLDS.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—George Washington.

GODS OF ANTIQUITY,

And a God for the Modern World.

It once was the custom of theologians to attribute everything bad or evil to Satan, the Devil, and all that is good to God; but now they ascribe all things, good and bad to a pantheistic God, who, they say, is the author and cause of all things.

We hear very little about Satan of late years. They do not seem to want him any longer in theology, and so let him drop out of sight. It would be an other great improvement in theology if they would also let their God drop out of sight.

The gradual increase of intelligence and spirituality is tending to limit the sphere of his Satanic Majesty, and hence it is that the Devil does not cut so wide a swath, nor is he considered so important a personage as he once was. It is true, he is not yet banished from the world, in modern life he is supposed to confine his operations chiefly to Spiritualism. However, Spiritualism reveals the factors that solve the problems of human existence. In the earlier ages and stages men's desires were stronger than their ability to gratify them rightly, and consequently they were gratified wrongly, involving the race seemingly in excruciating misery. Seeing no way of extraction by their own means, they appealed to the gods, and in this way errors and superstition came into the world.

In Art Magic the author says: "The shelves of any ordinary library could be filled with fragments of literature concerning the worship of the ancients, and the peculiar character of those which have been preserved from the remotest days of antiquity and now underlie all the present systems of theological beliefs. It is a remarkable fact that, notwithstanding the vast collection of writings extant, there is no one compendious text-book from which the masses could derive reliable information. And it is no less worthy of observation that, whilst the mythological world of early writers is stamped with unmistakable fidelity upon every form of modern theology, this damaging fact seems to make no difference in the idolatrous veneration with which the modern worshippers cling to the items of their faith; or, the contrary, whilst the evidence accumulates around many of them that the ideas to which they render devotional homage are paralyzing and fatal to the progress of the race, they are still more studiously battle for their idols, and denounce every attempt to shake the authenticity of legends which they translate into divine revelations."

People should not be greatly blamed for clinging to their old religious ideas—they cannot throw them off suddenly, but they must grow out of them more or less slowly, as they perceive the truth. As, rapidly as the world moves, the old gods and goddesses, the gods of the spiritual religion will be revealed. When we consider the fact that millions of people have been released from the old bonds of servitude to superstition there is much to encourage us with the hope that many of the false ideas of the past will eventually disappear.

I do not understand a "First Great Cause" for all things. We observe certain going on, and we are led to perceive many causes for things that exist—many powers, laws, causes and effects; changes endless; varieties infinite; and we do not know whether they are first, second or third causes. Polytheism is more consistent than Monism. It is more sensible to claim the existence of many gods, if gods you must have. Suppose you should prove the existence of a god to your satisfaction, which god is it? What is his other name? This is essential, for the word god simply is a common noun, and there are many sects in the world claiming supremacy for their particular gods, such as Jove, Jupiter, Jehovah, Osiris, Brahma, Allah, and a score of other gods. Jehovah is the special favorite and most popular among American god-worshippers. This is the worst god we ever had, or of which we have any knowledge. According to his record he is cruel, vindictive, vain, selfish, lustful. It would be an improvement to worship one of better character.

Concurrent belief in any attribute, function or power of a god, unsupported by scientific analysis and demonstration, is no proof at all. The principles of nature, or the actualities of gods and devils, are not established as a rule, but the contrary of human beliefs. There was a time when the concurrent thought and opinion of the popular mind was that the earth was flat and that the sun revolved around it. But this once popular opinion has been dispelled by many great discoveries since the time of Galileo. An ignorance of the unknown principles, energies, elements and attributes of nature in process of evolution, and the nothingness of our own personality and calling it God, is a most dangerous and pernicious dogma. Such depraved concepts were the product of an age that gave us the lustful, warlike gods of mythology and of impossible miracles ascribed to the gods.

That the god-worshippers of to-day hold up to view a god of peace, love, justice, mercy, while at the same time a civilization they worship at the shrine of Zeus and Mars, is a truth which can be easily amplified. The average minister calls on this God of peace and love to come to the assistance of our armies and navies, and the congregation responds "amen." Then it is supposed that the said god transforms himself into an incarnation of a veritable devil, and that he is the strongest and best equipped nation.

"The wisest wisdom of the distant past, is the weakest foolishness of the living present." The world has been burdened with vain, unfathomable dogmas, a tangled mass of incomprehensible trash in support of the unknown and unknowable gods. Mankind would gain great freedom if it could be released, except matters of concise history.

If it would be a great advantage if religious people would discard all the old gods of antiquity and take up a god better adapted to the modern world, and call him Dollar; or, more briefly expressed \$, this is a splendid substitute that fits existing conditions. He has more worshippers than all other gods combined. Churches and priests are not needed for his accommodation. This is a tangible, practical god that all can understand, and all agree, at least on the intrinsic value of the Dollar. In this god we trust. "We can spell it with a capital D, and if we become enthusiastic and want to use a high-sounding title we call him Almighty Dollar. For a change we call it Money. Every body loves money. This is the chief incentive with religious leaders in keeping up the devotion to the old gods. They can love and reverence the real god (\$ just the same) if they drop the old occupation.

The worshippers can, for the most part, have many gods (Dollars) and carry them in their pockets, while the honest and devoted to God is sincere without fraud or hypocrisy. The change in the object of worship is a matter of small importance, for the Dollar-god already has the supremacy of any preacher.

says this is Moloch, we say "correct"—he, himself, is an idolater, with all other religious leaders. In this respect we are all idolaters.

It is true, money and the love of it has been in existence a long time, but what we want is to recognize it as the true idol or god of the people, while we discard all the gods of antiquity which have been a curse to the world—let them drop out of sight and disappear. This idol (\$) can do no more harm than other gods have done, and it is often a great factor in the happiness and progress of humanity. The proper use of it is no sin; and it is more sensible to worship a gold or silver idol that we can handle and utilize than worship an unknown, imaginary deity.

Many other words and synonyms are applied to our god, such as cash, coin, specie, checks, bonds, bank notes, drafts, currency, capital, riches, mammon, wealth—all respectable and interesting subjects to talk about, manipulate and operate.

A mythical god is utterly powerless to grant any favor or answer any prayers of its devotees, while the gold or silver god can bless or aid its possessor, according to size and value of coin. I honestly believe the worship of money is more real, practical and popular than that of any other god, not excepting the great Jehovah; and I close this brief essay by expressing the wish that our god (\$) may be with all the readers of the Progressive Thinker and bless them in some degree.

A. H. NICHOLAS.

Summerland, Cal.

IMMORTALITY

Not Taught in the Old Testament.

A California correspondent asks authority for the oft-repeated statement that the Jews were without any knowledge of immortality until Christ brought it to light, etc. The statement (substantially) in my funeral sermon in your paper recently let me say:

It is not affirmed that the Jews, the people, were destitute of any theories or speculations relating to a life after death. Your correspondent is right in saying that all the savage and undeveloped races, as the American Indians for instance, have their traditions of a hereafter, dogmas, etc. This is a historical fact, and if the Jews were an exception it would be a notable fact for the ethnologist to consider. But they were not an exception so far as we know. Out of Egypt they came, no doubt, as low in the scale of development as the Negro emerged from slavery at the close of the Civil War. And like the negro, moreover, I presume they had myths, legends and ghost-stories galore. This cannot well be doubted.

But that is not at all the point. What was the status of their leaders, teachers, thinkers? What does their Bible or sacred books teach? What I said in the sermon referred to, and what other writers affirm I presume, is this: the Hebrew Scriptures do not clearly and unequivocally set forth the doctrine of immortality. It is not that the mass of the people were ignorant of the fancies and superstitions common to ignorant races, but the teachers, prophets and writers did not urge this doctrine.

If we study carefully the records of the Hebrews—law, history, poetry, fiction, all the Old Testament in fact—we find the idea of immortality to be conspicuous by reason of its absence. Whatever may have been the crude myths or sacred dogmas of immortality in the minds of the lowly, the cultured classes, of whom Moses was a conspicuous example, entirely ignored the doctrine or else referred to it so slightly as to give no certain hope.

To look for clear, definite and satisfactory teaching on the immortality of the soul in the Old Testament is a sheer waste of time. It is not there. On the contrary, the book is pervaded with the melancholy reflection that those who from close thought, had become confirmed materialists. The Advent nomination of Christians draw all their teachings from the Old Testament, and they deny that the soul is immortal, and that the spirit survives the shock of death in continued conscious existence. The cherished dogma of the immortality of the soul could not stand for a day on the slim and insufficient foundation of "the Jews and the prophets."

And, probably the oldest Hebrew scripture in existence, contains this: "If a man die shall he live again? But man dieth and wasteth away, ye man giveth up the ghost and where is he? So man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep." Not much hope of immortality here. Solomon also, in Ecclesiastes: "I have known that they shall die, but the dead know not anything, neither have they any more a reward." Quotations might be multiplied. We may say in fact that God, so far as can be ascertained from reading the Old Testament, effectually put an embargo on the communication of knowledge regarding the after life. Those who held communion with the familiar spirits, or souls of the departed, were called wizards and witches, and Jehovah expressly said: "Thou shalt not suffer a witch to live." He did not propose for any little scraps of information or comfort to thus find the way to hungering humanity. Only what dribbled down to them as "The Lord said unto Moses" was to be tolerated; any other communication from the beyond were forbidden under the pains and penalties of death. Occasionally some one in sore distress, as Saul, would sneak by night to a medium as he went to the despised psychic of Endor for comfort and met the beloved prophet Samuel, who came to him from the dead.

And this, I take it, is the true reason why teaching and knowledge of the immortality of the soul was sacred among the ancient Jews. As long as they had temporal power, a national existence, they enforced that lovely and beautiful command, "Thou shalt not suffer a witch to live." Persecution of the interest in "spirits" necessarily languished. It was highly injudicious to hint that one had seen, heard or felt the presence of a spirit. As long as a pile of stones was kept by the road were far from the other side, or to even know there was another side, interest in anything beyond the grave very naturally remained at a low ebb. This is the reason why the Old Testament is barren of teaching on the immortality of the soul. It was an unhealthy topic to discuss. The great "I Am" forbade it. And, naturally, under such dire restrictions, the belief in immortality itself waned and died. The larger part of the Jews became Sadducees, denying a resurrection and the existence of angels and spirits.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at 'Berlin' Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, while of things to be depicted. Correspondents often weary with waiting for the appearance of their questions and letter-letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

J. S. H.: Q. I am exceedingly anxious to do something for the Spiritual cause, and believe that if I can get in communication with the spirits of the seventh sphere, they can and will give me great power and knowledge through me in working for the cause. Do you converse with the spirits of the seventh sphere? Do you have communications from ancient spirits, like Ra-hakka, a Ra-hakka, who lived on earth in Assyria long before Christ?

A. I have never been honored with a communication from a spirit of the "seventh sphere," nor with one from such ancient spirits as Ra-hakka, or this unknown "Ra-hakka." I should expect he would not show his ignorance by confounding "Ra-hakka," with Caballist, a Jewish society, unknown to the Assyrians, even as Ra-hakka.

I have not had messages written by spirits of the seventh sphere, nor by the prophets or evangelists, or any signed by the great names of antiquity. If I should receive such a communication, I should expect it to have something more to recommend it than a great name. The most ignorant and deplorable literature of Spiritualism purports to come from the highest sources. Why? Because a spirit who is capable of deceiving by assuming such names is too ignorant to maintain his pretense in writing.

It is commendable to work for the cause, but first analyze closely the motive, and see if it is not urged to do so to push into the front the cause, or is it self-aggrandizement?

Why should a medium seek these exalted spirits who after centuries of progress ought to have passed into a mental sphere beyond our understanding, when he can be taught by the ordinary schoolboy, and is not able to clearly express the most common ideas? What use would there be in calling great mathematicians like Laplace, to a sum in addition? These common things we should do ourselves for, and only the questions we cannot answer give to the higher intelligences.

Oh, no, I never asked a spirit what sphere it was in, or how ancient or how renowned. What matters all these? If George Washington comes with platitudes and lies, it rather intensifies the insult by his claiming to have once owned a hatchet.

It is not one question I now answer, but a multitude, when I say, do not worry about the "cause." It was well enough before you came, and will survive after you pass. Do not strive for exalted names. Be content with the coming of those in spirit life near and dear to you. Look to yourself. It is preferable that you get into a spiritual state one step above man, than have a spirit come from the old called. And again, if you expect to become a funnel through which spirits of the seventh or any other sphere, are to pour wisdom while you remain as inactive as the jug which supports the funnel, you will be grievously disappointed. A medium is a great deal more than a faucet. To become the recipient of supernatural intelligence, a power in the world for good, the medium must have a mind and a heart, a power with those who influence him. To do this every thought of self would disappear in the object to be obtained. The work must be done for its own sake and without expectancy of praise or other reward.

M. E. DeLano: Q. (1) Who presided over the Council of Nice? (2) Is it true that Constantine the Great murdered his wife and some of his children?

A. It is not to the credit of the church that Constantine who ordered the first Council of Nice in 325 A. D., and Irene, who convened the second in 787, should have been murderers of their own sons. The great champion of the church became jealous of Crispus, his son, who was one of the noblest representatives of Rome's old age, and he had him confined in a dungeon, where he was brutally murdered by assassins. Not content with having his wife thrown into boiling oil, he by various means disposed of many more who stood in his way or whom he had cause to fear.

The Council of Nice convened by him, was for the purpose of settling the obscure question of the trinity or unity of God. Athanasius was on one side and Arius on the other. The Christian world was torn to pieces by the contention between these bishops and their followers. They did not stop at argument, but freely used the club and sword, and the subject being one that did not admit of solution made the council the more rancorous. At the council the Athanasius was in the majority, and carried everything with high hand, and the bishops were armed to defend themselves and enforce acquiescence of their defeated adversaries.

The second council was held to settle the point, whether images should or should not be worshipped. In the reaction against the pagan religion, images had been discarded, there had been a slow return to the old faith and practice. Of course there were those who would have every image broken, and hence there was war between the opposing factions.

Over the 550 bishops the emperor convened Tarasius presided. He had decrees ready, as modern politicians often do, and he dared not keep the raging assembly together longer than to ratify his demands, which they did by acclamation. The intolerant decree of the

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expressed by this council did not bring peace, but for five succeeding reigns, it went on with the desperate bitterness characteristic of religious factions. But the image-worshippers at length won and the image of Mary, Mother of God, took the place of Isis and the infant Jesus, of Horus, or in maturity of Apollo, the Sun God, in whose honor Constantine had consecrated Sunday first as a pagan, then as a Christian sacred day.

J. A.: Q. Somewhere I read a "Lesson in Geography," which gave a spiritual significance to every object inquired about. It seemed appropriate for a lesson. Can you supply it?

A. The lesson referred to is probably the following, with the questions omitted: The most populous country is Oblivion; many go there, few return. The largest river is Time. The deepest ocean is Death.

The region where no living thing hath habitation is called Yesterday.

The most highly civilized country is To-Day.

The highest mountain is called success. Few reach the top save those who watch sharply for the passing of the spirit of the mountain, Opportunity, who carries upward all who seize hold of him.

The region where no man hath ever set foot is To-Morrow.

To these may be added: That which is always old, yet constantly born; dies every moment, yet lives forever, is the Present.

That all things are evolved, and all things perish to be evolved again is Time.

Mrs. E. H. B.: Q. (1) In gazing intently at the walls of a room, the sky or any other object.

(2) Would Madame Blavatsky try to influence me, and if so would she reply to my question, "Why not, you fool?"

A. (1) This is a quite common experience, and while indicative of clairvoyance, is more often the result of mental impressions so vivid as to appear objective; that is instead of an object making an image on the mind, and thereby awakening a thought or idea of it, thought or idea makes an impression that appears to be real, or objective.

(2) Not knowing the bond of sympathy between this correspondent and Madame Blavatsky, it would not be possible to determine whether she could not be thus influenced. From the delicacy of her organization, and strict truthfulness, it would be inferred that she could not be impressed by such a spirit. If, however, she were thus controlled, the answer given would be highly characteristic of an oath were inserted before the "fool." The Madame was not choice in her language, or gentle in her habits.

Mrs. Georgia Gladys Cooley at Champaign, Ill.

A most interesting Spiritualistic seance was held Friday night at the home of Dr. and Mrs. J. E. Morrison on West Green street, in Urbana. The gathering was arranged by Mrs. Henry M. Dunlap and Mrs. George W. Busey, and about twenty-five ladies and gentlemen from both cities were present.

Rev. Georgia Gladys Cooley, pastor of the First Spiritual Church of Chicago, gave the invocation, and in several instances, they were regarded by those present as remarkable manifestations of spirit control. There were no physical manifestations, the work being confined to verbal communications.

A circle was formed about the room, and Mrs. Cooley began by giving a short talk on Spiritualism, and when the control came upon her, she hurriedly announced it was the spirit of a little girl named Mayflower, who wished to speak. Seating herself beside a well-known citizen of Urbana she told of the coming of a life-long friend of his who left this plane a number of years ago. She described him in the utmost detail and said that he stood before his friend with outstretched hand, wanting to shake hands with him and that he was coming back to this plane. The spirit of a little girl named Mayflower, who wished to speak. Seating herself beside a well-known citizen of Urbana she told of the coming of a life-long friend of his who left this plane a number of years ago. She described him in the utmost detail and said that he stood before his friend with outstretched hand, wanting to shake hands with him and that he was coming back to this plane. The spirit of a little girl named Mayflower, who wished to speak. Seating herself beside a well-known citizen of Urbana she told of the coming of a life-long friend of his who left this plane a number of years ago. She described him in the utmost detail and said that he stood before his friend with outstretched hand, wanting to shake hands with him and that he was coming back to this plane.

Another test, even more impressive, was given to a well known society woman of Champaign, who is active in club work and intensely interested in spiritual research. The medium declared that a beautiful young lady dressed in white, with low neck and short sleeves, came and stood in the center of the room and that it had been but a very short time since she left the body. She motioned to a lady who sat just inside an adjoining room, said the medium, and from a large bouquet held in her hand, she tossed roses toward her. She had been attending school, had studied so hard that her nervous system was wrecked, a slight disease attacked her and she passed away when there was no occasion for it, had ordinary precaution been taken. She was to have taken part, continued the medium, in some public exercises and she was buried in the gown she was to have worn on that occasion. The passing came, but she was not to be buried, but she was to be buried in the gown she was to have worn on that occasion. The passing came, but she was not to be buried, but she was to be buried in the gown she was to have worn on that occasion.

Plainly designating the person to whom the communication was addressed, the latter arose and declared the communication was absolutely true, corresponding with the information she had received from her former home in Chatsworth. The young lady was to have been graduated from the high school of Chatsworth, that her illness and death came, exactly as described, and that she was buried in her graduation dress of white, with low neck and short sleeves, with a large bouquet of roses in her hands. The medium declared that the spirit said this was the first opportunity she had had to return to the people on this plane. The spirit asked the lady who had known her to write her parents and friends to not grieve over her as it made her very sad, but to consider that she was in a far better world than she was before she passed out of the body.

Another prominent Champaign lady received a communication from a child that had died in her arms years ago and the word came that the little one would have been better state now than it would have been had it lived as its body was weak and diseased, and it would have had a wretched existence. The lady corroborated the communication. About half of the people present received communications more or less striking and impressive, and when the gathering broke up to give the Champaign people time to catch their breath, the medium stated that the spirit had been had to close—Champaign (Ill.) Daily News.

"SUBLIMINAL SALLY."

The Views of an Oregonian.

To the Editor:—I have read with considerable interest, Charles Dwyer's account of Miss Beauchamp, or as you head it "Subliminal Sally." While he comes to conclusions and makes statements, I must say that his conclusions do not tally with the experiences that I have had. That Homo, or individuality, should splinter all to pieces, and each separate piece be able to manifest as a perfect and independent personage, as we must conclude by what he says, does not look probable. In case of a severe shock, as was said to have occurred to Miss Beauchamp, and the occurrences in connection therewith, he says: "We first notice as a proved fact that the being we call Homo can be disintegrated, or fractured into several parts, by a severe shock; and that each becomes an entity possessing certain mental qualities that formerly belonged to the original Homo, and as a new lost being." I have heard of fellows coming home from town trying to find out which one of the boys he was, but this is a case of which splinter of himself is he? The question naturally arises whether in time he will all be pulled together again, or will those splinters continue on through eternity as separate entities?

He says the ego is not affected. I must confess I have not carefully read his explanations of the difference between the Ego and the Homo of a person, so I may be going somewhat blind. But what I would like to know is whether those splinters continue on for themselves in their separate independence, only to torment their source of existence, as the case of Sally illustrates, or whether they finally become Egos and start out for themselves.

It is easy to let one's fancy run and build up imaginary structures, but to build upon that such buildings are based on the solid foundation of truth, and all things erected thereon is in strict conformity with fact, is another thing. There are some very complicated actions in connection with the human mind, and it is perfectly impossible for us to fully understand all its different phases. That a person can act in a manner that is not his normal action is a well known fact; the hypnotic influence exerted by another person; the same process only exerted by a spirit instead of a human; and then the falling of some portion of the brain to act, as seen in the majority of crazy people are the most common phases. That a shock might cause suspension of certain functions of the brain and cause the individual to appear very different from their former selves is something within the realm of demonstrated fact, but that it should knock off a chunk big enough to assume the fully developed and mental endowment of a distinct personality is something very far from having been proved as yet.

There is nothing at all in the case of Miss Beauchamp but spirit control will readily account for. Each personality that for the time being possesses the body, had its first origin as all other persons, or spirits, that of being born in the flesh, and having passed on to spirit life, but who as yet were not spiritually developed above the earth sphere. They found conditions such they could occupy that body, which they did, perhaps, quite unable to gratify their own selfish whims.

This thing of splitting up the personality (I say personality, because calling it other names, or trying to classify it into Ego, Homo, Subliminal Self, or whatever distinction you may wish to tack on, does not change the matter) is something which in my opinion cannot be done. The personality is a perfect whole, and as a general thing manifests as best it can; though, as said before, sometimes a shock or something stops the action of some of the brain functions, and the person goes through life handicapped and limping, manifesting different characteristics from what he had formerly done; the insane asylums giving abundant illustration in that respect. Sometimes in case of a severe shock the spirit is temporarily separated from the body and without help the spirit would be unable to ever obtain entrance to it again, and another spirit would take the time and vitality of the body until conditions are favorable, when the rightful possessor of it is restored to possession again.

The different characters described as having had possession of Miss Beauchamp's body were as different as common individuals, and what is more they did not claim to be the same personality. I have known three mediums who were under the control of as many as eight different spirits during one sitting. Some would be perfectly aware of all that was taking place during the evening, while others would not, and would seem very much puzzled as to their whereabouts, and appear to know almost nothing of their surroundings, and had to be instructed in regard to their true condition. The medium upon being restored to the possession of his own body and brain again would be entirely oblivious to everything that had transpired during the occupancy of the others. I have talked with numbers of different spirits, and I have had what I thought to be very lucid explanations of many such things. Any marked characteristic of a spirit is very likely to be brought out, that is, provided the brain forces of the medium are directed to that direction. No difference how exalted the spirit might be, nothing can be brought out beyond the capacity of the medium's brain; and on the other hand the spirit cannot give anything beyond its own knowledge though the capacity of the medium might be ever so great. Miss Beauchamp, as stated, in her normal condition could play the violin while others of the same kind were sleeping.

If there is anything in this splintering up business, Spiritualism is a gone-up institution. Should a fellow get a splinter off of himself, or his Subliminal self get started out, there is no telling what kind of tricks he will be finding himself the victim of; and the worst of it all is that it is a part of himself that is doing it all the time. His ignorance of his own mind is the worst of it. He splintering up to get it double on him. THOMAS BUCKMAN.

Marshfield, Oregon.

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"A Plan for the New Woman." By May O'Connell. A most interesting and instructive work, had to close—Champaign (Ill.) Daily News.



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings.

Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of the grandest meetings it has ever held. The officers have secured some of the best mediums in the United States, such as Cora L. V. Richmond, Josie K. Polson, Mrs. Buchanan and many others. The association extends a kind invitation to all honest mediums.

Oskaloosa, Ia. DANIEL DAVIS.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 26. Among the mediums already engaged is Dr. Louis Schlesinger. His numerous friends will take due note. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley Camp, Ohio.

Camp opens July 14, and closes Aug. 4, 1901. W. F. Randolph, secretary, Ashley, Ohio.

Mr. Pleasant Park, Clinton, Ia.

The camp-meeting of the M. V. A. A. at Pleasant Park, Clinton, Ia., will open July 23, continuing to and including August 25.

Lake Helen, Fla.

Southern Cassadaga Camp-meeting opens the first Sunday in February, 1902. Continues six weeks, with seven Sundays. For programs and information write Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga Camp.

Commences July 12; closes August 25. Speakers: Mrs. Carrie E. S. Tying, Lynn, Mass. C. Howe, Mrs. Mattie Hull, Rev. Moses Hull, J. Clegg Wright, Prof. Wm. Lockwood, Mrs. Cora L. V. Richmond, Thomas Grimshaw, Miss Lizzie Harlow, Mrs. Clara Watson, Hon. Geo. B. Mason, Miss Gail Laughlin, Geo. H. Brooks, of Wheaton, Ill., will be chairman again. Many noted mediums will be present, including P. L. O. A. Keeler, F. Gordon White and others. Write the secretary A. E. Gaston, Meadville, Pa., for information regarding the camp.

Onset Bay Camp.

Opens July 14 and closes Sept. 1. All the ablest speakers engaged. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18, and closes September 2. Geo. B. Ward, M. D. of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 220 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

The twenty-eighth annual Convocation of the New England Spiritualists' Camp-meeting Association, will open Sunday, July 28, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich.

The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. F. J. Underwood, president; S. A. Haseltine, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. M. Matheus, treasurer. C. M. FOLSOM.

Grand Lodge, Mich.

Grand Lodge (Mich.) Spiritualist Camp-meeting will open July 23, and close August 25. Programmes will be ready in a few days. Parties desiring the same, address Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. A. Baldwin, president; Geo. Matthews, treasurer; L. E. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Spiritualism in Kansas.

The public cause of Spiritualism in Kansas is promising of good results. The late convention in Topeka has created a new interest and won public attention. Wherever we present our cause upon a basis that demands respect, there we have results accordingly. By catering to the sensuous element of humanity we attract the crude and curious, and conversely by presenting the intellectual and spiritual, with high ideals and dignity, the refined and cultured are attracted.

A beautiful place to meet in, and with dignified exercises, has resulted at the late Topeka meeting in winning attention and attracting the thoughtful. The press gave accurate and complimentary notices—a record not previously made in that city of churches.

Zeal to accomplish good is already in evidence, and a demand is made for a settled speaker and better habitat for the meetings. The State Association has already created the opinion that Spiritualism is worthy, else so much effort would not have been possible. A temple in Topeka will soon result in order that the State Association may have a home. An earnest board of trustees has been elected, and they are losing no time to press the work they have assumed. They have applied for a state incorporation and a N. S. A. charter. They will be a complete legal body; organized co-operation will be typified in their case. They hope for help from every Spiritualist in Kansas. Send your name and address, Kansas friends, to W. F. Bellman, secretary, 310 Kansas avenue, Topeka, and aid him to keep in touch with every corner of the state. He will have notices and information for you if you will address him. Brother D. W. Hull, the president, expects to visit localities in the state and hold meetings. Also Mrs. Payne, Mrs. Wagner, Mrs. Bellman and Mrs. Hayden are open to calls for missionary work in the Sunflower state. Keep the good work active with the best effort you can make. Kansas is fruitful with promise. GEORGE W. KATES.

An Appeal for Assistance.

To the Editor:—Allow me to say a few words in behalf of our veteran workers, Mr. and Mrs. Geo. F. Perkins, formerly of Chicago, who are now forced into retirement by reason of a paralytic shock which Mrs. P. is suffering from. It seems from their account, that on or about the 14th of April last, over-anxious seekers for messages from their spirit friends, as well as over-anxious spirit friends, held Mrs. P. too long under control (over two hours), resulting in partial paralysis of her brain, so that her use for spirit messages is for the time being entirely lost. They are by this unfortunate circumstance deprived of their means of support, and are now in absolute destitution, and if not aided by earthly friends, must necessarily suffer for the necessities of life, from the fact that Mr. Perkins can not leave her to the care of others. There is no one that understands her condition, and how to manage her so well as she.

I must say he has acted wisely in coming to a more retired place, where to gether with quietness, tender care and pure atmosphere, it is to be hoped Mrs. P. will be restored to health and friends.

We think Mrs. P. is already much improved. They came here May 17, and are living by themselves in a furnished house, free of rent, so that their expenses are very light. Friends contributing may feel assured their donations will be most economically expended. Their address is Spiritual Hill, Rolla, Mo., care of Dr. W. J. Guild.

W. J. G.

"The Molecular Hypothesis of Nature." By Col. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 35 cents.

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PREVENTS
BLINDNESS

RESTORES
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There is no need to go blind or wear spectacles. No need to drop or have knife used on eyes no matter what the form of disease you have, when you can obtain an "Actina." It cures by absorption—Cataracts, Ptergia, etc. Read our

OPEN CHALLENGE TO THE OCULISTS OF AMERICA.

We will take any of the patients of the oculists who have been by them given over as incurable, or go into the case of the oculists and take every patient they examine and charge from \$10 to \$50. For treatment we will let the oculist use in our presence "Actina" pocket battery on each and every eye, and the instrument shall cure every eye of a thousand which they cure by their means and 90 per cent. of those they deem incurable, all by the use of our cure. If it does not cure the eye we will give \$500 to the oculist. We have hundreds of cases on whose eyes have been raised by "Actina." When will the people be made to understand the cure of spectacles? When shall we walk, our streets with our eyes clear, and our children clear-eyed? When shall we see the propagation of the species with half-blind eyes? Never until the cure of the oculist is abandoned; when the follies of the oculist have been exposed. Here in America oculists are wearing glasses on the street, oculists are wearing glasses on the streets, doctors are wearing glasses on the streets, and yet there need not be a glass worn on the streets of America if "Actina" was used. The deluded victims of the oculist are waiting for a cure on the streets of America. All forms of disease of the head cured without the use of drugs or unnatural butcheries. Write us at once, and be assured that your eyes may be restored to a perfect condition after all the oculists have failed.

PROF. WILLSON'S MAGNETO-CONSERVATIVE GARMENTS

cure Paralysis, Rheumatism and all chronic forms of disease. These Garments are as puzzling to the Physicist as the occult forces of the North Pole. A VALUABLE BOOK FREE. Contains treatise of the human system, its diseases and cures, and thousands of references and testimonials.

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For Sale at the Office of The Progressive Thinker.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWELVE.

In my last letter I wrote of the sublimated material spiritual body, of the thought body, of the astral body, and the ego or soul; and fearing that I may be misunderstood, let me here say that on earth a man has a body of bones, a body of flesh, a body of nerves, a body of veins and arteries, and a body of skin, or the epidermis, and these various bodies go to make up his material form; but within that material form is a sensational or spiritual body, a thought body, an astral body, and the ego, or soul, yet all these are apparently within one body, for only one form is visible to the sight. So in spirit life, there is but one form apparent, yet this form is composed of spiritualized material substance—like the epidermis—a fine spirit body, a thought body, and an astral body, together with the soul.

Therefore one can see that as Lady and I grew wiser in spiritual knowledge we began to take on the more dense, sublimated material, spiritual body; consequently, each time we visited the spheres, it became more and more difficult for us to return to earth in our sublimated material forms, and at last we left the house in Russia altogether, for the spirit realm was so entrancingly beautiful, its homes so exquisite and refined, that earth and its scenes became more and more distasteful to us, almost disgustingly coarse, and really much of it quite so, and at last if we returned at all it must be in our attenuated spirit bodies, leaving our more dense bodies at rest in the spiritual realm. Besides, it now must be for a purpose, or some strong magnetic attraction must draw us, such as a powerful love of some kind, or that we have some special mission or duty to perform, or we could join a band of spirits or angels for the same purpose, in that way becoming stronger and more powerful for the performance of good works. Our sensitive says we fit back and forth like birds. But when we are engaged in writing a message we remain for an hour or more as the occasion requires.

Now I am here at this moment because I have a mission and duty to perform for those who are still in the material body, being one of the spirits or angels commissioned to give truth to the world below our own.

There is one idea that is at present being given forth to the world as a great scientific fact, while in reality it is scientific nonsense; and that is, that the minutest atom of matter is possessed of a certain amount of intelligent spirit.

O, what balderdash! Matter is matter, and spirit is spirit, and soul is soul. Spirit and soul clothe themselves with matter, and only the spirit and soul are intelligent. Matter possesses no intelligence of any kind, and speaking closer to the point, nothing possesses intelligence but the soul. The spirit is simply the soul's vehicle and matter its clothing. Does clothing or a dress possess intelligence? Bah! Can learned nonsense go farther into ridiculousness? One would think that there existed no air, no ether, nothing but matter—matter! and that all life first existed within matter, and spirit, intelligence, and soul was evolved from matter, whereas it is exactly the contrary.

Life—intelligence—soul—exists first within the air—the ether. It picks up matter as a rag to cover it, that it may dwell within materiality for a season until it is grown or developed. And this applies to the smallest thing that has life. It is life itself, and it is surprising that Spiritualists, of all others, should accept such nonsense. When the air and ether, or matter, kiss each other, then there is a marriage, and then life and intelligence enter earth, or matter, and only then. Take away the germs of life that exist within the air or the ether and matter would remain forever sterile. Take some earth, for instance, destroy all the germs that it might possibly contain—but here I wish to add, they are not destroyed, merely driven out or back into the ether—then seal up this matter so that not a particle of air or ether can touch it, and it would remain forever without life or intelligence.

Spiritualists, I, Madam—, caution you: Do not drift into such materialistic nonsense. Return, O my beloved, into true spiritual Spiritualism. It would be far better and even nearer the truth, if you were to believe as you formerly did, that God in person breathed the breath of life into man. But Professor Petersilea has already informed you—as I read in the mind of the medium—that all spiritual, or soul germs, are inhaled, or enter matter through the breathing process; or by the flower attracting and holding the germs of its own kind or species, which afterward bear seed, and seed is merely a living germ embedded deeply in matter, and the germs are all and wholly within the air or ether; it is simply the process by which germ life and matter meet and blend, or the spiritual intelligence buries or clothes itself, and in my last letter I told you of the emanations arising from the earth, which is merely the developed life and intelligence arising again into the air or ether. It really seems to me now, that such a great truth cannot but strike home to every reasoning mind. Besides, no earth whatever has life upon it of any kind that has not an atmosphere. You say the moon has no life upon it because it has no atmosphere; and you are right. Life does not reside within the bulk of its matter, or material substance, but if it had an atmosphere life would soon find lodgment there; be sure of that.

Now, some one says: "But it is surrounded by ether." Very true; but ether must convey life to matter through the atmospheric principle, through that principle by which life must be sustained and exist within matter. Even in the spiritual realm we have a refined and rare atmosphere entirely distinct from ether.

If you, as Spiritualists, drift back into materiality our fifty years of labor will be lost to you. Science never yet gave you the great truths of Spiritualism. Science might delve a thousand years—aye, even more—and not be any nearer the truth. Fact is, it is just as likely to burrow downward—even more likely—than to rise upward into the heavens of spirituality. It is like a blind mole digging away at matter without a ray of light to illumine its pathway, with the mind forever looking downward instead of upward, and it is folly to say that life commences and originates within a cell of matter, and the two cells meeting, and so forth. It does not. I, Madam—, a spirit, tell you so and I tell you the truth, whether you accept it or not.

Sperm is formed in the blood, or takes on its first material clothing in the blood, and the invisible spermatozoas or germs are in the air and ether, and are taken in with the breath, clothed with matter in the blood, are then injected into an egg or ovum, which is simply food and clothing for it to develop in. Now when science begins here it will come out all right and very little burrowing will have to be done, for it will be working in the light of a great spiritual truth, and a truth that science never did nor never will give you without this light. They tell you that fish can be produced without milt, by certain chemicals, but they cannot keep fish alive, or the eggs of fish, without water; and as milt is invisible in the water, or we may call it spermatozoas, can any one say that it may not be in the water instead of in the chemicals? Whatever they may try to prove to the contrary, old Mother Nature will work her mill—the mill of life—just as she does at present, ten thousand years from now, the great new discovery of creating life to the contrary.

Most people are afraid to write against a great, scientific discovery, as they term it, but I, a spirit, am not afraid to write against it, for it is not true, and it is one of my du-

ties as a spirit messenger to write against that which is not true and to write that which I know to be true.

Then one hears so much about differentiation, whatever that may mean, but the way it is put it is perfectly meaningless. A million or more, or many millions of entirely different forms of life all being produced from the word differentiation. Can unmeaningness go any farther? Or two cells starting exactly alike differentiating into a number of millions of different forms. O, consistency, what a jewel thou art! But here is the truth; accept it or not, as you please.

The germs of all things that exist in nature, exist in the atmosphere, each distinct as to its kind and species, and they have existed from all eternity and were different, from the beginning. Yet we as spirits cannot conceive of a beginning. Germinal life is co-existent with spirit and matter. Yours truly, MADAM.....

LETTER NUMBER THIRTEEN.

At this writing I wish to tell you about the attraction of gravitation. First I shall make an assertion, and the assertion shall be a most truthful one. Perhaps not many have thought much about it. All the better; you want new thoughts. Never run in an eternal treadmill of old thoughts. Try to get fresh, new ones, and if you try you will find an eternal supply ever ready to be received, and eager to be put to the best use possible. But, put your thoughts to the test—try them in the light of your highest wisdom and reason—and if they stand the test, then are they true.

My assertion is this: The earth has the power of drawing and holding to itself all material things. The spiritual world has the same power of drawing and holding to itself all spiritual things. One attracts heavy or coarse matter, the other fine, sublimated matter, and the attraction of gravitation of the one is as powerful as the other—no, that is not quite exact—one is far more powerful than the other. The spiritual realm is far more powerful than the coarser and heavier earth.

Why, the spiritual realm is attracting and holding countless billions of tons of attenuated matter every day, and yet with this great truth staring them in the face, some doubt the existence of a spiritual world. Every blade of grass, every leaf of vegetation, tree and shrub, every stream, river, pond, and all large bodies of water, are being drawn upward as rapidly as the sun and air can do it. To be sure a very large part of the water condenses, and when it becomes too heavy for the upper air it is attracted back to earth, but not nearly all of it—much, very much never condenses sufficiently to be attracted back to earth, consequently is attracted by the higher, lighter spirit world, and as I stated in a former letter, becomes subject to the natural laws pertaining to that world—and what of the countless tons of other matter that is being drawn upward every day? Can the most learned of men on earth deny this statement? No, sirs, you cannot. Then why don't you tell the people something about it? Why don't you tell them what becomes of all these countless billions of tons of matter that are being drawn upward every day?

Now, I, Madam—, a spirit, challenge the whole world of learned men to contradict my assertion. I want you to contradict it. Still, I would like you to contradict me in a gentlemanly manner. I expect you to treat me as gentlemen should treat each other, or as gentlemen treat ladies, even if I am a spirit lady.

When I was with you in the form I exacted gentle manners and kind treatment, and was ever ready to be gentle and kind to those who were gentle and kind to me. But, to take opposite sides in a debate is all right, and we can use any arguments we please if we do not descend to personal abuse, remembering that you have no more right to abuse a spirit, because it has left the body, than you have if it stood before you in the flesh, for it is a person, the same as yourself. The reason why I want to be contradicted is that I wish to agitate the minds of the people of earth on this all-important subject.

When one speaks of the spirit world as anything tangible and real, as having land, water, hills, dunes, grass, flowers, trees, buildings, schools, and so forth, others look upon them as lunatics fit for an asylum. Then, again, there are thousands of so-called Spiritualists whose ideas are exceedingly vague and uncertain; they look upon the spirit world as a vaporish kind of spookland, wherein formless, invisible spirits, who amount to little else than nothing, forever aimlessly float about, progressing toward nothingness.

Now you may each and all declare that you don't think so; but what the world wants is something definite, and there is nothing easier than to arrive at what you do want. There is nothing indefinite in nature, neither in the spirit world nor in the earthly world, and one is as definite as the other, one is as real as the other, and I want those who do not think so to prove to the contrary, if they are able, and I will prove the opposite, for I am able.

Tell me, ye sages: What becomes of all the countless millions and billions of tons of matter that rise up from your earth at all times and seasons? You may reply that it remains a formless, conglomerate mass, but I assert that there is nothing indefinite in nature, neither in the spirit world nor in the earthly world, and one is as definite as the other, one is as real as the other, and I want those who do not think so to prove to the contrary, if they are able, and I will prove the opposite, for I am able.

A portion of the grosser elements are attracted and drawn back to earth, those that by the law of natural affinity belong to earth, but not the finer, the more sublimated, the spiritual; that is attracted and held by the spirit world. And now let me tell you another great fact: Your earth grows larger and lighter every year. Two or three millions of years ago your earth was not as large as it is to-day, and it was much heavier and coarser than at present; its mountains were higher and more abrupt; its surface more rocky, its volcanoes far more numerous and active, and many spouted forth boiling water well mixed with rock and sand and often much bituminous matter. Now if your earth does not weigh nearly as much to-day as it did some millions of years ago, where is its lost surplus weight? Nothing is lost—nothing can be lost—but it has gone somewhere, it is going somewhere every day. Of course it will be some of us, to man, before it will all be spiritualized, but in the meantime what has become of this enormous bulk of matter that it has already lost? Let me tell you—let me whisper it softly in your ear: It has gone to form beautiful, exquisite, sublimated material, ethereal, spiritual spheres or zones, which lie all around the earth in different strata, one above another; the first commencing just beyond the dense atmosphere of earth.

Now I want some of you sages to contradict me in a kind way, so that you may not raise my ire and indignation, for I am not yet beyond indignation and I cannot say when I shall be. I have not yet found any spirit who is, for if they were beyond feeling they would cease to feel love, in fact, cease to have any feelings whatever. Perhaps you may say that I cannot prove that the earth is lighter in weight and larger in circumference than it was some few millions of years ago; but I think I can.

A porous body is lighter than a solid one, and the earth is more porous, by far, to-day, than it was a few million years ago. Sponge is lighter than rock, and the earth is far spongier than it once was. A whistle-down is lighter than a pebble of the same size. The earth is more downy, by far, than it once was. Anything which is pulverized occupies a larger area, or takes up more space than that which is compact and solid.

(To be continued.)

Every noble life leaves the fibre of it interwoven forever in the works of the world.—Ruskin.

I am to see that the world is the better for me and to find my reward in the act.—Emerson.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

VICTORIA'S SPIRITUALISM.

Readers who are interested in the question of the late Queen's Spiritualism will find food for thought in the following, extracted from the Daily News of June 21, 1897. It is a letter written by the Queen to the acknowledgment of the gift of a Bible from many widows, and by which she expressed her sympathy with the poor and afflicted.

"I am deeply touched by the gift of a Bible from many widows, and by which she expressed her sympathy with the poor and afflicted. The Queen, who can never feel grateful enough for the universal sympathy she has received, and continues to receive, from her loyal and devoted subjects. But what she values far more is their appreciation of her adored and perfect husband. To her the only consolation she experiences is in the constant sense of his unseen presence, and the pleasant thought of the eternal rest he has attained. Her letter will make the bitter anguish of the present appear as nothing. That our Heavenly Father may impart to many widows those sources of consolation and support is their broken-hearted Queen's earnest prayer. Believe me, ever yours, most affectionately, VICTORIA."

THE COLONEL'S RUBY.

While dwelling among the masters of India I discovered that much of the so-called sacred mysteries was a farce; but at the same time, that there was a deal of occult learning among sections of the mystic schools.

One thing which was very forcibly impressed upon me by all the seers with whom I conversed was that the ruby would be for me a stone of wonder, and I desired to have a constant mentor as to things good and bad, I was to wear continuously a ruby, and I should attain my object.

Apparent chance favored me, and on returning from a journey in the interior I was met by an aged vendor, who wished to dispose of a wonderful ruby. He was very definite. It was not the size or shape of the stone that gave it its great value; but rather its wonderful size and marvelous color.

I looked at it and bought it. Jewels always have tempted me, and my passion for collecting, coupled with the prophecies of the seers, forced my hand, so that after the customary bartering the fiery ruby became my property.

Since then my life has been one of surprising contrasts, as you may have observed. The influence of this gem, although promising to be for great good, has been a great curse to me, and I often wish with all my heart that I had never seen it.

Why do I not sell it or give it away, or even destroy it? That is part of the trouble. I feel as though I cannot live without it, and although at times I have laid it aside, its fascination has been so great that I have been compelled to go back to it.

I wonder what there could be so peculiar about the stone, and what such a powerful influence could be exerted by a supposed stone of Urim and Thummim. You doubtless read of and were puzzled by them when a Sunday-School scholar. It has been supposed that these two precious stones changed color or became clouded in response to questions by the High Priest, and were really the means of prophecy, and were thus highly valued.

I had known of instances of crystals becoming clouded, and had read much of the supposed power of Urim and Thummim. You doubtless read of and were puzzled by them when a Sunday-School scholar. It has been supposed that these two precious stones changed color or became clouded in response to questions by the High Priest, and were really the means of prophecy, and were thus highly valued.

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I had known of instances of crystals becoming clouded, and had read much of the supposed power of Urim and Thummim. You doubtless read of and were puzzled by them when a Sunday-School scholar. It has been supposed that these two precious stones changed color or became clouded in response to questions by the High Priest, and were really the means of prophecy, and were thus highly valued.

A SPANISH MEDIUM.

We mentioned the offer by Don Segundo Oliver of a reward of £800 to any person capable of producing certain phenomena, or offering any explanation of them, otherwise than by the intervention of spirits. The Revista de Estudios Psicológicos (Barcelona) publishes a portrait of that gentleman, and facsimiles of four marvelous drawings executed automatically by his own hand, without any knowledge, on his part, of the laws of design. Recently three skeptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, a second a doctor of medicine, and the third a priest. Two of them were suffering from chronic diseases, and asked him to locate the seat of their maladies. He asked them to retire for a few seconds, and while they were out of the room, his hand was suddenly controlled, and it wrote "Isidoro, aged 50 years, born in San Sebastian, died on the 31st of March, 1870, of intestinal cancer; left three sons, of the following names and ages: P. 15, C. 18, and M. 25 years." On re-entering the room, the three gentlemen were anxiously questioned to ascertain if either of these names or dates was in the thoughts of any one of the three; so that he might be assured there could have been no mind-reading in the matter. Their answers were explicitly negative. Then he read the communication, and one of the gentlemen exclaimed, "Isidoro is my mother, and all the statements she has made are exactly true." The medium's hand was next controlled to draw a portrait of the lady, whom he had never seen, and of whom no photograph was known to exist. It was immediately recognized as an excellent likeness, and when he proceeded to diagnose the two cases he was so wonderfully correct, that the medical man declared his powers of diagnosis to be superior to that of all the professors in the world put together; and the priest was so impressed by what he had seen and heard, that he made a vow never to preach against Spiritualism again.

A DECLARATION OF PRINCIPLES.

In the Spiritualist section of the Congress which has just been held in Paris, the following affirmation of principles was unanimously agreed to, by M. Leon Denis, who is a wonderful outburst of enthusiasm:

1. Recognition of the existence of God, the Supreme Intelligence and First Cause of all things.

2. Immortality of the soul; a succession of its corporeal existences upon the earth, in the first place; and subsequently on the other globes in space.

3. Experimental demonstration of the survival of the human soul, by mediumistic communication with spirits.

4. Happy or unhappy conditions of human life, in the ratio of the anterior acquisitions of the soul, of its merits or its demerits, and of the progress which it has yet to accomplish.

5. Infinite perfecting of the being. Universal solidarity and fraternity.

The Revue Scientifique et Morale du Spiritisme, from which we take the above, gives a summary of the review of the progress effected by Spiritualism during the last decade, which formed the subject of an eloquent address by the same distinguished champion of the truth. He thanked the Fronde and the Nation for the publicity they had given to the proceedings of the Congress, and commented on the fact that many other journals had spoken of it in terms which attested their sense of its importance. "Henceforth," he went on to remark, "Spiritualism is a power in the world which has to be reckoned with. People still call it a delusion, but they no longer deny its importance; and, in the near future, they will render justice to it, by considering it as its merits.

The nineteenth century closes upon the most striking manifestations of that future; and the twentieth will open upon its most radiant hopes."

After a sublime appeal to all present, on behalf of union, M. Denis, as president of the Congress, concluded a brilliant address by a solemn prayer to God, "who is the Father of all, from whom all emanates; by whom all lives and grows; because he is infinite goodness and justice, and who guides us by drawing to himself the whole of the great human family, all of whom are our brothers; that is to say the entire race of mankind."

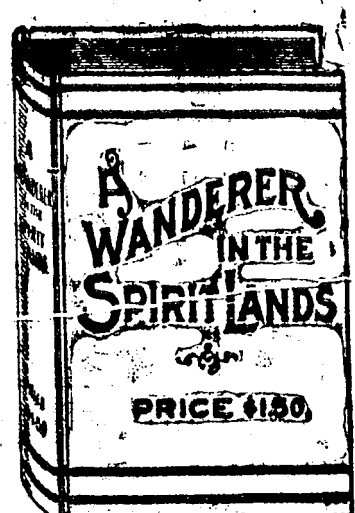
EVIDENCES OF HUMAN SPIRIT.

The above is the title of a pamphlet by Pandit Gur Datta Vidwathi, M.A., Professor of Physical Sciences at the Government College, Lahore, India. The argument, which is purely philosophical, affirms the reality and materiality of spirits in contradistinction to the teachings of that metaphysical school which denies it of substantiality, and the writer illustrates the necessity of substance as a property of spirit to relate it to the physical world, as follows:

"This difficulty of explaining the cognition of the external world becomes augmented still further, when we come to consider the parallel and correlate question of the action of the human spirit upon matter. We see a heavy mass of matter say twenty seers in weight. At the command of the spirit, the mass rises, and the weight is lifted up. Here is another mystery to be explained. How can the altogether immaterial spirit lift up the altogether material and external weight of twenty seers? Replies the impatient reader, 'the weight is moved in consequence of the movement of the hand. But who moved the hand? The spirit? One may go a step further and say that the feat was accomplished by a regular contraction of the muscles, but the muscles are material still, and the question still remains, who contracted the muscles? Here the vain physiologist may say that there passed a nervous current from the brain and strait contracted the muscles. But the question still flutters before the mind. What stimulated the nervous current? You answer, 'the will of the spirit. And here lies the question of questions. How could the immaterial spirit stimulate, by his material will, the solid, white, fibrous, silvery material nerves to yield up their nervous fluid and contract the muscles? It is plain, then, that there can be no escape from the final riddle; and whence this riddle? Clearly enough from the preconcerted altogether immaterial, airy nothing, phantom-like, or breathless something."

This accords with spirit teaching as given inspirationally through 'Hudson Tuttle in his "Arcana of Spiritualism," the spiritual body (or mass of the Oriental) controlling the physical. The writer logically proceeds to demonstrate the invisibility and intangibility of all forces, and the impossibility of the material science to solve psychic problems, all the arguments tend to the inference of a central conscious being within the human organism designated "atma," which is the equivalent of what we call the interior spirit.

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These eight books substantially, elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.50. But bear in mind that in order to secure these EIGHT valuable books for \$2.50, the order must be accompanied with a year's subscription for The Progressive Thinker, you thus sharing out in a certain extent in the profits of the office. The paper one year, \$1.00; the eight books, \$2.50. Total, \$3.50.

The aggregate price of these eight books to the trade is \$12.25. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these eight valuable books are furnished to our subscribers for \$2.50, which is less by far than their actual cost; as we have said before, the profits of the office returning to each subscriber. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being put out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books, at the expense of mailing, is about 95 cents; hence you are almost receiving them as an absolute gift.

By taking 95 cents from \$2.50, you will find that all we have left us for these eight books is only \$1.55.

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And How We Ascend Them. Or a few thoughts on how to reach that altitude where spirit is supreme and matter is subordinate. With portrait. By MRS. HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents.



BLIND VIOLINIST.

Blessed with Remarkable Mediumistic Qualities.

Stone-blind from birth, and but nineteen years of age, as set forth in the New York World, yet William Worth Bailey is one of the greatest violinists of the day.

This remarkable young musician—the "American Paganini," as the country critics call him—was born at the residence of Mr. E. Johnston.

Young Bailey was born at Fort Smith, Ark., the son of Dr. W. W. Bailey, the leading physician of the town.

At the age of eight his musical genius began to be noticed. He outstripped every teacher who instructed him, and was sent by his father to Liege, Belgium, which has been called the "cradle of all violinists."

At a short time ago he made his debut at several European capitals. His playing created a furor wherever he went. On one occasion he shared the honors with Ysaye, playing with that master in the quartet known as the Rubinstein Arm.

"I do not believe there is another human being on earth like William Worth Bailey," said his teacher, Ovide Musin, a representative of the Sunday World.

"He has a brain like a cylinder in a phonograph, and yet his playing is not mechanical. His every tone shows that he must know coloring, in spite of the fact that he has never seen the light of day."

"His bowing is beyond doubt one of the most marvelous acquisitions possible. We have put him to the severest tests. We have had classical European players which he has never heard before played for him by novices. In every instance he would reproduce the piece as it should be, never imitating the novice's defects."

"Think of it! This young genius has already a repertoire of over 150 pieces, written by such artists as Beethoven, Mendelssohn, Dvorak, Vieuxtemps and Wieniawski."

One of the most interesting facts about the young Arkansas genius is the method by which he was instructed. He objected to the ordinary methods by which pupils are taught and gravely informed Mr. Musin that by such means tone was sacrificed to technique.

Though but a child of twelve, he declared that he needed no other instruction than that what he could hear when sitting in the classroom with the other scholars. He refused to accept any special attention because of his blindness, yet actually maintained a place at the head of his class.

At first the professors believed that Bailey, like "Blind Tom," was merely gifted with unusual powers of mimicry. But he has proved that he is possessed of a well-balanced and creative brain.

The librarian of the Musical Library in Liege took a great fancy to the gifted boy and undertook to instruct him in musical literature. He found Bailey passionately eager to learn. From morning till night he played and studied until to-day he is a master of music in all his branches.

Mr. R. E. Johnston, who will introduce Bailey to the public has brought to this country such artists as Ysaye, Musin, Nordica, Sauer, Marteau and Huberman.

In speaking of his newest acquisition Mr. Johnston said: "I have no intention to exploit young Bailey as a child wonder. I shall ask comparison between him and the greatest violinists of the world."

"The first time I heard him play he did what no musician ever did before—he brought the tears to my eyes. Never in my life have I been so stirred by violin music as when I heard Bailey play. Then and there I determined to engage him."

Bailey is the first American musician to receive membership in the Legion of Honor.

He has two sisters and one brother, not one of whom displays the slightest talent for music.

"When the people of America will hear William Worth Bailey they will have before them one of the greatest artists who has ever lived," says Musin.

"And when his playing will have been heard, broadcast throughout the land America will realize and appreciate that she has produced a rare genius. As his master I am proud of him and doubly happy in that he is an American. He comes from the land whose people have honored me many times."

This blind violinist, like Blind Tom, is undoubtedly a medium. No one person, sect or creed has a copyright on spirit influence or inspiration.

JUS TICE

BLIND MADE TO SEE.

The Marvel of Modern Science.

To the Editor:—A special correspondent of the New York World from Vienna, reveals some startling facts. A boy blind from birth has, by the use of a miraculous new method, been taught to see.

Director Heller, of the Hebrew Institute for the Blind, is the author of the miracle, and, because of it, the most talked-of man in Europe.

The patient skill of this one remarkable man has taught seventy-two dumb and deaf children to talk and hear, and for years been demonstrating the theory that the majority of afflictions are curable, and has finally as the climax of wonder-working taught the stone-blind Viennese boy Bela to see.

To a correspondent for the Sunday World Herr Heller, who is not a physician, outlined his theory and told of its successful applications.

"You may tell the American people," he said, "that no blindness is absolutely hopeless per se. If the eyes of the afflicted person are intact he or she can be taught to see unless at the same time, stricken with extraordinary stupidity or downright imbecility."

"My success with deaf-mutes had been accomplished on the theory that when the deaf person's ear is unimpaired failure to hear results from inactivity of the auditory nerve. The cure becomes then simply a question of exciting this nerve."

"Under the influence of this first great triumph of my method I decided to try whether my theories would or would not hold good with respect to blind children."

"I calculated that at least some blind children might be found whose eyes are perfect save for the inability to see, and

who therefore must be brain-blind rather than eye-blind.

"At this time, about three years ago, a Hungarian noblewoman placed in my hands some charge. Two little boys, four and five years old, who were both stone blind since birth. I took the smaller child, who seemed the more intelligent, to Dr. Fuchs, the renowned oculist and court physician. Fuchs subjected Bela's eyes to a thorough investigation and pronounced them without defect and perfect in construction."

"In January, 1898, my experiments were begun. I turned a spacious and well-ventilated living room into a dark chamber and installed myself there with the two children. Light was furnished, when wanted, by a high lamp having a light reflector which could be moved into any desired direction."

"With the aid of this lamp I intended to teach the children the difference between light and darkness. I worked over the children and lived with them for six months, devoting every moment I could spare from my ordinary duties, while in my absence one of my elder girl pupils, an enthusiastic believer in brain blindness, took charge of the children and continued where I left out. But strive as we might the results were not encouraging, so that at the end of half a year's endeavor I concluded that my theory was false and abandoned the scheme."

"Immediately Fraulein X. Y., the girl-pupil I have referred to, went to live in the Hungarian Pustta, and devoted herself entirely to little Bela, and, even going so far as to continue the dark-room experiments during the greater part of the year. At the end of seventeen or eighteen months she wrote that the smaller boy (Bela) had greatly improved under the exercises."

"In February they returned to Vienna, where I subjected both to various tests, which seemed to indicate that the Fraulein had not promised too much in regard to Bela. Both boys were in excellent health and well developed mentally and physically. The younger, especially, is extraordinarily smart for his age. In explaining my method I will confine myself to him."

"Bela had already learned to distinguish between darkness and light, and could now direct in which the reflector was turned the moment he entered the room, and later on, no matter how often the position of the lamp was changed. Sometimes I caused the light to be extinguished and invariably had the great happiness of hearing Bela say: 'Why do you take away that pretty light? I don't like to be in the dark.'"

"Next I turned the light upon an article which Bela knew by touch and laid it down. He then, with his hands, with which he was playing, I told him that the thing he saw in the light was his key, which I then described very particularly."

"Finally he saw the key and delighted in its curves and quaint form. That much gained, we showed him successively a ball and other playthings, the outlines of which he mastered one after another. And it wasn't a matter of memory, for we made him do the things, exhibiting the objects, one after the other. Yet the blind boy, so called, never made a mistake in the various articles. After a few weeks of exercise of this kind I brought a slate into the room, on which I inscribed with chalk lines, crosses and other signs, which Bela readily recognized after seeing them once or often. Then I drew circles and letters, and finally figures and letters, all of which he learned with ease. He was now able to take a space of time it takes a seeing youngster to become thoroughly acquainted with his first primer."

"One morning I shaded the lamp with a red globe, whereupon Bela said, on entering the room: 'How is this, the light appears different from usual? It's darker, yet it looks pretty.' I told him what I had done, and the color idea seemed to please him. Of course it was something new. He asked me if there were more colors, and when I explained, was most eager to learn them all by sight. I lost no time in satisfying Bela's desire, and after a week or so he knew all the colors of the rainbow."

"One day I had the shutters opened and the lamp removed—the dark room changed into an everyday apartment with scant natural light. Bela grew accustomed to this, too, and finally even to broad daylight."

"The next day education I continued for eight long months. Then I brought the boy again before Dr. Fuchs, who had previously pronounced him stone blind and a hopeless case. When I told him of the success of my method the doctor evidently suspected some trickery."

"To remove suspicion I asked the doctor to examine the boy under four eyes and according to his own methods. This he did, retaining a stenographic report of his questions and answers. The result was most encouraging. Of sixty-four figures and colors shown to Bela under natural or artificial light he recognized sixty-one."

"The main thing is that indisputable proof of the possibility of teaching the blind to see has been furnished. Of course this applies only to blind people whose eyes are intact. I do not pretend cases of brain deafness and brain muteness."

"The superintendent is a man of sixty or thereabouts. He has a face full of human sympathy, a high, intellectual forehead and abundant gray hair. He is a teacher by profession and has managed the above-named institution, which is supported by wealthy Hebrews, for thirty years."

"The results obtained in this case were extraordinary. What next?"

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OCCULTISM,

Or the Marvels of the Unknown.

It was in the eventful winter of 1866-7 in the Province of Saxony, Northern Germany. A gentleman of great renown in leading business circles in the beautiful city of D— was about to make a change, both in his business and in the residence of his family. The German people are usually very cautious in any new move or undertaking, so of course this gentleman had consulted a number of his prominent business friends regarding his plans, but they being of such enormous risk, responsibility and magnitude, they advised him to consult a prominent clairvoyant lady of their acquaintance, insuring him that she was indeed a marvelous being in her forecasts of future events and especially in business matters, as they had always found her reliable and her predictions came true. This gentleman considered their well meant advice and called on this clairvoyant lady, asking her to his home one certain evening, also invited our family to be present at this remarkable scene. When we had all assembled at his home, which was typical German in arrangement of furniture, solid grotesque and antiquity in build. We all sat around the large and heavy oak table according to the directions of the clairvoyant to form a magnetic circle. We sat very quiet for some time, expecting the things to be revealed by the prophesies. She began by saying to the gentleman in question: "I see you very shortly making preparations for a long and perilous journey; you will leave the country inside of three months, but again I am showing you very dark days, he is a near relative of yours, and he has come away from America to be out of danger of the great war going on there at this time, and this gentleman is influencing you to go with him and his family to this wild and foreign land. I say, beware of him! but I again see that the bloody conflict in America is about to terminate in a long and lasting peace. When that is declared to the world I see you going away from here. Oh, my friend, I see you and your family crossing the great and boundless Atlantic. A terrible storm in mid-ocean overtakes your ship loaded down with nearly four hundred souls, but I am shown again you will survive and no harm is done. You will land safely in this wild and foreign land. You go westward; on you go to about the center of this great country, where I see you go into business of your own, as you so dearly love liberty of thought, and Germany is not congenial to your ever broadening mental views. In the first few years you will have much to endure and suffer from this relative of yours; but events are changing; I see you gathering many friends around you, for yours is a social nature. Prosperity is at last smiling upon you, after your family has suffered much by fevers and sickness prevailing in that country. Even this country is shown, with its changing and health, happiness, prosperity and many friends of both English and German nationality are yours to enjoy."

After a silence of some minutes, the clairvoyant said "I see again," a letter from Germany comes to you. This is after 15 and nearly 20 years have elapsed since your departure from Germany. A company in high financial standing extends to you an offer to become soldiers in the army of the Emperor of their enormous business. I see you wavering in your mind what to do about this matter, you and your family consult long about this matter, a number of letters is exchanged between you and this firm, but after several months have passed away, you conclude to remain in this new country, as several of your sons declare not to return with you to Germany in order to become soldiers, so an offer to return to the Fatherland and assume control of their enormous business. 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The Progressive Thinker.

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SATURDAY, JUNE 15, 1901.

A Crazy Ecclesiastic.

They who have read the very full report of the Dominie Dowie's ravings at the Auditorium, on Sunday, the 2d inst., must be convinced he is a lunatic, and should be treated as such. No sane man could become so unbalanced, and give expression to such wild utterances as fell from his lips on that occasion.

Five thousand people listened to this proclamation:

"I am Elijah, the prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wretches in ecclesiastical garb. I am he that is the living spiritual and physical embodiment of Elijah, and my coming heralds a third time the hour prophesied by Malachi, by God himself, by his son Jesus, by Peter, and three thousand years ago by Moses. All who believe me to be in very truth all of this will stand up."

"Is not Zion the only church that is holding up the true banner of the Lord in this sin-cursed, disease-wrecked world?"

"Yes!"

"Then behold me, Elijah. They began to tell me a few years ago that I was Elijah, but I put the thought away from me. I didn't want to get that bee in my bonnet. John never more honestly denied it than I did. You see we were strangely alike in the whole matter."

The Record-Herald says:

"Over 3,000 people rose to their feet and greeted this blasphemous declaration with cheers and hand-clapping."

"During his lengthy address Dowie raved and raged, cursed the Pope, the Roman Catholic church, spat on Masonry, assailed the press, denounced the bankers, and had no good words, save for Zion of which he is the head and front. His action and expression throughout his discourse was an exhibition of ecclesiasticalism gone mad."

Antiquity of the Adam Legend.

The fable of Adam and Eve and the Snake was grey with the rime of centuries before it was stolen by the Israelites and incorporated in their mythology. Stolen goods are seldom improved by the stealing. The golden vase, with its graceful proportions, artistic traceries, and free, sweeping outline, is broken in pieces and battered into an amorphous mass that it may be crushed into the sack of the thief. The golden vase of Indian thought and speculation and learning had to be broken and mutilated before it would go into the sack of the truculent, and all but unlettered Jew who stole it. * * * Where the sunlight fell slantingly on Moeris lake; where the pyramids of Cheops and Djoser flung a shadow of weird mystery on the banks of the Nile, the Israelites found the Adam fable, and stole it. But, even then, it was second-hand, may, possibly, perhaps, have found its way to Egypt through many ages of time and through many realms of space." Thus Saladin, in "God and His Book."

A Heretic's Creed.

W. K. Clifford, in the London Literary Guide, gives the following as his creed, which is not very bad to take:

"Let him who would raise himself by communion with what is highest and best in his own soul, or in the universe, labor for our father Man who is within us;

"That his name may be counted, holy among men;

"That his Kingdom may come, the Kingdom of the light and truth, in which there shall be no more priest or Caesar;

"That his will may be done in fact, as it is in the ideal world;

"That with him we may day by day make good our step of progress;

"That our trespasses may not be forgiven, but repaired; for there is no sin but against Man;

"That our common efforts may lead us out of darkness and deliver us from the deceiver;

"For Man is the light, and the right, and the striving upward, from the beginning to the end of the ages."

Prof. Clifford, of the University College, London, teacher of Applied Mathematics and Mechanics, now deceased, was for many years supposed to be the author of that master work, "Super-natural Religion," the real author, however, was Walter E. Casselle; but for his "creed" it is apparent Prof. Clifford was equal to the task. Scholar as he was the Professor was more inclined to honor and serve Man, whom he knew, than a God he did not know. Perhaps it was well.

Flesh for Priests, Aroma for God.

That was a grand device of old-time priests, the sacrifice of the firstlings of the flocks and herds and doves, to God. The latter received the aroma from the roasting bullock, or kid, or bird, while the priests, the servants of the Most High, were permitted to feast on the nicely cooked flesh. Though the giver was starving for food he was not permitted to eat of the carcass of the animal consecrated to the Lord.

Not animals alone were required as offerings to God, which were given over to the priests, but first fruits, incense, shew-bread, wood, salt, olive oil and fish were added to the list. Each was required to be the most perfect of its kind. Hecatombs of cattle were sacrificed on special occasions, to appease God's anger, and to gain his favor when wars were pending.

It was then the priests and their families were in their glory. They luxuriated and feasted, clothed in white, and remained outside the camp imploring God's aid, and waiting for God's share of the spoils—loot is the name in these modern times—while the people fought the battles. This loot did not consist of the ordinary spoils of war, but one-tenth of the captured maidens, the Lord's share, were also given to the priests.

All offerings to God were made at the temple, and there were the priests to receive them, and there the sacrifices were made, and there, secluded from the people, the priests feasted.

In the Christian system it is represented that God's own son was sacrificed on a cross, and that the shedding of his blood was indispensable to salvation. His flesh was not roasted so they could eat of it, but by a fiction, John Doe and Richard Roe in legal proceedings, they transmuted that body and blood of the crucified son into bread and wine, and capable of expansion at the will of the officiating priest, by simple prayer.

As to the needs of the race for sacrificed flesh and blood for all time and all places. Like the pro-slavery legislation during pioneer days in Kansas, which made it a felony to speak, write, print or publish that slavery had no legal existence in that territory, so all the Christian nations, at the bidding of the priests, enacted laws making it a criminal offense to deny that the bread and wine were other than the real body and blood of the dead but resurrected God.

The holy priests, not to be deprived of the loot which fell to their predecessors, and not content with the feast of fetid flesh and blood, have accommodated themselves to the changed condition of time and country, and for their own reward now are content with nothing but gold and silver as intermediaries between God and man; whilst the former useless the refreshing aroma from roasting bullocks and other oblations from the millions of altars raised to him. But then it seems by Isaiah 1:18, that the Lord had become surfeited with the abundance that had fallen to him, for he inquired:

"What purpose is the multitude of your sacrifices unto me? * * * I am full of the burnt offerings of rams, and of the fat of fed bullocks, and I delight not in the blood of bullocks, or of lambs, or of goats."

And the Lord then said, "the new moons and Sabbaths" were offensive to him, as were "even the solemn meeting." Who blames him, who considers the wickedness of the creeds concocted in those assemblies, and the use they make of the Sabbaths?

A Lesson for the Thoughtful.

The Arkansas traveler, who sought protection from a deluging rain in a wayside cabin had an experience from which we may all profit. The water was coming down through the roof in torrents, and it was a question whether the storm was not worse indoors than out. "Your roof leaks," remarked the traveler.

"I know it."

"Why don't you fix it?"

"It rains."

"Why don't you repair the roof when it does not rain?"

"Don't need it."

The war on creeds goes on incessantly. Churchmen demand their adaptation to modern thought, and from nearly every pulpit comes expressions of dissent from the prevailing creed, and demands are made for revision. Synods convene, and pass resolutions in favor of amendment. General mortification is expressed by members that a creed concocted soon after the bolt from Roman Paganism, as exemplified in the Catholic church, should continue in force, while the advancing world looks on and hopes the old church will take on back-bone and adapt its creed to the teachings of a wiser age.

A General Assembly convenes, the only body that has power to correct the great falsehoods enunciated in the creed. The members are afraid of each other. They are apprehensive they will lose caste in their denomination if they favor a change. So they temporize, and delay, and like the host of the cabin, the torrent of adverse criticism pours down upon them and will, until the rains are made.

There is not a church of any denomination, if absolved from the influence of the clergy, which would not amend its creed, and place itself along side of modern thought.

The "I believe" of a thousand, or five hundred years ago, or even three hundred years ago, was based on an entirely different state of facts from that of today. Then matter was supposed to be a created thing, subject to destruction at the will of its Maker. The whole machinery of the universe was supposed to be the production of miracle, instead of acting in obedience to fixed and changeless law. The sun moved round the earth, instead of the earth revolving on its axis. The seasons depended on the caprice of the Ruler, whose action could be influenced by prayer. Cold and heat, wind and rain, earthquake shocks, electric currents, all the forces of Nature, were believed to be governed by a special providence.

Creeds made at such a time have no more value now than has the story of creation, when all was completed in six days, when man was made of clay as the potter molds his ware, and he lived near a thousand years. As all these stories are myths, and are recognized as such by every educated person, so the creeds built on these myths, should be consigned to the age in which they were invented.

And they who are anxious to form new creeds should take a lesson from the past, and not endeavor to fasten the ignorance of to-day on the advanced intelligence of the centuries yet in embryo.

Approximating the Truth.

An English author, Wm. Simpson, has just published in London a work entitled "The Jonah Legend," in which he suggests the proper interpretation of that fish story. As well suggest an interpretation of the most extravagant of Munchausen's tales. But the author seems a man of good sense, when he says:

"The Bible is an Oriental book, full of Eastern thought; and it contains a great amount of ancient allegory and symbolism. Up to the present day its expounders have been mostly men of Western thought, and with comparatively little knowledge of the East. As yet the original home of the Semites has not been determined. From an early date they were in Arabia, and their worship is known by the word 'Sabaeum,' which is supposed to have been a primitive nature-worship, and included the sun, moon and stars as objects of adoration. According to the Pentateuch, the Semites had a long connection with Egypt, 430 years—Ex. 12:40. In Mesopotamia, long before the sojourn in Egypt, this peculiar race was in contact with the Accadians, and it is only within the last few years we have begun to learn through the cuneiform inscriptions the curious results produced. It was in this region the Jonah legend originated. Commentators on Jonah have been in almost complete ignorance of the people and the ideas out of which the story sprang."

Mr. Simpson claims the legend originally was a sort of drama suggested by the fishing industry during the winter months and its awakening in the spring. He says: "The priests of Babylon wore robes representing the skins of large fish, which typified the place of re-birth, the under world in which the soul passed the time prior to its resurrection. Probably the name Jonah is one form of Onnes, the fish-god of Nineveh. A fish may seem to us a curious object on which to base a religion, but in an Eastern country it is easy to understand how a fish could symbolize the life-giving power of water."

The author claims that rites long established in process of ages become to be regarded as actual occurrences. He thinks the account of the passage of the Israelites through the Red Sea was only a variation of the Jonah myth. And he traces the origin of the rite of baptism, with analogous ceremonies among the ancient Egyptians, Greeks, Babylonians, and among the Brahmins of India, to this adventure of Jonah in the whale's belly.

Possibly could we know the real origin and purpose of the exaggerations in Bible story good lessons might be garnered from them; but accepted as actual occurrences, they mislead the reader, and leave him in confused condition. The truth is: That class of literature has no business in our Western civilization, and the sooner it is eliminated therefrom the better for all concerned. As rude allegories among an uncultured people they may have passed away with the people who originated them, and would but for priestly interference, with false interpretations, the purpose to protract power.

Predictions Fulfilled.

As stated in the Inter Ocean, Mrs. O. J. West, aged 34, wife of C. J. West of the Duluth Iron and Metal Company, while in Chicago about six weeks ago, visited a palmist with a party of friends, and was started to be informed that she had but thirty days to live. She laughed at such a suggestion.

After a visit of two weeks in Chicago, Mrs. West went with her friends to a small town across the Indiana border, where a party was given in her honor. One of the ladies with whom Mrs. West had been playing cards, proposed to tell her fortune. Again the fateful prediction was made that Mrs. West had but two more weeks to live.

Two days later Mrs. West complained of feeling ill, and returned to her home in Duluth. Eminent physicians were gathered in consultation, but despite their best efforts she died last Thursday, the last of the fatal thirty days. Dr. Graham, who was in attendance upon Mrs. West, says that the fortune telling undoubtedly exerted an influence to produce the woman's death.

There can be no doubt that such predictions tend to bring about their own fulfillment. The principle of "suggestion" is very potent in producing health or disease; it may bring health to the sick, or cause sickness to supplant health, and even result in death itself.

It ought to be a statutory crime, to be visited with severe penalty, for any person to utter such a prediction.

Many a life has been sacrificed in this way, that but for such predictions would have lived out the full years of ripe old age.

The Church and Politics.

That is a formidable list of causes operating against the spiritual development and progress of the Christian church (as set forth in the Chicago Tribune) in this city which was submitted to the Chicago Presbytery last Monday. It is not strange that some of the ministers will be a little discouraged at times when they contemplate the long list of causes, nearly fifty in all, which work against spiritual-progress.

A few of these causes are of modern origin. Most of them are quite venerable. They troubled Paul in Corinth as they do preachers in Chicago. Covetousness, drunkenness, and the love of dress were sore evils in New Testament days, even as they are in these days. Though the church has warned against them for centuries, it has not more succeeded in rooting them out than it has in uncharitableness, gossip, false teachings, debt and poverty.

The list of causes furnished to the presbytery contains some which are of comparatively recent origin. One of them is "the low moral tone of politics." Another is "political corruption." If these are causes which operate against the spiritual progress and development of the church, then it is apparently the duty of the church to do all it can to do away with these causes. The puzzling question is how to do this without at the same time mixing in politics. There is a general feeling that the church should keep out of politics. It is due perhaps to a fear that politics may pull it down instead of its lifting politics up, or perhaps to a disinclination on the part of laymen to be lectured by ministers about what they look on as secular and not religious matters.

In view of this feeling, which is too strong to be ignored, how is the church to fight its new enemy—"the low moral tone of politics"? How is it to preach against "political corruption" and escape the reproach of "meddling with politics?"

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IMMORTALITY OF ANIMALS.

"EVERY RATIONAL ARGUMENT," SAYS THE REV. PERCY S. GRANT, "IS QUITE AS COGENT FOR THE ANIMAL SOUL AS IT IS FOR THE HUMAN SOUL"—RECTOR OF THE PROTESTANT EPISCOPAL CHURCH OF THE ASCENSION CHAMPIONS THE IMMORTALITY OF THE DUMB BRUTE.

No man, as yet, in the New York Herald, who has shared a reverie with his dog has failed to discover an actual kinship between the mood of his own soul and the mood of his dog. Women whose hearts have been scared and hardened in the contest of worldly emotions have settled their wealth of affection on a pet horse, a bird, or even some wild animal tamed through love.

"Crossing the ferry the other day I saw a young lady, attractive enough to capture any desirable specimen of the male species, lavishing her entire attention and devotion upon a pet monkey, which she carried in her arms as tenderly as a child, like a priestess of the monkey temple in Benares. A monkey is by far the ugliest expression in animal life, for we especially resent his caricature figure of man, and yet this young woman evidently had penetrated the soul of the animal by some intuitive instinct that she herself would be unable to explain.

"The belief that animals have souls is as old as the world, for there are innumerable evidences in the geological and religious history of the ages that animals have represented a divine meaning. The Egyptians evidently believed in the immortality of animals, for we find mummies of crocodiles, cats, etc.

"The proposition that the soul of an animal has a spiritual significance in the general scheme of immortality is not so startling as it at first appears.

"There is a logic in the process of spiritual affairs, as there is in the science of material facts. The spiritual nature is as rational in animal life as any other phase of material nature is rational to scientific research.

Eternal spirit moving on,
From state to state the spirit walks.

"Animals have souls.

"If they had not, there would be no reason to assume that man had, since the highest existence is an evolution of animal instinct."

These opinions were suggested by the Rev. Percy Stickney Grant in an extemporaneous sermon preached in the Protestant Episcopal Church of the Ascension, and furthermore sustained and elaborated in a talk I had with him a few days later.

Mr. Grant is primarily a graduate of Harvard, and his splendid health, mental and moral, is the most convincing estimate of his influence as a clergyman.

The day of the sanctimonious "parson" is doomed. Good thoughts depend upon good conduct, close, intelligent personal management of mind and body, a deduction that leads us at once to acknowledge that the better the quality of material nature in a man the better will be his spiritual instinct.

The strongest animal is the lion, and he has the reputation of being the noblest of them all.

"Everything has proceeded from the material," said Mr. Grant, when I asked him the process of reasoning by which he assumed that animals have souls. "If we ourselves want another life, 'a second volume,' as Browning calls it, for our own fulfillment, then animals need it even more."

"Have you actually discovered the soul in an animal?"

"Ah! If we begin to discuss the absolute entity of the soul we shall soon both be at a tree. We have never been able to draw the line between the spirit and the soul. To know it by its expression, its higher range of virtues. To my mind evolution is the strongest argument for immortality, and in evolution everything begins with the material; all higher existence springs from the lower forms. Every rational argument for spiritual advancement is quite as cogent for the animal soul as it is for the human soul."

"Do you presuppose that there is a moral progress in the nature of animals?"

"This world, on the whole, is constructed on a rational plan. It has been well made, beautifully put together, built for some permanent, lasting future. It would be very irrational, it seems to me, to conceive that anything upon it, any part of it, was made to be destroyed, or even to stand still. I could understand a man who had painted a poor picture of a favorite dog, for instance, destroying it, as an effort that was a failure; but to destroy a chief d'oeuvre, something that had been a life work, would be most irrational. How much more improbable that such a giant scheme of life as the world, and everything in it, should be made only to be destroyed."

"It is certain human traits in animals that indicate their souls?"

"Animals certainly have feeling, intelligence, loyalty, devotion; they have methods of moral expression of all kinds."

"So far the Christian Church has not recognized the soul of the animal?"

"Christian theology has been selfish in its absorption in plans of individual salvation. I do not think that was the intention of Christianity. St. Paul must have had a broader sense of animal life than we have even to-day."

He walked over to his writing desk and picked up the Bible, from which he read the twentieth verse of the eighth chapter of Romans.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." You see, St. Paul understood the creature, its future possibilities and larger hope in spite of present brute bondage. Tennyson says the same thing in our tender modern fashion:

The Salvation of Spiritualists.

We give space to an interesting article on our first page this week by the Hon. Jas. B. Townsend, relative to a foundation upon which to rest the huge structure of Spiritualism, formed from his knowledge of the means and material at hand.

The Progressive Thinker does not endorse all the ideas advanced in the proposition, but would bury small differences of opinion for the general good of Spiritualism, knowing that Spiritualists accept nothing but that which appeals to their reason as practical, whether from one or a dozen thinkers, or of the combined mental forces of all the state associations with the N. S. A. Every attempt at formulating a plan to this end, towards reaching the contenting forces in our own line, is a brick or stone to the foundation of an organization that must some day exist, and yet when dropped into place seems but to stir the powerful waters into a troubled state.

We are willing to submit the matter to our readers, and ask their candid and unbiased attention thereto, in the interest of union, which is the strength of every cause, and especially that with truth at its base.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete."

"You feel that in justice to the animal we should recognize its chance of continuous existence?"

"In the days of Plato the Greeks had a theory of morality that excluded a large portion of the community—the slaves, for instance. That was unjust and untrue. By degrees the definition of justice has enlarged its scope. Only a short time ago in Europe it did not include the workingman. The industrial problem is quite a recent development. So by degrees we have extended our sense of justice and Christian feeling to animals. To-day the definition of justice is made to include all classes—even the great class of creation below man. There is a strange coincidence in the fact that only after the Society for the Prevention of Cruelty to Animals had been established did people think to establish the Society for the Prevention of Cruelty to Children. The animal has pointed out many a moral to man. As a young man said to me the other day after having seen some trained seals do wonderful tricks: 'Why, Mr. Grant, if we can teach a seal to do such things, surely we can teach man to do anything.'"

"You consider the soul of the animal immortal?"

"I believe 'that nothing walks with aimless feet,' that all life has eternal meaning. It is a good idea to feel that life never perishes—it enlarges the spiritual universe. Why not, then, accept the fact that the life of an animal never perishes? In this way we can see reason beneath the cruel slaughter and apparent waste of animal life."

"So far the idea of immortality for animals has been merely a superstition," I said, as we paused in the pressure of ideas the subject threatened us with.

"Do you know that there never yet has been discovered a race that has not had some form of belief in spirits? It is an evidence of the spiritual actualities of life. I believe, I know, that life progresses by obedience to its instincts. Spirituality is a universal instinct, and in any form of expression, however crude it may seem, I am inclined to be very respectful to it."

"But instinct is more or less animal sense," I suggested.

"There are certain initial, God implanted traits at the root of all progress in life, which is instinct, and those are the instincts that point to immortality. For instance, I'll whistle for my dog, he will tear up the rugs and leap over every obstacle in his instinct of obedience to me." Mr. Grant whistled, and like a whirlwind the dog tore into the room and rushed immediately to his master, full of affection and delight.

"He's wonderfully affectionate, fearless, and—well, you can talk to him and he understands you," said the clergyman as he petted him. While the two, master and dog, exchanged greetings the camera snapped a picture, emblematic of the universal instinct of affection between the animal and his master.

"You know at the citadel in Edinburgh there is a dog cemetery, on a high rock adjoining the barracks. The soldiers all have dogs of their own, and when they die they are tenderly buried. On one tombstone over the body of a dog I saw this very appropriate quotation: 'Let sleeping dogs lie.'"

"That cemetery, you would say, is an evidence of man's respect for the animal's soul. At any rate, it is man's instinct of regard for a lost companion, and you know I am unwilling to believe that any form of life perishes."

"We cannot see the actual flight of souls; all we can see is the procession of life, the flowing current of an eternal river of life. Of course, my principal motive in choosing this subject for a sermon was to call attention to the cruelties that are inflicted upon animals and birds and to influence a greater protection for them. The pigeons that are raised for trap shooting, for instance, are an abuse of the life of pigeons. In Burma we were surprised to see great numbers of beautiful birds of all sorts, and upon inquiry we found that it is against the religion of the Burmese to kill birds; they never eat flesh of any kind. In the Himalayas, where the races were largely meat eaters, we hardly heard a single bird song. Many birds of rare plumage are killed in the East to supply fashionable women here with decorations for dress. How a woman can wear the breast of a bird in her hat is something I cannot understand. The laws of Man declare the slaughter of animals obstructs the path to beatitude."

"Should women resist fashion?"

"It seems to me, in this respect, that fashionable women are selfish, thoughtless, unimaginative, otherwise they would realize the cruelty of their adornment. We are led to suppose that women are imaginative; they are fond of fiction and of poetry, but I cannot see how any woman with imagination or tenderness can wear in her hat the soft breast of a beautiful bird."

"The Buddhists believe that the soul of the man passes into the soul of the animal. It is a faith which suggests your theory," I said.

"Of course the Christian faith has no such belief, but Buddhism presents an exceedingly logical scheme of things in some respects. However, I do not believe in what is called the transmigration of souls."

"Do you think the soul of the animal is a grade lower than the soul of man in the scheme of immortality?"

"I consider that man is the limit of material evolution. Men's bodies will never be stronger or more beautiful than those of Phidias used as models; men's minds will hardly surpass in power Plato's, Caesar's, St. Paul's. Evolution in the future is concerned with spiritual things. Humanity can improve spiritually, and will improve in that direction rapidly."

The fact that so conservative an element of the Christian faith as the Episcopal Church has raised a voice in favor of animal souls is an indication of the spiritual progress and breadth of this new century.

Low Not Persecution.

It seems, and indeed it is, a hard and unwelcome thing (as set forth in the New York Tribune), to seize a father practically at the funeral of his child and impose fine or imprisonment upon him in his hour of grief because of the death of that child whom he fondly loved. It is a deed from which men well might shrink were no other interests involved than those of that one immediate case. But when interests are widespread, and issues of national importance depend upon their action, men must not regard mere sentiment or the feelings of an individual. For that reason we must cordially commend the verdict and sentence given a few days ago in a Westchester county court imposing a penalty upon a man who, because of so-called religious scruples and faith, refused to let in medical aid for his child, but to let her die unattended. He himself persists in declaring that he acted in obedience to what he believes to be the will of God; and he and his counsel and friends raise the cry that he is being persecuted for his faith's sake. And we are not sure that the cry will not be widely taken up and repeated, so given does the present age seem to be to fade and crazes of that particular sort.

No cry could, however, be more fallacious and groundless. The question is not one of religious faith, but of humanity and of law. For it is perfectly obvious that if the religious plea were accepted in such a case as this it would have to be accepted in others until there was an end of law and maddest license prevailed in its place. Men used to urge the religious plea in behalf of human slavery, and if it had been regarded slavery would never have been abolished. Others used it in defense of polygamy, and others have used it in defense of still more abominable practices. There have been those who committed murder and human sacrifices as religious rites. Are we to respect their "freedom of faith" and let assassins go free because they interpret the will of God as sanctioning their horrid practices? On such principle the world might be transformed into a hell, each demon excusing his iniquity on the ground of "religious faith."

The religious plea is a plea for a man's

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FURY IN DEVIL WORSHIP

the small coffin-like structures where the devils were supposed to gather, after feasting on the animals which had been sacrificed in their honor.

The functions of the supernatural inhabitant of each dwelling were denoted by the fetish sign on the outside. Accordingly in front of one supposed to be a powerful hunter there gathered the warriors and men of the tribe; in front of others the women and young children praying for long life and success; in front of still others those intent on bringing the soul to a higher state of spiritual welfare, in agriculture, fishing, spinning, cooking or any of the hundred other necessities of a well-ordered community.

PANDEMONIUM THE RESULT.

This ceremony, however, by no means ends the annual rites. Days and nights all work is abandoned, waterlilies are built on the surrounding hills and the sunbaked lodges in an orgy, gorge themselves austerely on good food and strong spirits until pandemonium reigns. This continues until the necessary wherewithal to continue has vanished, when the last sacred rite is gone through with in the presence of the entire tribe, including all this period of debauch sacrificed. The spirits have been offered to malevolent spirits, and now the Yezea is a cautious and crafty mortal, and, unwilling to take any chances of offending good spirits, he is now ready and willing to do his share to please both parties, and, as should become a long-headed politician, to be certain of having friends and powerful spiritual supporters in both camps.

None of the customs attending the entrance ceremony is more imposing, as few could possibly be more weird and terrible, than this last rite, the devil dance, which is resorted to in order to obliterate any possible differences with powerful supernatural neighbors of good tendencies. During the horrible orgies of the feast, previous days the "loaques" have been searching to find some evil spirit whom they may cast out with impunity. This spirit, according to the popular superstition, does not, however, come into the village, but takes up abode in a banyan tree in some adjacent plain. Rout of the spirit can be effected only by priestly magic.

For this purpose a night is fixed, the place haunted by the evil spirit is determined, and at the appointed time out of their huts, out of the streets, out of the villages come the men, women and children, all eager to participate in the ceremony, all eager to dethrone the unfortunate devil which has been selected as a scapegoat.

Through the darkness of the night, under the starlit sky, flows the stream of humanity to the spot which has been selected for the rite. Here a fire is lighted and the offerings which are to be made to the officiating priest—the fowls, the goats and other dainties—are gathered and made ready while the whole community forms a ring around the tree. Presently the priest appears. On his head is a high, conical cap, from the end of which hangs a red tassel. On his body is the moki, a long robe, extending from the shoulders to the

ankles, on which are embroidered in colored silk figures supposed to represent the goddesses of smallpox, murder, cholera and other diseases. In one hand he carries a spear and a bow, whose strings when struck emit a low, booming sound, while in the other hand— is carried a curved, sacrificial knife— practically a sickle—on whose blade are engraved numerous mystic figures and

This dignity has either worked himself up into a state of intense nervous excitement, or else, as is more probable, has taken a decoction of some powerful drug in order to produce a condition of mental exaltation. From one cause or another, however, his gait is invariably swaying and staggering.

curious and staggering. He advances through the crowd into the center of the circle, where he seats himself, while the men and women exhibit the offerings which they are ready to make. Seemingly oblivious of their presence, however, is the half-maddened priest, who sits up, swaying slowly from side to side, while he hums or croons some powerful incantation.

As the drug begins to exercise a greater effect his hands begin to twitch and his movements become more marked. His body seems to quiver and huge drops of perspiration stand out upon his skin. All this while the beaters of the tom-toms and the other makers of barbaric music have been keeping up an increasing disturbance. The music be-

Movements of the dancing priest grow wilder and more vigorous. With the sharp knife he cuts himself and slashes his body, while his blood spurts out upon those near at hand, who press toward him their offerings and beg to be saved from the machinations of the evil spirit. Wilder and wilder he be-

comes, and at times it has happened that he has even inflicted a mortal wound upon himself. If this untoward circumstance, however, does not develop he dances until the drug has worked itself out, or until, through exhaustion, he falls headlong to the ground. Then he retires, washes his wounds and goes back to his home as if nothing had happened.

But the crowd is happy, the people are content. The powerful devils have been duly worshiped according to the customs of their fathers' fathers, the good deities have received proper attention, and life is once more free from evil in the land until another year has rolled around with its necessary renewal of the sacred rites prescribed by tribal custom and the inviolable law of

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AMERICA'S DREYFUS.

An Appeal for Right and Justice.

To the Editor and Readers of The Progressive Thinker:—If no one has already brought the matter to your notice, we wish very much to appeal to the Spiritualists of America, and to all fair minded people, to exert their influence in behalf of Little Whirlwind, a Cheyenne Indian brave, who is serving a life sentence in the State of Montana for a crime of which he has been proven innocent.

The circumstances of the case, as we understand them, are as follows: In 1897 Little Whirlwind and his brother Spotted Hawk were convicted of the murder of a sheep-herder by the name of Hoover. Later it was shown that the convictions were brought about through perjured testimony. The real murderer, a man by the name of Stanley, who was arrested as an accomplice, confessed the murder before the trial. Subsequently he made a statement implicating Little Whirlwind and his brother, upon the promise of the prosecuting attorney that he—Stanley—would receive a light sentence.

Spotted Hawk was sentenced to be hanged, and Little Whirlwind got life imprisonment; Stanley, the real murderer, got off with a five-years' sentence, which, by the way, is an excellent illustration of the justice? usually dealt out to the natives of America—to the everlasting disgrace of the Federal Government.

Through the efforts of the Indian Rights Association a new trial was secured for Spotted Hawk, and the new testimony being insufficient to warrant the county officials in retrying the case, he was set at liberty.

Through an oversight of Little Whirlwind's counsel, his case was not appealed. A year and a half ago, Stanley died in prison, and before his death stated that he, alone, had killed the sheep-herder, and that Little Whirlwind was innocent.

In the face of all this incontrovertible proof, the then Governor of Montana refused to pardon Little Whirlwind, taking the ground that the Indian had been convicted after a fair trial, and that in his estimation he was guilty, although the evidence upon which he was convicted was the same as that adduced in the trial of Spotted Hawk, which was held by the higher courts to be insufficient to warrant a verdict of guilty.

Little Whirlwind's application for pardon went before the present Governor of Montana, reinforced by the request of the Secretary of the Interior, who has been convinced of the Indians' innocence. As yet Gov. Toole has taken no action in the matter.

The Indian Rights Association, whose headquarters are at 1305 Arch street, Philadelphia, are making determined efforts to secure the release of Little Whirlwind, and if the press of the country takes the matter up in earnest, tardy justice must be done, Little Whirlwind will be pardoned.

Justice, did we say? Is it justice to pardon a man for a crime of which he is guilty? When a government makes the mistake of convicting an innocent man, and depriving him of his liberty for years, why pardon him like a criminal? We ask, in the name of justice, should not the government that assumes the responsibility of arresting, trying, and judging men; blasting their names with the infamy of crime, shutting them up in prison at hard labor for years, perhaps taking their lives, if such an one is proven innocent, grant him an honorable discharge, and make what little compensation is possible for the grievous wrong done him?

You and I, reader, and every other man and woman in our country, is liable to false arrest and imprisonment; ay, many a man has paid with his life for another's crime, and such will continue to be the case as long as capital punishment is in vogue. Would we consider that justice had been done, if, after years of imprisonment for another's crime, we were granted a reluctant pardon and set at liberty, penniless, and perhaps broken in health and spirit? We think not.

In the gross injustice done one of the despised and persecuted Jewish race, by our neighbor across the seas, our people came to the front nobly, and with voice and pen did what they could to help right the wrong. Having done all in our power to remove the mote from our neighbor's eye, do we require a microscope to see the beam in our own? After more than a century of dishonor in our dealings with the Indians, shall we suffer his wrong, and make no sign? To doubt through the coming centuries the black smirch on our country's escutcheon, made by the bitter injustice already done our natives, will call the blush of shame to the cheeks of our descendants.

History already records the phrase, which is a burning disgrace to the American people, that "The only good Indian is a dead one," and to our shame as a nation, we have generally acted on that hypothesis.

For the wrongs of the past there is no remedy; but for those of the present and future every man and woman in the country is in a measure responsible. Let us do all in our power to prevent this last injustice.

We earnestly request, if no more prominent person has already brought the matter before the readers of The Progressive Thinker, that the editor will find space for this article, in the hope that it will start the ball rolling, and help it to enlist the services of writers and speakers throughout the country, until stress of public opinion compels those in power to take action in the case. EDITH MAUD LANGDALE, Bangor, Maine.

Our passions are like convulsive fits, which make us stronger for the time, but leave us weaker forever after.—Denn Swift.

THE HOME CIRCLE.

Automatic Writing and Clair-audience.

To the Editor:—I have often been helped by the description of "Home Circle" happenings, and wished many times that I could have some of the beautiful experiences others have; but my experiences are limited to automatic writing and clairaudience which is becoming more plain as I learn concentration. I have received many messages so loving and helpful and dear, because written by my dear ones that have passed away and are awaiting me over there, and have found this way of telling me many things that are wonderful and explaining much that I did not understand. I will send you one from my mother I would like to have printed, if you find room and consider it worthy. I enjoy your paper better every week. It is indeed food to my hungry soul.

CARRIE ROONEY.

Alliceville, Kans.

Carrie, the time you thought that perhaps you would not be any better off if you came here, than you are there, in regard to the degree of light you might enjoy, you were right. You will find yourself in exactly the same state of mind as when you leave there, with one exception, and that is that there will be new surroundings, or they will seem new, but the mind is the same until the desires are awakened for better things, then growth is rapid.

(Question: If in this life there is that desire, but through conditions or circumstances it is not encouraged, what then? It will be better than that no desire is in the heart, but if in earth life there is a spark of desire, then it is encouraged to a flame. It will be such great joy to that soul while there, and when it gets here it will be ready to go to its home of beauty with great joy, it will be the light.)

(Thank you, mother, for telling me this. Now I would like to ask you: When you see an individual here, what do you see? I will answer you, my child. I see a spiritual body with a physical body surrounding it as a shadow. That is not the aura, as you supposed, though it changes as the aura does as one is loving and good or otherwise.

(Question: Then how can you distinguish the things we do, as it is the shadow that does them? Carrie it is really the spirit that does things, using the body as its instrument. The spirit is all there really is. The body is supplied with strength to do the bidding of the spirit in handling the heavy things of your life. Spirit is the guide of all actions, the power that thinks and speaks through the body as its instrument. Thus you see there is great need of keeping the spirit pure and free from all wrong thoughts and feelings, and of subduing the temper, then too, when we think we are all really spiritual beings, and that all are now in the world of spirit, though under conditions of life different of course from ours, you can readily see it is important to live in a spiritual manner, to try to develop the powers of the spirit all you can while there, so as to be fitted for the higher life here, a life so sweet and joyful, so full of love and good thoughts for others.)

O my child, could you only catch one glimpse of the life we enjoy, how you would throw every care to the wind and be free to learn to live right. You would make it your end and aim of life to let nothing hinder your studying and striving to become more spiritual and therefore more ready to come here, for coming here you surely are, and like going anywhere else, you would like to be ready, I know. Then work with that end in view.

YOUR MOTHER.

THANKSGIVING.

[The newspapers reported that when the late Presbyterian Council decided not to touch the question of revision of the creed this year, the whole assembly arose and spontaneously sang: "Praise God, from whom all blessings flow." The following verses are offered in amplification of this subject.]

With precious creed and doctrine pure And hearts made contrite here below, We, who have found salvation sure, "Praise God from whom all blessings flow."

We hold most dear the message sweet—The gospel of eternal love—Which makes the joy of saints complete. "Praise God from whom all blessings flow."

Just how to reconcile grim Fate With Love Divine we may not know, But for our own reward we wait, "Praise God from whom all blessings flow."

Though patriots, martyrs, plead in vain That heaven on them some pity show, We'll still take up the inspiring strain, "Praise God from whom all blessings flow."

Though infants wail and mothers weep Where fires of wrath forever glow, This glad refrain we still will keep— "Praise God from whom all blessings flow."

Since God did choose whom he would bless, Whom in his anger overthrow, Let us his favor here confess— "Praise God from whom all blessings flow."

We'll follow where old systems lead, One further step we dare not go, Though reason falls and hearts may bleed— "Praise God from whom all blessings flow."

—B. B. W. in Boston Transcript.

The opportunity of life must be seized during the lifetime of the opportunity.—Albany Argus.

Some economists are made so by nature; others by necessity.—Ethel Payne.

THE LEADING QUESTION

Why Societies Are Short-Lived.

Societies are aggregations of individuals. Human nature is yet too productive of a flush growth of selfishness. The leading question in almost all ventures is, "What is there in it for ME?"

This is asked in the hearts of the individual components of societies. It is asked by those who aspire to act as pastors, lecturers, mediums, teachers, leaders of the brains of organizations.

And it will be asked as long as the road to success is placarded all the way with the motto, "Root, hog, or die."

It is not my ideal. I wish things were different.

I wish people were more far-seeing—could look beyond their own noses, and would take broader views.

I wish they were willing to do some sowing for others to reap.

But we must take humans as we find them. They are bound to look out for themselves and so they will ask the selfish question concerning society work, "What is there in it for ME?"

"There are bills to pay?" Yes, always bills to meet.

"Guard duty to perform?" Yes, a straight backbone and bang-bang gun you must have.

"And the word 'Welcome' over the front door?"

Yes. Hungry souls must be lunched free, and bodies, too.

"Will I have to help off the machinery?"

Yes, lubricating oil you must keep in stock and apply freely.

"Stand firm and stand fast on the occasion; hold office or not, as the majority decide?"

Yes, do your whole duty on all occasions, willingly.

"Well, I understand what I am to do, but what is there in return for my efforts? Let it pay?"

You will have a place for your family to go on Sundays; a set of affluence; you will be looked upon as a social; and you will be harnessed to pull it; and will be easier if you pull with the members than if you have a tug by yourself.

"But will it be a proper place for Madam? She is very careful what influences touch the family."

We must see to it, that it is a proper place and that our speakers are persons of intelligence, culture, and morality.

I know many who aspire to be lecturers are woefully deficient in moral acumen.

I have seen many things I know to be morally unhealthy and, I doubt not, to which the guardian of the home would object. I know one—(more than one)—pretty, middle-aged lady, speaker who makes a business of "mashing," or helping them to a mash, silly old men, who have money.

When reproved for by her husband, she says, sweetly, "Why, dear, it is a part of my business; it helps me to get engagements to lecture, and money for private stings."

I know, too, some veteran lecturers who get camp engagements, etc., by whistling at and excusing the moral lapses of susceptible managers. But such characters, who love notoriety and money more than purity and justice, we shall not employ. There will not be pestilence in the society for men or women.

"And what for the children?"

A Progressive Lyceum for the children! One of the most complete and recreative Sunday schools this side of heaven. It provides for the growth and education of the entire individual. It is sparkling with truth, merry with music, lively with marching, graceful with calisthenics, and full of warmth and color.

There is wealth in it, I think you will agree, of opportunities. Patriotism, fraternity, kindness to every living creature, human or sub-human; self-respect, fidelity, tolerance, independence are taught and emphasized as qualifications for good citizenship and good home-makers. The children will get good returns, and the adults, too, who work with them. Every society should have a lyceum, whether it has regular speakers or not.

"Well, well, that is a big thing! I guess there is something in it!"

Now if we provide our society with an attractive and respectable place to hold meetings, have good music, and lecturers who can command respect, are worthy of confidence, as well outside of a spiritual society as in it, and who really have something to say and know how to say it, I think you will feel that there really is something worth a great deal to you in society co-operation. It is because too narrow motives actuate, and too stingy provisions are made to give satisfaction all around that societies die. They do not send out roots into the schools, churches, various clubs, everywhere to gain strength and allies. They want to be self-sufficient and self-sustaining. They intend to educate and enlarge. If they are to give an entertainment they want all Spiritualists, and no others in it. They bristle and stand off those who might be won, and would carry progressive ideas into new places. If a temperance entertainment were to be given, not a society nor church Sunday-school but would put in a speaker, if politely invited to do so. So if an oratorical contest to advance humane education were gotten up, all societies would put in a speaker to try for the Angell Prize Medal, which was designed by a Spiritualist, if cordially invited to do so, and they would attend the contest to see if their speaker were off the beautiful silver decoration.

To conduct societies so they will live, and not be counted among the early dead, requires a great deal of good common sense, unusual tact, inventive talent to devise fresh methods for work which will engage all, and managers who have due regard for the conventional usages of good society and dignified deportment. Free-and-easy innovations on customs founded on good sense should not be encouraged.

The main question should be, "What

PHENOMENA, AS WITNESSED

BY J. GLEGG WRIGHT.

The following remarks were delivered by Mr. Wright at a Sunday evening lecture in Masonic hall, Washington, D. C., when he was speaking for the First Association. Being uttered from the platform that had welcomed Mr. Grumbine's anti-medium ministry, that fact gave them special emphasis here.

I never saw or heard Mr. Wright until his engagement here, but the splendid work of his controls converted one of Mr. Grumbine's right-hand bowers to a belief in trance mediumship. I refer to Mrs. S. Louise Downs, vice-president of the White Rose, I believe, who told me this herself at one of Mr. Wright's class lectures.

Washington, D. C. WALTER P. WILLIAMS.

MR. WRIGHT'S REMARKS.

When a man becomes so large that he does not need a visitation of the spirit, he needs a magnetic doctor; he is in a bad way. He is floating off air balloons.

There will always be in the scientific intellect—and that is the only intellect of value—there will always be a necessity for the facts and demonstrations of the coming of the spirit. In 1848, when the spiritual world stormed the fortresses of materialism, it did so with the power and the explosiveness of a spirit rap. We have not fathomed the depth of the spirit rap. We have not explained it. We have not fathomed that mighty law which enables a spirit intelligence, a soul intelligence, to manipulate matter.

Science has not yet explained how my soul can lift my arm; science has not explained how we can influence material states, but that spirit rap which came to those Fox girls is having and will have a greater effect upon the world and civilization than all the guns of all the navies of the world put together. It means the establishment of a code of signals between two mental conditions as they exist in nature, and these signals when cultivated will mean the perpetual establishment of the power of the life that is around us.

A man is not warranted in believing in a spiritual world on any philosophical hypothesis you can present. Philosophy has failed to establish the continuance of consciousness after the death of the body. There is no proof of the continuance of human consciousness after death, if you bar out the phenomena of modern Spiritualism. And I want to say, further, that it is mediumship that is to establish the fact and nature of everlasting life. It is not the philosopher that has to do it; it is not an artificially ordained man or woman that is to do it, but it is a God-Almighty medium that is to do it. Therefore it becomes necessary at times to recall the fact that modern Spiritualism as a cause, a movement, a science, though elementary in character, is founded upon the sensibilities, upon organic mediumship, and if we do not seek to cultivate this mediumship the cause will falter and die, for a time, through a lack of efficient mediumship. We have had a dearth in some phases of mediumship—of great, efficient mediumship. In the past we have had wonderful mediums.

In my early days I met D. D. Home, and I have witnessed some wonderful manifestations occurring through him, described by Mr. Crookes; you will find some of these phenomena delineated by him.

I have witnessed some of the experiments made by Mr. Blackburn under the most rigid material conditions, on the subject of materialization. I have seen a girl weighing ninety pounds securely encased in a wooden box, that box suspended on a balance, and a mechanical registration of all movements during the seance and the weight of the medium. I have seen come from that box a form weighing fourteen pounds and standing six feet two inches.

While the medium was in the box-locked up I have seen and had on my lap a little baby with a black skin. I have carried that baby about, and I have seen that baby dissolve in my arms. We called that baby "Poco." Poco could walk and Poco could talk, and I have seen that little thing weighed and it weighed fifteen pounds, and in less than two minutes it weighed thirty-seven pounds. I have seen a wax mold taken of that little foot. The foot was put in paraffine that was nearly boiling hot and then the foot plunged into cold water, and backward and forward until the wax made a stocking on the foot, the little foot immediately dissolving in the stocking and leaving the paraffine wax stocking behind; a demonstration, a physical demonstration.

I was present at a seance in Liverpool when Dr. Sexton was there. Dr. Sexton was the companion of Charles Bradlaugh in his advocacy of those ideas and trains of thought common to the secularist school of England. A

can we do to make the world better? Whatever will do this is worth working for. Spiritualism is spreading widely. I know several church-going Christians who take The Progressive Thinker, and think they cannot do without it. Good spiritual literature is a part of hygienic mental food.

EMMA ROOD TUTTLE.

LIFE'S MIRROR.

There are loyal hearts; there are spirits brave.

There are souls that are pure and true;

Then give to the world the best you have.

And the best will come back to you.

Give love, and love to your life will flow.

And strength in your utmost needs; Have faith, and a score of hearts will show.

Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind.

And song, a song will meet; And the smile which is sweet will surely find.

A smile that is just as sweet.

Give pity and sorrow to those who mourn.

You will gather in flowers again.

The scattered seeds from your thought outbore.

Though the sowing seemed in vain.

For life is the mirror of king and slave.

Let just what we are add do;

Then give to the world the best you have.

And the best will come back to you.

—Madeline S. Bridges.

The Picnic at Lily Dale.

I attended the June picnic at Lily Dale, June 7, 8 and 9. It was a success all but a deficiency of seats.

E. W. Mowbray and wife, Carrie E. J. Twing, Mowbray and wife, Mattie Hull, A. J. Weaver, and Mrs. Jahnke and the Parker singers, with Scott's band and orchestra, made the hours lively with the echo of thought and the thrills of feeling and charms of music.

The drift was against the epidemic of pessimism, and strongly optimistic. The consensus of the competent, was emphatic in declaring Spiritualism full of life, growth and promise.

Mr. Sprague made strong appeals for work—organic work—and said the N. S. A. had demonstrated that organization can be and is a success in Spiritualism as in all other work. He and wife organized 24 societies in 17 weeks—in Indiana—and they are all in a healthy, growing condition, with an average membership of 30 each to start with.

He cited a case where a Spiritualist bequeathed his fortune of \$600,000 to the cause, and no society would be found in the state competent to receive the money, and it went to the state of Indiana, instead of Spiritualism, as intended. If this man had set to work and organized a society, built a church (or hall) with part of his money before he died, he would have been successful in carrying out his wishes.

People that never do anything for the cause, but are always going to do, seldom accomplish anything only their own defeat.

Rev. A. J. Weaver made a telling speech at the symposium, full of life and hopefulness. Mattie B. Hull dep-

LIGHT WANTED.

Speculations About Clairvoyance.

The lecture of Robert King, copied from Light, London, Eng., is a very able one, and treats on a subject of great importance, and one we should be glad to know more about, but his explanation of clairvoyance is somewhat hypothetical. After stating that the range of vision was about 1000 vibrations per second from 780 billion vibrations per second from 36,018 to 64,031 vibrations to the inch, short of which or above which, the eye could not respond to, the nerve rods of the eye, being confined within certain rates of vibrations, he tells us that he believes the organ of clairvoyance is the pineal gland. It has always appeared to me that the pineal gland lies at the base of the brain structure, and instead of being the highest it is the lowest, but I will confess I have given the subject but little thought. In my early reading I was informed it was the seat of the soul, and since Luther Lee taught us the soul was so small seven thousand of them could dance on the point of a cambric needle and have plenty of room, I think it would be plenty large for a room for the soul. Paraphrasing, I will say that as I have seen some miser's souls and that which dominates such men as Anthony Comstock, I don't think the learned alvine was very wide of the mark.

As yet, we can only speculate as to clairvoyance. Once before I could see anything clairvoyantly, I was required to shut my eyes. Now I see full as well but much less often with my eyes wide open, and it appears to me that all my visions are optical. A few years ago, I had a theory, but a couple of mediums spoiled it for me very suddenly one day. I was explaining discerning of spirits as spirit sight which was thrown upon the perceptive faculties and thence vibrated through the brain, till the clairvoyant became conscious of it. But a medium told me then and there that all her observations were from the solar plexus, and another medium is of the opinion that she saw spirits also from the solar plexus. I have never as yet been able to find another medium who made a similar claim, but because the hypothesis is novel is no reason for condemning it. The brains of whelks, and some of the anaila is over the stomach, and as men are anaila and much more, is it not possible that the solar plexus is a primitive brain?

It was by good fortune to treat and cure a man of the drink habit a few months ago. My treatments are all automatic—that is undirected by my own mind, and I noted that I treated him mostly over the stomach, with the left hand under the back, opposite the one over the stomach and a cure was completely effected in three treatments. I believed that I had simply strengthened the solar plexus to resist the temptation, possibly also removed the inflammation within the stomach. But all this is mere hypothesis. My aim in this is mostly to bring out whatever thought some of our profound thinkers may have upon the subject.

D. W. HULL.

DEATH PENALTY

By Carbonic Acid Gas Instead of Hanging.

Hanging by the neck till a man is dead—life for life. For what. He has killed a fellow-man and must himself be killed. So the account is said to be balanced and the affair settled.

Query: What account? What is the transaction? A murder has been committed. A human being has been killed. The highest crime known to man. What then? A capital punishment must follow. So says the law.

In the outset it must be said Punishment is a bad word. It denotes brutality and revenge.

After a murder two ideas strive for expression. One of them demands redress, the other calls for the prevention of further crime. To kill a man who has killed another is neither redress nor prevention from further offense. This truth is shown both by logic and experience. To kill a man as a measure of redress does the offender no good and vindicates no law. Retaliation is outside the spirit of reform. It does not scare the living into respect for law and human life.

But this is not the major question.

Our prime quest is the fact and form of the hateful wrong. We object to hanging as a penalty. Abolish the indecent spectacle of the hangman's rope. In place thereof adopt a serene, unobtrusive and painless outstep; an ego stripped of violence such as humanity and civilization will at once accept. What is it? Simply this, namely, death by breathing carbonic acid gas.

Note a lesson of accident and incident. A large brewery establishment had a length 10 to 15 feet deep that had for a long time been standing unused. A man put a ladder into it and went down himself. He fell dead at the bottom. Another man essayed the descent; he fell dead. A third laborer concluded to go and take with him a lighted candle. The candle went out. That showed him the presence of deadly carbonic acid gas. While this gas is so insidious and deadly to animal life, it can be used in man's behalf, with safety, and thus abate a savage custom.

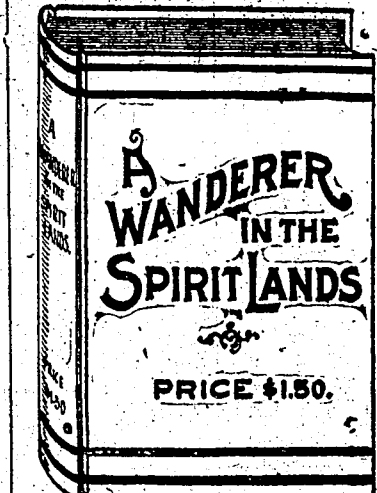
Now, in all reason, let this swift and painless death-dealer stand for capital punishment. Then an execution becomes merely capital redress void of offense.

Let the unfortunate one enter a cabinet charged with carbonic acid gas, breathe the deadly lethargy and wait the forgetful end or what may come.

Yes, repeat the statement, abolish the hateful gallows, and in place thereof, install the almost invisible carbonic gas.

A. S. HUDSON, M. D.

Unless a tree has borne blossoms in spring you will vainly look for fruit in autumn.—Hare.



Read our announcement of this remarkable book on our second page.

A man's character is like a fence—it cannot be strengthened by whitewash.—Anon.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER THIRTEEN.—Continued.

Can anyone deny that the earth has been pulverizing for millions of years? There was a time when the whole face of the earth was a vast body of rock and water, and, my friends, it was not nearly as large as it is at present, besides it had not on its whole surface so much as a particle of moss, and not a living thing within its waters for they were at the boiling point and could not sustain life. Life came later when they were cool enough; and moss could not grow upon the rocks because they were too hot, it could not form until they cooled a little, and at that time, my friends, the earth had not a spiritual sphere about it. The moon has no spiritual sphere at present, that is in store for it. But as soon as the germs of life could develop, the spiritual spheres began to form, yet this period is so remotely in the past that finite man can scarcely conceive of it, or infinite man with his present limitations; moreover, all planets which are nearest the sun are heavier and smaller than those farther away; those far on beyond the earth are larger and lighter even than the earth. These facts alone ought to be proof enough of the truth of my assertion.

Jupiter weighs far less than the earth according to its bulk, being a more perfect world and not a mass of fire as some may think. They are simply mistaken, that is all, and reason from wrong premises. A world cannot be made from fire, for fire is combustion, it destroys and scatters instead of coalescing and condensing.

No world is made of fire. Fire is simply an effect. Something is being consumed by the action, or driven apart, or changed into an elementary state; consequently one can see at a glance that the solid, compact earth cannot be made of fire, or fire-mist, but by the attraction and coalescing of atoms, which contain all the principles of earthly matter.

But, even at this, the earth is a secondary world, being a child of the sun, or a ring cast off from the sun, but the sun was first formed in the way above mentioned. Of course I cannot enter into a very long dissertation in this short letter; but Professor Franz Petersilea has written it all out in his books. "Oceanides," one of his books, will tell you all about it in the most charming way possible. It only costs fifty cents. Get it and read it. It will also show you what a woman once suffered from the intemperance of her husband, and the abuse he heaped upon her. Get it, O, ye women who are supinely suffering under such horrors, as thousands of you are at the present day, although this happened many years ago.

But you, egotistical men. I warn you not to read it. Ye dames who are happy and have good husbands, or even miserable ones, you need not get it. It is not meant or written for you. But you, my poor, suffering sisters, tied to drunkenness and debauchery, squeeze out fifty cents and go buy it. It will do you good. It will show you the spirit world as it is—it will show you the happiness and joy that is yet in store for you. You can get it from the office of The Progressive Thinker, and every book purchased may bring the blessings of the angel world rest upon the purchaser. Read it and they will be sure of that. "The angels wrote it or caused it to be written, for a comfort and blessing to you, and they will comfort and bless all who read it if they read it in the right spirit, for in the spirit of love was it written. The one through whom it was written would give it without money and without price, but it has cost him a number of hundreds of dollars, which he earned in other ways, and he can ill afford to lose them, for it costs money to live in the material world; but this book was not written for the purpose of making money out of mediumship. He only desires to receive back that which the book cost him in actual cash, for, owing to the prejudice of the world against Spiritualism, he cannot earn the money he once could. But I am diverging from my subject, which I will continue in my next letter. Yours Truly, MADAM

LETTER NUMBER FOURTEEN.

Now the great laws of chemical affinity hold good here as on earth, and are far better understood.

Why do the waters of earth seek each other, and all seek a level? Chemical affinity. Why does the dry land hold itself together? Attraction of gravitation and chemical affinity; and these two great laws run through all things, and they are just as operative here in the spirit world, as they are on the earth. When the emanations or refined essences rise up, or are pushed up by the dense atmosphere, they do not return to earth, they are too sublimated; the earthly attraction of gravitation has no more power over them, but the great law of chemical affinity still holds good and they come under a still higher law of the attraction of gravitation—in other words they attract and gravitate together to form a sublimated spiritual world, more beautiful than tongue can tell or brush can paint. The ethereal waters seek each other, and their level, as on earth, the difference being that one is material, the other ethereal; one exists in the dense atmosphere, the other in the ethereal atmosphere or ether.

That which forms our land is also drawn together by the higher or more spiritual law of gravitation, or the attraction of gravitation and chemical affinity, and thus we have land, or ethereal land, hills, dales and mountains; by the same laws we have trees, vegetation, grass, flowers, shrubs; but fish, insect, and animal life are egos or entities as on earth, and are from the earth as are also the ethereal essences or emanations that rise up from the earth. These developed entities, or egos, which once dwelt within the ethereal atmosphere as germs, rise again as entities or egos into it, and are once more clothed, but this time in sublimated, ethereal matter, yet all things are, after all, egos, or entities, clothed in ethereal matter.

It is very strange to me that the learned men of earth should always be delving in coarse matter to find out what they want to know, just as though there were no atmosphere in which all life originates, or ethereal space wherein may be found all things and the cause of all things. Nothing originates within earthly matter, but all things originate within the atmosphere or ether.

A flower or plant of any kind does not draw its life from the earth, its roots simply find lodgment there to hold or sustain it in place, then the little rootlets seek water or moisture within the damp ground, but its life, its beauty, its color, are all drawn from the atmosphere, not from the earth. Plant a seed and cover it tightly away from the light, the sun, and the air, and see if it will develop into a tree, shrub or flower, or vegetation of any kind; and no seed can ever be formed without the ethereal germ; and all will come to know this sooner or later.

When one talks of life commencing and living within all matter, one is talking nonsense. Life exists in a germinal state within the atmosphere, and enters matter through the great laws of chemical affinity and the attraction of gravitation.

Now I do hope I have made myself clear, for I want to tell you more about this glorious world wherein I now dwell, and I don't want you to think that my sensitive mind is unsound, as has been stated by many who desire to injure him. It is because his mind is sweet and sound and rises up to meet the beauty and grandeur of the spiritual, that we are able to write at all.

Lady — and I soon found that we could not return to earth any more in our material spiritual bodies, and so we concluded that, for a time at least, we would not visit earth, not until we understood the spiritual better, and were better fitted to teach of things as they really were, or as we had found them; not until we had a work to do, a

mission to perform; and that time has now come. But, while I am writing this letter, my sublimated material spiritual body is at rest in the spirit world, but my soul, my astral and thought bodies are here with this medium, or sensitive rather, for I like that word better, it better expresses the truth.

Now do not wonder at this which I tell you and think it not true. You do not think it at all strange that you go to sleep on earth; in fact you cannot exist without sleep, but your soul doesn't sleep, the astral body doesn't sleep, and the thought body is as busy as ever.

"Well," you ask me, "what does sleep?" and I reply: Nothing sleeps. The body and material brain become weary and need replenishing, the soul takes the astral and thought bodies with it and goes a visiting, that is all, leaving the body quiescent, but the soul takes good care not to break the magnetic cord which binds it to the body, in other words it is bound to it by the great law of magnetic attraction, which it may not sever until the body becomes unfit for it to dwell in, then the cord is severed and the body no longer has the power of holding itself together through the law of magnetic attraction. The soul, clothed in its thought and astral bodies; now gravitates, through the law of magnetic attraction, to the spiritual realm.

You now ask me why the material body does not remember that which the soul has been busy in receiving? and I answer: The soul does not talk and think as the body does, it does not analyze and compare as the material brain does. It receives and stores up energy. Shall we call it soul-power? Shall we call it will, strength, energy, to run the machine? For the body is simply an engine or machine run by the will-power, energy and strength of the soul, and the soul must be replenished. Nothing can be continually exhausted without being replenished from some source, and the soul is fed and replenished from the great reservoir of soul, or over-soul. I do not mean by this, a God, or a God in the form of a person, but the Great Soul-Fountain of all that is or was or ever shall be. I cannot make it any clearer to you than this. But when the body is laid aside and we enter the spiritual, all things are changed in this respect. The soul still drinks at the great Soul-Fountain, but the spirit body has become so clear and refined that like a superfine sensitive plate it holds and remembers all things, for memory is simply spiritual photography—be sure and remember that—photography that never fades. The soul also remembers all that ever transpired to it while in the body of coarser material substance.

Now Lady — and I visited a great many temples and halls of learning that we might acquire this knowledge, and we must also have a home of our own in this beautiful world, where we could rest, where we could enjoy home just as you do on earth, where we could surround ourselves with beautiful things. Other people's homes were not ours and spiritual beings differ in their tastes just as you do on earth. Some seek one thing and some another. Some like one employment and some another. There is not in all the spheres one home exactly like another, and no two spirits are alike: They all differ just as you do. We do not care to be beggars or tramps, any more than you do, and by this I mean we did not care to intrude on the privacy of other spirits to their discomfort; we did not care to lie down in the open fields, or lanes, or by the public highways, for we surely have them here, and as all other spirits seemed to have homes we became aware of the necessity of having one also.

Although we found, as you do on earth, a natural spiritual world, we did not find homes already made for us, no more than you do on earth, unless some dearly loved one has already builded one for the one thus loved.

To be sure I could have entered the home of some of my relatives, but I did not wish to.

My earthly father and mother had been in the spheres for a great length of time. I was not fitted to dwell within their spiritual heights, and to have a home of my own was the very most natural thing to do. I did not care to live all alone, neither did Lady —, so we concluded to build one together, which we did.

Our homes are first modeled within our minds, according to our tastes and desires; the thought is a thing and takes on or clothes itself with sublimated material substance, which it attracts according to the law of magnetic attraction and the spiritual attraction of gravitation, consequently we soon had a home according to our united desires. I will not weary you by describing it; enough to say it suited us to a charm and was as beautiful as a dream; for the so-called dreams of the imagination are spiritual realities; for we dreamed or imagined the home in our minds; and you do precisely the same thing on earth. You first dream or image your home in your mind, then you clothe it with stone, brick, or wood, as you please. We here do ours as we please, but do not use the coarser, more material brick, stone or wood; but, if we think intently of a beautiful jewel, or any other substance, the thought has form and attracts through magnetic chemical affinity substantial matter according to the thought.

Now I read in the mind of the sensitive, and also in many other minds of earth, this: Rev. Minot Savage and Rev. Heber Newton have said, much to the delight of their people, that they think there must be homes and employments similar to those of earth within the heavens or heavenly spheres. If they call it heaven, what does it matter? It means the same thing; and when they uttered these thoughts, they uttered eternal verities or truths, and I have been trying to tell you how these homes are builded, how the halls and temples are erected, and how people follow the bent of their gifts and inclinations. It is useless to talk of homes, halls, and temples, without comprehending, in a measure, how they come to be; how they are built; what they rest upon, and by what they are surrounded; and this task seems to devolve on a band of spirits called together for the purpose. I belong to this band, so does Lady —, so does Franz Petersilea, and a great many others, and we have chosen this sensitive to give it to the world.

Of course there are other sensitives whom we use also, but this one is one of the best, and I implore you all to listen gravely and respectfully, at least.

No one can believe, unless that to be believed appeals to his reason and judgment, but all can listen with respect and then think out these problems for themselves, and we ever stand ready to help them when they call in all sincerity for us to do so.

There have been those who have said that if spirits builded their homes in the way we have told them we did, they, the spirits, must be insane. Now I shall ask those who have said this: How are the homes in the Spiritual World builded? Do the spirits cut down trees, have saw-mills and planing machines, and all the other paraphernalia that goes toward the building of an earthly home? Do they burn brick, make mortar and so forth? Do they quarry stone? No one can suppose that they do these things; the one who could would certainly be more insane than the spirits who give truthful information on the subject. The spirits certainly have employments, but hard manual labor is left on earth, and only appertains to earth. We could not cut a tree if we wished. The tree is spiritual and cannot be hewn down—moreover, if we have homes here they must be built by ourselves, otherwise who would build them? Even if we entered a shining city already built, there must have been those who builded it. But enough. I have told you the truth.

Now everything that comes under the head of art, or construction, is constructed in the same way—the same principles hold good—but the natural spiritual world exists, the same as your natural earth does. Of course the laws already mentioned bring into requisition all the power that resides within man, or spirit, and by this you see that our employments are as varied as those of earth, and even more so, for we have many things here not yet wrought out on earth, for everything you have there is given down to you, from the spheres, through the mind or by photographic impressions upon the mind by spirits.

Yours Truly, MADAM

(To be continued.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS MAN-CHESTER, ENG.

THE PERISPIRIT.

M. Gabriel Delanne is to be complimented upon the ability and versatility with which he keeps the scientific aspects and proofs of Spiritualism before the French public in his monthly Revue Scientifique et Morale du Spiritisme. We must capture the literary and scientific classes in every advanced country, in order to make the power of Spiritualism felt as the one great regenerative force in modern society. This is what is being done in France; and the series of articles which have been appearing for some time past, in the above named Revue, from the pen of M. Delanne, are well calculated to excite the attention, and compel the assent, of all open minded scientific readers. From one which appears in the January number we make the following extracts in relation to what is variously known as the aura, astral body, double, or perispirit.

"We know that the soul is always associated, whether during life or after death, with a kind of extremely quiescent matter, to which has been given the name of perispirit. This matter is more rarefied than ether. It is, according to the teaching of the spirits, matter in its primordial form. This substance gives to the human body the form which it possesses; it is the ideal model, the fluid mould which maintains the stability of the organism. It is the matter of which the molecules of which it is composed. The functional and structural type which persists during the whole life of an individual, is due to the unalterability of this invisible and imponderable substratum, which acts upon matter to maintain an inviolable order, almost in the same way that the magnetic force of an electro-magnet acts upon the particles of iron to designate the space of its existence. This perispirit, of this double of the body, was known to the Greeks, who called it Eidoion; to St. Paul, who called it 'the spiritual body'; to the Egyptians, who named it Ka or Bal, and to the alchemists and others."

After pointing out various proofs of its existence and of its power to detach itself from the body during sleep, trance, or reverie, M. Delanne proceeds to remark: "The matter of which the perispirit is composed is infinitely subtle, since it passes through all material obstacles, during the excursions of the soul. The fact of apparitions being seen at a great distance and in closed places, as well as the rapidity of the movements of the double, show that no physical impediment is capable of arresting the flight of the soul through space. Its substance is, then, in a physical condition, of which the cathode-rays and the Hertzian waves are the most exact and vivid analogy, but still sufficient to enable us to comprehend the extraordinarily rapid movement with which its atoms are endowed. The most highly rarefied gases, even in the state of radiance, are quite material as compared with the perispiritual substance, which, as we know it on the testimony of spirits communicating with us throughout the entire world, is indifferent to the most rapid vibrations of ether; to those, that is to say, which produce heat, electricity, light, etc."

And presently, M. Delanne goes on to deduce a very important conclusion from the foregoing premises: "That the experiments connected with the duplication (le doublement) of mediums, and those of the materialization of spirits permit us to suppose that all the organs, all the tissues, all the apparatus of the body, are merely the materialization or objectivation of a fluidic design. There would be, then, a perispiritual brain of which our own (i. e., the material brain) is only the copy, a perispiritual heart, fluidic lungs, etc."

That such is the case, the present writer has been repeatedly assured by his own teachers, who add that although old age brings with it a partial and, in some instances, a total loss of memory, yet that very idea or impression received by the material brain, is stored up in its perispiritual counterpart, is revived and continues to be a permanent possession after the change called death.

"We may, then, perfectly admit," continues M. Delanne, "that the perispirit is the model of the body, and that it contains the immutable design of every part of the organism; the nervous force being precisely the intermediary by which the sensations act upon the perispirit, in order to arrive at the soul; and it is thus, also, by the action of the nervous force, that the soul acts upon its physical body."

Some slight confusion is occasioned here, as elsewhere by the use of the word "soul" to signify the spirit; for in reality, the perispirit is the soul; and becomes the body with which the spirit is "clothed upon" after we have shuffled off our mortal coil; but this use of the word "soul" is probably a concession to popular custom.

By way of summary, M. Delanne says: "The soul, then, is not the merely immaterial substance, imagined by the dogmatists and philosophers who forged their theories, at an epoch of profound ignorance. To-day, science has established an intimate, an absolute correlation between physiology and psychology and Spiritualism, and by demonstrating the existence of the perispirit, has shed an intense light on the problem of the soul. Thanks to this important discovery, the fluidic envelope, we comprehend how the soul is able to conserve its identity after death, because all its recollections are fixed in this imperishable body. It is this which assures the spirit its physical conditions of existence in the life beyond. All interested investigators are powerless to prevail against facts."

MATERIALIZATION IN PARIS. We have received from the Comte d'Alain, editor of the Revue de la France Moderne, proof sheets of an article from his pen, which will appear in the next number of that periodical, entitled "L'Anglais Medium in Paris," descriptive of his own observations and experiences at a sitting with Mrs. Corner, better known by her maiden name of Florence Cork. He prefaces it by the important admission that he is not an adept in our doctrines nor in occult sciences; but is a completely independent observer. Obviously, therefore, the Count's testimony is all the more valuable, and should carry all the greater weight.

The sitting took place on the evening of the 10th of July last, in an elegant mansion in the Champs-Elysees. About a dozen people were present, and Mrs. Corner, who was very simply attired, took her seat in a chair, to which she was securely attached, behind a curtain. The room was sufficiently lighted by a "lanthorn" with red glasses, to enable the sitters to distinguish any abnormal movement; the Count taking his place in the centre of the circle, and

sufficiently near the curtain to admit of his hearing the regular beating of the medium's pulse as it fell into a state of trance. After an interval of ten to twelve minutes, the curtain was seen to open, and a sort of whitish vapor, like a cloud, was formed within the space left open between the folds of the curtain drawn apart, about three feet in front of the chair to which Mrs. Corner was fastened. She was in a deep sleep," continues the Count, "and I heard the regular sound of her respiration, at exactly the same distance as before. Then the curtain was hermeneutically closed. Meanwhile the whitish vapor gradually assumed the form of a human body; the head surmounted by a greyish white turban; while long white veils descended from the shoulders to the ground; the hands were outspread, and held the drapery thus. The face was distinctly formed, and one could perfectly make out the features, which bore no resemblance whatever to those of Mrs. Corner. The apparition was more than six feet high, while her height is scarcely five feet two inches."

The utmost silence followed and every eye was intent upon the spectral figure; the only sound audible being the regular breathing of the medium. In a few minutes the phantom disappeared through the opening, and the curtain slowly and automatically closed. Ten minutes afterwards the same phenomenon was repeated, and for the same length of time. When the medium had been carefully brought out of trance, she was found to be perspiring profusely; her pulse beat rapidly; she was excessively fatigued; asked to be taken into the air; knew nothing of what had occurred while she was in trance; and was some minutes before she could speak. All the figures which surrounded her to the chair, as well as the seals placed upon them were found intact."

LIGHT, LONDON, ENGLAND.

THE EVIDENCE OF THE SENSES. A lady left her house in the country, and went to Dresden for six months. Before leaving she locked up various drawers and cupboards containing her personal effects, and in particular the right hand drawer of her own dressing table, which contained odds and ends of jewelry and trinkets. It was not a particularly safe place to leave valuables for any length of time, but possibly the fact that the chief constable of the county was to be tenant, made her less careful than she might otherwise have been. However, this may be, she went away with her family in September, took a flat in Dresden, and stayed there till the following March.

Now she had one very valuable and particularly beautiful ring with large rose diamonds, and not being a woman addicted to display, she seldom wore this ring except on some special occasion.

In January, one of her daughters being married, she did a good deal of unpacking, and offered her this particular ring. Several of her friends had been asked to notice it, and frequently admired it, among them being her son-in-law, whom she had met for the first time during this visit to Dresden.

One evening in February she was dressing for dinner, and proceeded to put on her rings, when she was unable to find this cherished possession. She called in her two daughters, who aided in the search, but in vain. They both remembered seeing her wear it the night before, and were in the habit of seeing it daily on her dressing table. Next day the room was turned inside out, every nook and cranny being searched, but all to no purpose. The one German maid who lived in the flat remembered the ring perfectly, and was most eager in the search. So eager was she that at last suspicion was aroused, and the police were communicated with as a last resource; but there being no reason to suspect the poor maid, except that she was there, nothing could be done; and after inserting advertisements in the local papers, the ring was reluctantly given up as lost.

At the end of March they returned home, and on entering her room one of the first acts of the owner was to unlock the trinket drawer, as a matter of habit, for the purpose of putting something into it. What was her astonishment to see in the very front of the drawer, the ring!

She would not touch it until she had called both her daughters to see it, and all three were quite upset by the phenomenon. There was not one of the three who would not have deposited in any court to every fact above set forth, and the son-in-law, being communicated with by letter, wrote and described the ring accurately, to show how well he remembered it.

Now what is the use of any human evidence after this? "Can I believe my senses?" This is a very common expression, and really one may well ask oneself the question. The evidence of the senses is the strongest thing which we have to go upon in most cases, and even this wants corroboration; but in this case there was corroboration galore. Were they all nevertheless deceived?

The evidence of photography has long since fallen into abeyance, since facts have developed into all the evidence of the senses to follow? How, then, shall we prove anything?

MOTHER.

Is there in all our life below, A favored spot of rest and bliss, Like that in which long years ago When first we knew a mother's kiss?

Is there a friend in all the earth Whose absence we deplore As that of her who gave us birth And loved us in the days of yore?

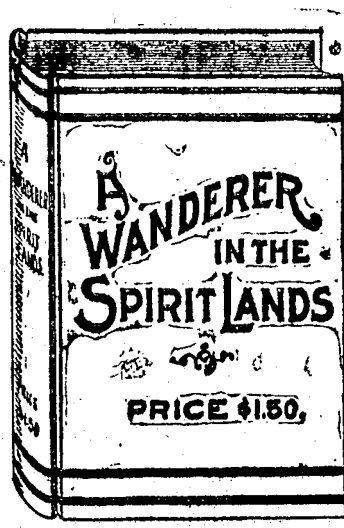
Oh, mother dear, 'tis good to feel, That thou art with us evermore; At eventide 'tis sweet to kneel And know that on the other shore, Beyond the dark and dreary way, That lies between us and our home, Thou art kneeling still to pray That God will never let us roam.

From his own ways of joy and light Of truth, and honor, and of love, That we may live our lives aright And meet with thee at last above. For as we pray with earnest heart To God to keep us good and true, We know that if we do our part, We soon shall see both him and you.

EDSON L. SMITH, Charleroi, Pa.

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Pictures in colors of the flowers of Mars, made by a woman who cannot draw, and written stories of the Martian people are the remarkable product of Spiritualism in the St. Louis home of Mr. and Mrs. Adolph M. Weiss, 4320 Cook avenue.

Both Mr. and Mrs. Weiss are Spiritualists. But it is Mrs. Weiss who has written the stories and drawn the pictures. They talked to the Sunday Post-Dispatch at their home. They are cultured people in the afternoon of life. They live in comfort. They believe Mrs. Weiss has been made the medium through whom persons who have passed to the spirit world wish to communicate with people of our earth. They know who these people are. They know who is the artist. They know everything except this: Why Mrs. Weiss, neither author nor artist, made the medium of this elaborate intelligence—an illustrated work on the flora of Mars?

It is not their expression to say of Mr. and Mrs. Weiss that they believe the wife has been spiritually controlled for this work. In their own words, they know it. They ask no one to believe. Here are the pictures and the stories. They are not offered as proof of anything. They and Mrs. Weiss simply offer them as information for those who believe. They keep them in their own home, unpublished, now a family treasure for seven years.

Mrs. Weiss is a handsome lady of something upward of fifty years. She is not a clairvoyant in the popular understanding of the term. She is not one of those people to whom one may run to catch a glimpse of the future. She is what many another good housewife of St. Louis is—a Spiritualist in the privacy of her own home. She has exceptional intellectuality. This is the story of her experience as she related it to the Sunday Post-Dispatch, telling it as delightfully and giving as little provocation to doubt as though she were telling of a journey of yesterday to places whither any who will may go and see for themselves.

BY MRS. A. M. WEISS.

I am willing to tell my story as a simple relation of my experiences, without desiring to engage in any controversy as to its truth, and without asking any to believe. I would not think of expecting that it will be credited by persons who do not believe in Spiritualism. But I am none the less willing to relate it to them, only asking that, if it is true that they have never investigated Spiritualism and know nothing about it, they withhold any criticism upon my story until such time as they shall have carefully investigated the faith and shall then be qualified to pass judgment upon things pertaining to it.

I became a Spiritualist years ago through a remarkable manifestation. My husband and myself had a dear friend in Will Cox, a young man who had been very near to us. He had consumption and died in Texas. Prior to his death I had entered into this compact with him. If there is another life than this the first of us to pass into it was to notify the other. Three years after his death I was seized with a violent shaking of the right arm while sitting at a table in my home. I raised my arm from the table and the shaking stopped. It quivered whenever the arm touched the table. I was seized with an impulse to write, and took a pencil and paper. My hand raced wildly, making unrecognizable markings for a time and finally causing the pencil to write "Will Cox." I was not then a Spiritualist. But when my friend thereupon reminded me of the compact and told me there was another life, I was convinced and have never doubted.

Seven years ago I was an invalid. During my convalescence a band of people in the spirit world made me the medium through which they wrote and illustrated a work on the planet Mars and its flowers. I have always kept the manuscript and the pictures, but have never attempted to publish them.

The leader of this band of people in the spirit world is De Lester, who I met in Alsace, France, 200 years ago. Why I chose me to become the medium of their intelligence I could never understand, for I was neither artist nor author and was in addition, really too weak to work. I did just a little each day, and it was not until after two years that I completed the work. When the spirit band told me to do it I protested, saying I could not write and could not draw anything. But my arm passed beyond my control and I would clutch my pencil and write or draw faster than the eye could follow the hand. I never knew what I was to write or what I was to draw. I was forbidden privilege of looking over what I had done until the whole work was complete.

This band of people in the spirit world visited Mars. They wanted me to write what they told me and made such illustrations as Aaron Poole, a colored man, would control. I protested continually that it was ridiculous for me to attempt these things, but they did not heed my protests, and the work went on. My subject was really the flora of Mars. They told me a great deal of the planet itself, of the people and places, etc., but I was for the most part informed as to the plants and flowers, and all the illustrations of which I was made the medium were confined to this feature of the planet.

I had always been a lover of flowers, but had little technical knowledge of them. I had always been interested in astronomy without knowing much about it. I sometimes think it was because of my natural interest in these subjects that I was given the assignment that fell to me.

When I was told to make my flower picture in colors I protested that I had no colors. I was then commanded to get colored pencils at a certain store on Olive street, here in St. Louis. I was with a friend when this command came. She went to the store and returned with the pencils. When I worked with them Aaron Poole always told me which color to use. When I made the model, the national flower of Mars, I was at a loss to know how to make a white flower. Aaron Poole showed me how it could be done with a black pencil on white paper. This model is much like a great pond lily. Its flower is almost as large as a saucer.

I became very familiar with members of the band, which worked with me,

COL. H. S. OLCOTT.

He Talks Curiously of Fairies

BELIEVES IN REAL FAIRIES—DECLARES THEY ARE READY TO DO THE BIDDING OF MAN—ASSERTS CHILDREN'S TALES ARE NOT TO BE REGARDED AS FICTION.

Before an audience of 800 persons assembled in Steinway Hall, as set forth in the Chicago Chronicle, Col. Olcott made the statement that fairies were hovering in the sooty air of Chicago. His declaration was greeted with titters of incredulity, and for a time his hearers believed that he was joking. Later they should labor under this misapprehension the lecturer took occasion to repeat his statements and tell them that he meant what he said.

"There are some here who will listen to what I say and go away saying 'the man is insane.' I am not crazy. I have investigated the existence of the secret forces of nature for fifty years and naturally I know a little more about them than you do. When I say a thing I mean it."

SAYS FAIRIES INFLUENCE LIVES.

It was in a casual way that Col. Olcott mentioned the fact that he believed in fairies and fairy tales. He had been lecturing upon mesmerism and hypnotism. During the course of his lecture he referred to a lecture given by him in Dublin. "My subject was the 'Irish Fairies,' I said then, and I wish to repeat it now, that the fairy stories that are told by the Irish peasantry are true. There were fairies and there are fairies to-day. They hover through the air and have power over various phases of animal and vegetable existence. They are the cause of the influence and made to exert their power in the same way in which they are accredited with doing in the tales we tell our children. Some of them are good fairies and some of them are bad fairies. They can be used by bad influences and they can be used for moral purposes.

"There are plenty of men who can call these fairies and make them do their bidding. All the stories that are included in the folklore of the nations are true or are based on facts. This is my candid belief, and I believe that I am upheld in it by scientific facts. When I first made the statement that I believed in the denizens of the air one of the London papers said: 'Col. Olcott must be a very courageous man to express his belief in fairies at this period of civilization.' Well, I am a courageous man, and I assert solemnly that I believe in fairies.

—Col. Olcott devoted the greater portion of his lecture to the description of phenomena that he had witnessed. Results of mesmerism and hypnotism were discussed and the history of both sciences was touched upon.

HINTS AT THE MODERN ELIJAH.

During the relation of the history of mesmerism Col. Olcott occasionally paid his respects to "Elijah" Dowie. "Mesmer was a great scientist and he brought to light great truths," he said. "He was persecuted, however, and he was justly so. He tried to sell the secrets that he possessed for money. Any man who has made a scientific discovery and who attempts to use his discovery solely as a means for making money deserves to be persecuted. Powers of this kind should be used for the good of humanity and not to deceive men or to enrich one's self. Business should never make science subservient to it. Any man who preaches or experiments with the aim of fooling people and taking their money is a great rascal.

"Hypnotism and mesmerism are powers that should be called into service very rarely. They are dangerous powers. Much harm has been done by the indiscriminate utilization of these great powers. A hypnotist can make a criminal by suggestion. It has been said that a hypnotist can only call forth the evil that is in a person and utilize the seed of evil to propagate greater evil. This is not so. They can make criminals of persons who are free from vices which they give way to under the power of the hypnotist. There are ways in which a hypnotist can kill a person, and I believe that they have sometimes availed themselves of the opportunities for doing evil that have been presented to them as a result of their power."

THE FUTURE JUDGMENT.

I sat alone with my conscience, In a place where time had ceased, And we talked of my former living In the land where the years increased.

And I felt I should have to answer The question it put to me, And to face the question and answer Throughout an eternity.

The ghosts of forgotten actions Came floating before my sight, And the things that I thought were dead things Were alive with terrible might.

And the vision of all my past life Was an awful thing to face, Alone with my conscience sitting, In that solemnly silent place.

And I thought of my former thinking Of the judgment day to be, But sitting alone with my conscience Seemed judgment enough for me.

And I thought of a far-away warning Of a sorrow that was to be mine, In a land that then was the future, But now was the present time,

To this land beyond the grave, But no one gave me an answer And no one came to save.

Then I felt that the future was present, And the present would never go by, For it was but the thought of my past life Grown into eternity.

Then I woke from my timely dreaming And the vision passed away, And I knew that the far-away warning Was a warning of yesterday.

RIGHT GENERATION.

Further Thoughts on an Important Subject.

To the Editor:—E. J. Schellhaus' reply to my brief article on Right Generation in number 509 of The Progressive Thinker is candid, and clearly shows a careful consideration of the subject. I recognize his points and suggestions as valid and well taken.

To state and elucidate the subject of "Right Generation versus Re-generation" would entail too much of a tax upon the over-crowded columns of The Progressive Thinker, therefore I must be content with a brief outline of the vital points.

Yes, my suggestions involve the question of natural rights of man; to be valid those rights must be all-inclusive; to be just, every woman, every man, black and white, may demand protection. If a just government, then my rights as a law-abiding citizen, if menaced by degenerates, must be protected as surely as the rights of the reckless classes, who seemingly live to gratify their appetites and passions.

My friend, E. J. S., in his very excellent paper admits the right of protection. The right does not need to be protection, the wrong-doer ought not to expect any. As an American citizen I demand protection, but I confess my demand is not honored, as I am liable to be waylaid and robbed, any night, in any of our cities of twenty thousand inhabitants. If we desire better men and women, better life expressions, we must take the steps necessary to bring a more complete and perfect grade of men and women into the world, and on to the stage of action.

The lesson is simple; stock raisers have given us an object lesson, we have only to obey the law of animal life, restrict the weaklings and degenerates, the selfish, the lustful, the warriors, and we would soon have a world fit for a civilized race to live in.

We have become a law unto ourselves, would need but little if any restraint; those born on the brute, sensual, and licentious plane must be restrained. Will any reader of The Progressive Thinker declare that it would strain the significance of the Declaration of Independence, or the law of personal rights, to enact laws giving all women entire control of everything, and every expression pertaining to the birth of the coming generation? If general love in freedom, desired by father and mother, would which children, born of such parents ever become criminals, slaves and degenerates? Would they become warriors or beg for work? In the new world order of things, in one generation, we would see the end of murder, suicide, crime and beggars and the present barbarous commercial strife.

The question has been raised in the form of an objection, because this great subject, this great question, has not been thought of, and agitated hundreds and thousands of years ago. Let us see why. We well know that almost every conceivable scheme, method and effort have been drawn upon to uplift humanity, in connection with the dogma of regeneration—a soul-saving scheme, declared to be the only way to save humanity, here and now, and to avoid a terrible scorching in the endless future. This appeal to fear, the greatest curse ever conceived by charlatans, is a failure except in the perpetuation of fear. The devil is dead, and this fires have gone out.

When we analyze and take a square look at this subject, we see that it involves a three-cornered case, the professions; how could they live and thrive without the degenerates? What would become of the clergy, the drug peddlers and lawyers, if common sense restrictions were placed upon marriage and maternity? To-day one-third of the population live in palaces, live like kings, popes and high priests, in sin and idleness, upon the toll, sweat and daily struggles of the other two-thirds.

How do the two-thirds live? Like slaves; they are compelled to live on one-third of their daily earnings. Who get the other two-thirds? Their drivers, their masters.

How do the twenty-five millions manage to rob fifty millions of two-thirds of their labor? By protective laws, political schemes—by religious and medical deception.

If the above is true, and who will deny it, can there be any valid reason why laws may not be enacted to restrict and restrict all the millions, so that a healthier, stronger, higher and diviner stock of humanity may be born and inhabit this green earth?

One more thought and I will leave the question of inalienable rights for those interested in this point of this phase of the subject. My point is this: restrictive laws are every year passed by national, state and city law-makers, of very much less importance than those here proposed. Have our law-makers ever made one attempt to free women from the menial drudgery, the taxed and devalued presentation? Is this lawful, is it Christian, is it a civilized condition? Can infinite law be so changed in the production of humanity, that a dependent slave mother will bear a free child? Cannot a reason be found right here for the physical and moral degeneracy of the present day? Will any friend of the great human family, argue that we cannot legislate to protect ourselves from crime and degradation, and also legislate to protect a few selfish, overgrown monsters in robbing the producers of one-half, to two-thirds, of all their products? Did the steel, oil, tin, sugar, flour, whiskey, tobacco and beef trusts earn, or gain their millions honestly?

Yes, in answer to E. J. S., just how do a thousand good things that ought to be done, is an every-day question, easier asked than answered. Knowing how to do, and live right, but continuing to live wrong, is another every-day problem we have to meet and solve. Knowing how to live a just, ethical and spiritual life, and continuing to live a lie and fraud, is exactly what the matter with those who are at the front in the professions, in reform ranks and the social world.

I would advance women rapidly to their true natural position, so long deprived of by men's brutality, I enthroned woman as master of the reproductive system and its expression; this will prove the final blow at slavery, in all its varied and destructive expressions, and her complete emancipation.

This change will give us a divine humanity, a brotherhood—to deal with, instead of criminals, lunatics, dwarfs, fools and degenerates; it will hasten the millennium and put the devil of appetite, passion and lust into chains; this ought to please our orthodox friends.

This change would signify a real civilization in place of a hypocritical sham; a living religion in place of a deceptive fraud.

This change could be effective in one generation. If all liberals would unite, it would be the promise of its fulfillment. This change would banish crime, se-

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I enthrone woman for the very good reason of her motherhood; all the gods, angels, popes, kings, high priests and saviors that we know anything about, were born of women, and of course were all virgins.

If humanity can be physically and morally improved by obeying the laws of physical life, as our farm stock has been, is it not natural, yea, a crime to continue to promote what the stockmen call "scum-human" degenerates? The writer takes the position that man—all humanity is born to be master, and ruler of all things and conditions; this is his birthright; as soon as he comes to a knowledge of himself and his birthright, he will be master.

Thus far in the long journey of human life we have done but little more than develop selfishness and brutal propensities, appetites and passions, inviting destructive characteristics to dominate our lives.

If we could for one day remove the shadows of superstition, and let in the search light of truth, common sense and reason, a new world would dawn upon our understanding. The time, the day, the century has arrived for a physical, moral, and spiritual revolution; it will not, it cannot be put off, it begins and demands the absolute freedom and equality of opportunity for woman in every department of life.

The result of this change will surprise and inspire the wisest. In two centuries of the new world life, our present barbarous slavish life will be compared to that of the cave and cliff dwellers.

For Spiritualists, Liberals, reformers, or independent thinkers to think or claim that one man or woman has yet been born to their free natural birthright is to violate the most sacred expression of humanity to a plane below that of our domestic animals.

Thus far only pigmies have been born and permitted to live, and it is the deepest and highest conviction of the writer that only pigmies and slaves will be born until woman is emancipated.

Edwin Markham says: "There are tens of thousands of little ones that never should have been born. Their parents, broken and undeveloped, are wholly unfit to lay the foundation of a man. So the little things come glimmering into this earthly world, bloodless, emaciated, with blurred eyes and washed out faces, haggard and old from their very birth."

"Here is tragedy deep as life is. And until this tragic problem can be reached there is no very hopeful outlook for any large and general uprise of the racial ground. But to my mind the state is fully justified in doing whatever it can to defend itself against the influx of diseased and depraved children."

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SATURDAY, JUNE 22, 1901.

Race Degeneration.

It is a fact that the effect of all governments in the enlistment of their armies from the most perfect and vigorous men, whose lives are wasted on the battle-fields or in camp, tends to degenerate the race. The church, too, has aided in this work, selecting the best of her young men for the priesthood, who, professedly, lead celibate lives. And then, through all the Middle Ages, all the great thinkers, men of brains, whose influence would have affected later times, were imprisoned, tortured, killed, while the servile classes who never dared entertain a thought of their own, propagated the after generations. The husbandman who selects inferior seeds, and the starved weanlings of his flocks and herds to replenish his live stock, will soon see just what scientists observe in regard to the deterioration of the race in all those regions where church and state have practically combined to produce an inferior race. Spain, Italy, Ireland, and other countries, where church influence has not materially prejudiced the present generations, we see an upward tendency; hence the reason our arts, manufactures, sciences, flourish as in no other country.

War and church rule level downward—lower the grade. Peace, prosperity, education increase the grade, and elevate, refine, and ennoble the race.

Object Lessons.

One of the serious grievances of which the Chinese Boxers complained, was the disrespect shown by foreigners to the graves of the Chinese dead. The Celestial adores his ancestor, and Chinese graves are held sacred by them. An old and populous empire, the country is dotted all over by monuments erected by love to the memory of the departed; but foreign railroads were unwilling to deviate from a straight line to placate sentiment, so tracks were laid in disregard of private rights. This, combined with the missionary troubles, led up to the late contention wherein much blood and treasure were wasted.

In the Congressional Cemetery at Washington, a portion of the plot is devoted to the Chinese dead. These graves have been marked by headstones, monuments showing the affection of the living for the worthy dead. But Christian hate has entered that National Cemetery, and daubed with stones marking Chinese graves, the accumulation of malicious mischief, cannot be punished too severely. Examples should be made of the offenders which will deter others from committing like offences.

The Grave.

Said another: In the democracy of the dead all men are at last equal. There is neither rank, nor station, nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise, and the song of the poet is silent. Dives relinquishes his millions, and Lazarus his rags. The poor man is as rich as the richest, and the rich as poor as the poorest. The creditor loses his usury, and the debtor is acquitted of his obligation. There the proud man surrenders his dignity, the politician his honors, the worldling his pleasures, the invalid needs no physician, and the laborer rests from his unrequited toil. Here at last is Nature's final decree in equity. The wrongs of time are redressed, injustice is explained, the irony of fate is refuted, the unequal distribution of wealth, honor, capacity, pleasure, and opportunity, which makes life so cruel and inexplicable a tragedy, ceases to be in the realm of a dream. The strongest needs no defence. The mighty captain succumbs to the invincible adversary who disarms alike the victor and the vanquished.

Vitality of a Life.

A patron writes from South Dakota, enclosing a late clipping from the editorial columns of the Sioux City Tribune, giving an account of what it terms a "scientific writer, a professor in Oberlin College," has published in regard to his travels in Asia, and his discovery of proofs of a general deluge. The writer asks for brief comments on the subject.

If our friend will turn to his Progressive Thinker of March 16 last, he will find we reviewed the subject in our leader of that date.

However learned is the college professor and Asiatic traveler in theology, and however well versed in Bible lore, he is ignorant of even the elements of geology, and the changes it teaches this earth has passed through, else he would never write a word in defense of a general deluge. That Bible story was written by a barbaric priest, in the infancy of knowledge, when the earth was supposed to be a vast plain, surrounded by high mountains, and the sky was a great vault covering it, with God and his angels on the summit, presiding like an earthly monarch, and moving like the machinery of the universe from that point agreeably to his own will.

Rev. Prof. Geo. F. Wright, of Oberlin, was schooled in that old theory, and his visit to the Orient was to confirm his baby teaching. Placing full faith in the Bible narrative, which will still find knowledge or none at all of scientific geology, he found just what he went after. His associates of the college, if educated outside of Bible myths, must smile at his credulity.

For perhaps a thousand million years this earth has been undergoing changes, with continents elevated and depressed, seas and lands alternately changing places, mountains rising above the sea level, then subsiding, no moment through all that period of time at rest. Beds of coal, fossil remains, abandoned rivers, vast deserts of shifting sand, beds of clay, chalk cliffs, everything visible to the senses, confirm these geological views, and only ignorance, or credulity in myths, converts them.

Prof. Hilprecht, of the University of Pennsylvania, in his explorations of Nippur, is clear in the opinion that he found underlying what was an ancient city at the time of creation 6,000 years ago, evidences of an earlier city, going back at least 3,000 additional years. But the priest who told the Bible story had no conception of such an ancient time.

Hugh Miller found fossil remains in the rocks of Scotland. Versed in the Pentateuch, and believing it of Divine origin, he wrote his "Testimony of the Rocks," and furnished just that class of evidence Prof. Wright found at the base of Mt. Ararat; but Hugh Miller had an active mind and a vigorous pen, and he thought and wrote, and when he found, with all his great ability, he had been misled, deceived by Moses, or whoever passed under that name, and that no trust could be placed in sacred history, he put a bullet through his brain.

We would not advise Prof. Wright to imitate Miller, but we would advise him to familiarize himself with true science; then, like thousands of other honest men, he would have investigated and rejected as mythical Bible stories, and in giving the book the "grand bounce," and place it with other mythological crudities, as showing the ignorance of our not very remote ancestors.

Loaded for Bear.

"Not borrowed from Roman Paganism," says a correspondent, writing of Christianity. Indeed, then how does it happen that there is an exact parallel in every feature in the Roman and the Christian systems? The names of our days are borrowed from Paganism. Sunday was dedicated to the "unconquerable Sun"; Monday was sacred to the Moon; Tuesday to the war god Mars; Wednesday was sacred to Woden, the German god, closely resembling the Roman Jupiter; Friday was devoted to Frigg, the wife of Woden, corresponding to Juno; and Saturday was sacred to Saturn.

The months, several of them, derived their names from Roman gods. The date of the alleged birth of Jesus no man knows, but it is fixed on the 25th of December, to harmonize with the birth of several of the heathen gods. Easter, Lent, Good Friday, Ash Wednesday, are all survivals of heathendom.

The sacraments of the church, its ceremonies and symbols had their parallels, every one of them, in heathendom. They, too, had their crucified gods; their priests, their bishops, their supreme pontiffs, their churches, and temples, and altars; their sacrifices, their saints and sinners; their heaven and hell; and, horrible to relate, they ate their god as Christians do, and drank his blood.

We have repeatedly asked in these columns for the naming of one single rite, ceremony or custom in the Catholic church which did not have its parallel in heathendom, and we now repeat the request.

The truth is: "We are loaded for bear" and don't want to lose the ammunition.

A Brave Concession.

The late Prof. Huxley, in a letter to Charles Kingsley, and appearing in the just-published biography of the Professor, had the bravery to write: "I know that I am, in spite of myself, exactly what the Christian world call, and so far as I can see, are justified in calling, Atheist and Infidel. I cannot see one shadow or tittle of evidence that the great unknown underlying the phenomena of the universe stands to us as a Father—loves us as Christianity asserts. On the contrary, the whole teaching of experience seems to me to show that, while the governance—if I may use the term—of the universe is rigorously just and substantially kind and beneficent, there is no more relation of affection between governor and governed than between me and the twelve Judges."

A Question Asked.

He who never changed his opinion never investigated a subject. He inherited his ideas from his parents, and either lacks brains or energy to launch out for himself, and fashion opinions founded on his own observations.

The true thinker doubts, investigates, mingles fact with fact, detects errors in his own reasoning, reconstructs his opinion and forms another, perhaps the very opposite from that originally entertained.

The world makes mirth of such a person; if politics are involved he is termed a "turn-coat"; if religion, he is a renegade, an apostate; if a scientist, he is eulogized as a devotee of Truth, ambitious to be right, indifferent to frowns or censure.

Why should not the man whose active brain has led him to discard the errors of parental instruction in matters of religion be entitled to the same meed of applause bestowed on him who has gained truth in any other department of knowledge? Why should he be condemned, shunned, maligned? Can any one answer? We cannot.

Fine-Tooth Combs for India.

Mrs. Abbe Suell Burnell was for years a missionary in India. She has lately returned to this country, and is now lecturing in various parts of it. In the interest, we suppose, of foreign missions, she is reported by the press to have said:

"American dolls are given as prizes in Christian schools, and American fine-tooth combs—the importance of which you must visit India to realize—are distributed to Christianize India than anything else."

This is a pretty broad assertion, and may be true for anything we know to the contrary; but if so, instead of investing money in Bibles, Prayer-Books and Missionaries, investments should be made in dolls and fine-tooth combs, particularly in the latter. A people should not be permitted to go to hell for want of fine-tooth combs.

Cuss Words.

An English professor of languages, on returning from India, told of a servant incensed at his master, sitting under his window and swearing for three long hours in his native tongue, during which period he made no repetition of terms. The professor cited this incident to show the great wealth of the Indian language in expletives.

We are told in sacred history of a Judean peasant, worshipped by some people as God, who found a fig tree barren of fruit out of season. In a petulant mood, being hungry, he cursed the tree, and his language was so virulent the tree withered in his presence, and he was blasted at the root. Whether he repeated the cuss words we don't know, but they must have been very bitter and forceful to produce such disastrous results.

Material of Which Myths Are Made.

The Chicago Journal claims the real issue in the Presbyterian church in regard to creed, is the infallibility of the Bible. It says:

"Settle that in the affirmative and there will be no revision of the creed; settle it in the negative and the whole creed will tumble to pieces, having no foundation on which to rest."

Of course if the Bible is a human production then original sin, total depravity, an offended God, atonement, a Junior God and his sacrifice on a cross, with all the church et ceteras following must disappear. The hell in which to punish sinners, and a material heaven to reward belief will constitute the material of which myths are made.

Fabled Longevity.

It has been suggested that those old patriarchs whose lives are represented to have been wonderfully prolonged, one to near a thousand years, had some elixir or medication that warded off old age.

Which the most reasonable, to believe Nature was outwitted in primeval times, or that the narrator who told those incredible stories drew wholly on his imagination for facts when he gave an account of them?

The average of mortality has been nearly doubled during the last one hundred and fifty years, because of the advances in sanitary and scientific knowledge. Is there anything independent of Bible narratives to indicate life has been shortened since the race emerged from savagery? We think not.

An If.

If Eternal Justice had the power to change the laws made for the government of the universe, it is apprehended he would provide hell, even if of short duration, for the special punishment of those infernal priests who concocted and have made use of an imaginary after-death prison for the torture of those they cannot otherwise induce to adopt their faith. Great has been their crime, but dishonoring as it is and has been to the character of that Justice, we cannot believe that even they merit an immortal fire. Just one hour of such abject wretchedness as priests have threatened, and would inflict had they unlimited authority, would be quite enough. The recollection of that misery would suffice while countless ages should roll their tireless rounds.

The Ferment is Working.

Students of the Wesleyan University, at Salina, Kansas, are in rebellion against the trustees, who have removed Prof. F. D. Tubbs from the chair of Natural Sciences, because he taught the "higher criticism" and evolution. The story of a special creation and a faultless Bible must be maintained; but the students, too intelligent to brook such nonsense, resolved to leave the University en masse unless their favorite preceptor is retained.

SUPERSTITION; THERE IS VALUE IN THAT COMMODITY

The book, "The Crime of Credulity," by Herbert N. Casson, published by Peter Eckler, 35 Fulton street, New York City, is a review, intelligently written [as set forth in an editorial in the Chicago American] of various human speculations classed by him and others as superstitions. From the early flagellants to the modern Christian Scientists, Mr. Casson arraigns and utterly condemns all who have sought for truth through the emotions.

We do not endorse Mr. Casson's view of the various manifestations of human thought and belief which he condemns so uniformly. But we do declare that he has grouped his facts interestingly, that he has made his analysis thorough, if partial.

Mr. Casson's own particular form of credulity which leads him to think that he can condemn as useless the beliefs of millions of men and of centuries of time, with no other guide than his own knowledge, has served a useful purpose. His book will be found interesting and instructive by clergymen, editors, and by all of those whose duties compel them to deal with the matter which Mr. Casson has boiled down and then very neatly beheaded.

The new-born child has a liver so big that it is monstrous, yet it could not live without it.

The young human race is blessed with a supply of superstitions, or rather blind intuitions, so vast as to be monstrous. Yet the superstitions of the infant human race are as indispensable to its welfare as is the monstrous overgrown liver to the small infant living on milk.

The cold materialist of to-day despises the primitive man who believed that the fangs of the wolves strung around the neck cured timidity, that a wildcat's skin stopped pain, that a necklace of dead caterpillars cured the ague. These particular facts fill Mr. Casson with undisguised contempt.

But if wildcats were killed off for their skins, if wolves were murdered in order to get their fangs for necklaces, if every ague-stricken cave-dweller killed enough tree-dwelling caterpillars to make a necklace, was not that a pretty good thing for the human race?

It is evident that only such superstitions could have induced those gelfish, primitive people to pursue wildcats, wolves and caterpillars industriously.

Instead of deprecating the superstition would it not be better to admire the wisdom, eternal and all-foreseeing, which plants in man superstitions that rid them of dangerous enemies?

The savage chieftains of India believed that to eat the heart of a tiger would make them great warriors. They compelled their followers to kill the tiger that they might eat the heart.

It was a foolish superstition. The tiger's heart did them no good—it was hard to digest, besides—but for every tiger killed one village was saved from the persecution of a cat-killing, child-stealing monster.

All the laws of Moses depended for obedience upon the superstitious belief of a primitive people in the statement that Moses had climbed a mountain and received verbal

instructions from the Creator of the universe.

So we cannot deny that what is called superstitious belief has made the Jewish race for centuries the healthiest in the world.

Of course, if a woman or child is allowed to die for lack of medical care a crime is committed.

But if the superstition called Christian Science can rid the American people of their great curse of drug-taking much good will be done, whatever the character of the superstition.

For one person murdered by Christian Science folly, there are ten thousand lives ruined by the stupid taking of drugs.

Is it not a fact that activity of the mind is an absolutely essential feature of human progress? It cannot be doubted that those ardent beliefs, those intense emotions of absolute faith which are coldly denounced as superstition, have done more than anything else to stir up mental activity in the masses of the people.

Among a million men there may be one whose abstract love of truth can rouse him to earnest mental effort.

Every one of the million can be made mentally active at least in a limited way if his emotions, his innate, intense longing for knowledge of the infinite, be acted upon.

It is the duty of every man to apply the light of such feeble reason as he possesses to all propositions put before him.

But the first demonstrations of intellectual activity is not cold analysis—it is faith, ardent belief in something not proved.

Mental activity had its origin in superstition. The savage in the woods began to think when the lightning and thunder frightened him, when the earthquake made him dizzy, or when some piece of good luck befell him. These things made him superstitious, but they made him think.

Possibly the human race may some day subside mentally on a pure basis of reason and of accurate knowledge. But to-day no greater crime could be committed than to eliminate credulity from our mental make-up.

We no more can think without a basis of belief from which to think than we can dive or jump without some thing solid to dive or jump from.

You may change your belief as your thought progresses. But belief of some kind or other must be the foundation of every form of thought.

It is a mistake to despise the man whose mental jump is taken from a little different foundation than your own.

We wish that before writing his work, Mr. Casson, whose sincere devotion to truth we admire, had spent half an hour thinking over the two temperate and philosophical sentences with which Herbert Spencer begins his book on "First Principles":

"We too often forget that not only is there a soul of goodness in things evil, but very generally, also a soul of truth in things erroneous. While many admit the abstract probability that a falsity has usually a nucleus of verity, few bear this abstract probability in mind when passing judgment on the opinions of others."

A Would-Be Prophet.

Eugene B. Willard, in the Boston Traveler of May 20, tells his readers: "Forty years hence it will be a crime to reject the teachings of Christianity, and unbelievers will be compelled to serve long terms in prison. God hasten that day."

How is that for a system of religion which claims to observe the Golden Rule? Were we to predict, basing opinion on the religious revolution of the last twenty-five years, and still in progress, with another twenty-five years orthodoxy will be so scotched it will be harmless. The system is in a rapid decline.

Christianity in Russia.

It may not be generally known, says an exchange, that persons in Russia are punished under the criminal law for leaving the orthodox church. A priest who dares to recant is terribly punished—life-long solitary confinement in some far-off monastery is usually his bitter portion. One result of the excommunication of Count Tolstol has been that the "Holy Synod" has been simply inundated with petitions for similar treatment. The Moscow correspondent of the Standard says: "It is well known that once enter the Russian church and there is no exit so long as one is within reach of the laws of the empire."

Christian Justice.

In Toronto, Canada, nearly one-fifth of the property in the city is reported exempt from taxation. The rest of the community and their taxes advanced about 25 per cent because of this exemption of church property from the burden which should be shared alike by all property. This exempt property demands the protection of the State, but pays nothing for its cost. And that is Christian Justice, is it?

Prof. Loveland's Latest.

To the Editor:—I am an admirer of all the noble minds of your vast correspondence, but certainly an overwhelmed with appreciation of the article in latest issue of your paper entitled "Christianity and Spiritualism: the Rival Religions," by that grand old philosopher, Prof. J. S. Loveland. The article is directly relevant to the vital questions in Spiritualism to-day, and the clearness and forcefulness of the arguments therein can only be claimed by our grand old brother, the real philosopher of Spiritualism. I always admire his clear-cut articles, but it seems to me this towers above all others. May he live as long as his mind is clear, at least, and this is probably all he desires.

My past intimacy with Brother Loveland was of such a character as to endear us to each other. Our united regime as president and vice-president of the Clinton camp was always during the years of our service, with that perfect harmony and co-operation that brother should have for brother, even during the most inharmonious years of the life of that institution, when everything indicated a scheme to twist those beautiful grounds from our grasp. The executive board of which the good brother (always at its head) and I were always members, stood well together, the majority, at least, for right and the permanency of that camp and its beautiful grounds. His tenacity, coolness and clearness upon all points in that trying ordeal endeared him to many as well as to myself.

DR. T. WILKINS.

"Nature Cure." By Dr. M. H. and Mrs. G. O. O'Connell. Kreslow for \$1.00. Cloth, \$1.50 and \$2.

An Expensive Luxury.

Besides the estimated loss of a million Chinese lives, and the looting of her capital by foreign soldiers, the government of China agreed to pay \$337,000 for the killing of a few Christian missionaries who wanted to teach the natives the way to heaven, and for sentimentalists growing out of that act.

REINCARNATION.

As Set Forth by a Vigorous Thinker.

A VIEW OF MAN'S RELATION TO COSMOS, COMBATING THEOSOPHY'S REINCARNATION IDEAS.

The readers of the Sunday Record-Herald ought to be much obliged to Col. Olcott, as set forth in that paper, for his excellent outline of the main doctrines of theosophy. As thus presented, this system of belief will appeal strongly to many intelligent minds, notwithstanding its approximation to the pre-Christian systems which came to be known as pagan and to the "heresies" which perpetuated the ideas prevalent among the ancient gnostics, and its acceptance of the oriental doctrine of karma and reincarnation. These doctrines are ignored by Western advanced thought, except so far as they may be regarded as social or ancestral, but they are essential to theosophy, which teaches that man controls his own destiny, and is not "the sport of social accident and injustice," thus throwing the blame of a man's ills and disadvantages on him.

At the same time they are supposed to show how man can develop the latent powers of his mind, and thus attain to the state of perfection which, as a god, he should possess. Many arguments could be advanced in opposition to the doctrine of reincarnation and to the notion of the soul being an eternal pilgrim in the theosophic sense on which it is based, but instead of giving those arguments I should like to state a view of the relation of man to the cosmos which renders reincarnation unnecessary and is more consonant with a world conception to the present tendency of Western thought than the teaching of theosophy.

Man is of divine origin, not merely "creative" but derivative, and therefore has divine possibilities. But he is not a god and never can become a god in the unrestricted sense of this term, any more than an organ or cell of the human body can become a man. Mankind, like animals and other existences, are products of cosmic evolution, and it has such a relation to the cosmic whole, let this be named "God" or not as the origin of the body have to the synthesis we call man. This is merely an extension of the idea, entertained by some ancient philosophers and developed by Auguste Comte, according to which the earth is an organic existence, evidencing its life by the plants and the animals, including man, which spring from it and are the organs through which it grows and develops.

If we substitute the universe as a whole for the earth—the grand citre of Comte—we may form a good idea of the relation in which man and other things stand toward the cosmos. As its organs they are its instruments for the phenomenal manifestation and development of the cosmic being, men differing from animals and plants in being conscious agents and coadjutors in carrying out the scheme of evolution, as said by Col. Olcott.

The main aim of evolution is the perfect development of the cosmos as an organized entity and not that of man; who partakes of the general progress, however, in being a part of the whole. The development of man is relative to that of the cosmos of which he forms a part, there is no occasion for the reincarnation of particular individuals, if this were actually possible. They are indeed mere cells in the cosmic organism constituted by particular classes of human beings or by the human race as a totality. Moreover, there is no room for "injustice or favoritism," as individuals, although forming parts of the great whole, belong to different classes of being, their position depending on their fitness to perform certain functions; just as the cells of the body are located in particular organs, all of which are essential to the proper growth and development of the organism, although differing in dignity.

Individuals are little regarded by the forces of nature, whose activities are never stayed or diverted for the sake of man; but we do not blame her for her destruction of life or progress, nor do we care for the justice to the criminal being for the conditions which result from the action of heredity and social or other environment.

It may be thought that the view of man's nature here adopted is somewhat belittling, and it certainly is so in comparison with that described by Col. Olcott, who could have depicted the destiny of man in much more glowing colors if he had desired to state what theosophy teaches on the subject. But surely man may be considered to be a co-operator with God in the development of the cosmos, his co-operation being a fact which requires that he should seek to perfect himself in every way possible. The perfection is, however, that of an instrument of divine work—as an organ for the performance of functions within the great cosmic existence, or, rather, a simple cell of such an organ—and not the development of man's own "godlike nature," as such.

This nature man possesses only in subordination to the cosmic deity, and not as being himself divine. Hence terrestrial reincarnation is not required. Man can go on toward such a state of perfection as is necessary for him elsewhere beyond the confines of earth, with an ever increasing intimacy of union with God. Col. Olcott justly criticizes the geocentric theory, but theosophy in making the earth the spot on which man has to work out his salvation in a series of reincarnations morally accepts it, although in its most incomprehensible scheme of "rounds and races" it includes other planetary bodies in its scope, yet having little if any concern with what exists beyond our own solar system.

Notwithstanding the defects above referred to, theosophy as a general system contains valuable truths, which will be recognized by science when they are put into plain language and freed from the exaggeration and imaginative speculation in which the oriental mind is apt to indulge. Particularly good is its insistence on the doctrine of the divine trinity, the mystery which furishes the key to all other mysteries of the cosmos, including that of man himself.

STANLAND WAKIA.

Chicago, Ill.

"A Plan for the New Woman." By Mrs. Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Contradictions: A Review of Rev. T. DeWitt Talmage and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hall. For sale at this office. Price ten cents.

The Tragedy of Being and the Triumph of the Soul,

An Address

By Mrs. Jennie Hagan Brown,
at the Temple, Ft. Worth, Texas.

INVOCATION.

From all the recesses of our hearts, from all the willing thought of earnest minds we pour forth this hour the aspirations of our beings and ask that all the inspirations pure and sweet that may descend upon our mortal lives may come and now baptize us with their presence holy. We ask that we may see the living truth and like the flowers receiving sunlight, dew and freshness from the air, that we may stand recipients of thy love. Oh make us conscious that we are immortal souls ever journeying through the varied ways of life and that the encampments on the shores of time are but like soldiers' tents in which we stay a little while and folding them march bravely on down through the level plains of care, up the steep hills of life's vicissitudes and to the river's edge whereon we each must build the bridge by which our feet shall pass to other lands and other truths. Teach us that in this world of ours its fragrance, sweetness and its passing joys are but the happy and the glad expressions to make our cheer and bid us journey on. Teach us that all the thorns that press our hands, and all the shadows that beset our track are but the vast expressions through which our souls, at last gone out from earthly things, shall blossom forth in that eternal light of beauty and joy. And make us know, O Father, infinite, divine and true, that we are children of an endless Thou, that the inheritance of God is ours and that each soul that sits enthroned upon its everlasting pedestal is ever thine, while through the varied ways of life, of joy and sorrow, grief and pain we make our detours, but returning find the great immortal center all unchanged. Teach us this lesson, Father God, until in all thy strength we find it out, until thy angels singing echo it into our listening ears; until through it our eager eyes discern the meaning of the living Christ of everlasting and unending time.

How strange life's picture when we behold it from the narrow page of each day's journal. How many of us that the world looks upon as its comedians are bearing with us the tragedies of life. We laugh, and the sunshine of our merriment is quoted by our friends and our associates. The world says "He is a merry fellow; she has never had a serious thought in all her happy years of living." They scan us from the outer view, they study us from what we seem to be, and never know us as we really are. This world's a world of masquerading, and he whose laugh sounds gayest on the air may bear within his soul a sacred thought, may have within his soul a wondrous dream that could the world but see and comprehend, it would know he stood afar from all the rest.

Sometimes in the solemn silence of self there's a drama passing that would make men weep and pray, we live our lives so poorly, yet so well. We pace across the narrow turf of Destiny and as we put our feet upon each blade of grass that down beneath them bends to rise again, perhaps the story that our footprints leave is whispered to the living roots, and even Nature pities us for grief we never tell to human heart.

And then there are rich joys that come to us, rare hours of holy bliss in which we seem to rise from out the common path and set our gleaming, happy eyes on hills all glittering with the hopes and trusts of time. There are rare men and women whom we meet that so wield their magic influence around us that once we touch their hands or hear their voice we never can forget. And journeying on down or up the hills of Time, the echoes of those memories playing with us make music with glad notes that fill our human hearts and touch our common destiny. There are brave souls we meet inspiring us to noble deeds and acts we could not do without their help. And thus we take our places on the stage with all the rare and curious things of comedy and mirth and all the deeper and subtler parts of tragedy and art. We build our castles over in that distant dominion that we each have thought was ours, our beautiful castles in the Spanish lands; built them so fair with moat and turret, with steeples glistening in the summer sun that we can almost lay our hands upon them; and as we look upon them, we behold what we would be as fancy paints for us.

A young man busy in the toil and strife, with head above the book whereon his pen marks down the figures on the toilsome ledger, still in his inner self has dared to build his home, to make the picture fair, to fashion and to fix sweet forms of grace and loveliness there, to have his own dominions right; and though the soul may disappoint him, his little tragedy of life goes on. He hopes, he fears, and then despairs and hopes again; and thus he lives within himself the tragedy of being, in the daily march of life.

A fair girl makes the picture of her hopes. She dreams of some beautiful ideal; of a home where music's tender voice brings sweetest cadence; love and happiness are the joys of life. And disappointment comes, and emptiness of heart, and tears drop on the page she thought so bright and in the tragedy of her poor little life (that's so much to her, so little to the common one who is observing her) she weeps and passes on.

Old age has its tragedy of joy and pain; its pictures flashing on the screen of consciousness, its poor ambition flitting before its weary feet; until at last sad-eyed and slow of step the tragedian goes downward toward the silent tomb and hears the wail of disappointment in his listening ears.

O World, with all thy manhood, thy womanhood, thy seers and sages of an ancient day, thy author and thy

sculptor, thy artist and thy great musician, what have you to give us but a picture with curtains rising on our burning hopes and falling on our sad despair? The claps of hands that turn to very dust; the throbs of hearts that beat but simple things that wither like the petals of a rose. Oh, what is life with all its hopes, its bitterness, its hate, its passion and its great despair but one strange drama on the stage of Time, look at it as you will.

The glory of a morning when the curtain rolls back in light and splendor and reveals life in its energy, that puts forth its every effort to the accomplishing of some deed, some act of valor and of strength. A busy city with its many hearts that throb and pulse and beat, and ask for something they have not received. A day of toil, of energy, of force. The wheels of commerce moving on and on, and then the noon-time and the afternoon; then the shadows and the going home; home to the loved and the beloved ones; home to the peasant's cot and to the mansion grand; home to the palace and to the hovel; home to the emptiness that awaits us there or to the full fruition of a day of joy. But some there are in that strange mixture of happiness and bliss, of pain and sorrow, are like that strange ephemeral fly which in the morning bursts forth on shining silken wings, lives but for an hour and changes once again his shining costume for a better one; after the day has found its setting sun, the little insect's life of but a day has departed from us. Have you ever watched one of those strange winged creatures coming from an egg so delicate, so small, which looks like a little bit of folded porcelain; after its subtle, silent changes, as it lies enveloped in the light and warmth of a window sill; a throb of action and a little new-winged creature spreads its gossamer garment to the sun and drawing quickly the invigorating air, its shining wings spread out, it rises on the breeze and flits for a little and rests upon some blade of grass or fragrant flower; while it is resting, through its back a long crevice is made, and slowly out from this poor garment it comes again brighter and fairer with its shining tints than it was just a little bit ago, and so repeat itself a half dozen times or more. And then exhausted with the labors of its fitting life, its little loves, its amorous joys, it flits away to fairer fields unknown and we behold other shining porcelain eggs throb, pulsate, become a breathing, beautiful being, then drop from the world a life of a few brief hours, the tragedy of the insect world.

And man, who sits and looks on this story, who sees this little creature moving on in the serenity of life, may feel he has a looking-glass wherein to see his eager, anxious face, the drama that he thus pursues and which seems to end in the mysterious shadows of the after-glow of death. Is this all there is for us, this tragedy of life, this comedy of fellowship, this class of friendship's hand, this prophetic of life and its unfolding, the holding of our children to our breasts, the looking into their faces with impassioned love, the assurance that a God of mercy cares for them, the wreckage and the shadow on the way? Is this all of life, the poor short tragedy of our being born and being dead?

Along this strange path where our feet must go, across the bending grass and nodding violets the solemn steps of mighty men have trod, steps that re-echo down the avenues of time and leave behind them something more than this. The echo of a greatness that declares that underneath the tragedy of life, the poor short breathing space in which we tread lies something holy and eternal. The songs of mighty men are ringing down the ages to our listening ears. The poetry of all the past comes with its waves like ocean's rising tide and fills our world, with all its tragedies, with a melody of endless song; and through the little gleams about the path wherein our feet have trod so narrowly, we catch a glimpse of broader ones leading up and out to Mystery and God. There is something underneath this narrow life of ours that seems to quicken to these greater things, that seems to lean far out from the window of our little house and look for something it can recognize, something that has a mark upon it that is its own forever. When we hear great truths that thrill our souls, when we catch great scenes that make us tremble to the depths within, 'tis not this poor life's tragedy at all, but that deeper under-current of the life beyond, the endless something that shall triumph yet and stand beside the mask accumulated of our poor vows, our weakness and our strength, triumphant and eternal. The world feels the great throb of this unchanging law of universe and we, the players on the little stage, are hurried now to some event of great account in this our world of little things. We have declared a war against some other nation, they have met us with their armed men, and with a clash of armament and martial step we march out; the battle cry is sounded, burnished steel meets burnished steel, the air is filled with bursting shells and cries of dying men; our papers write that such an army has been destroyed, so many thousand slain, and then we say that they are dead, that in this awful tragedy of war the silent hand of Death has swept across and with its cruel scythe has mowed down men on the awful field of war.

I well remember seeing once a painting that never more will leave my fervent memory. It was a field of low birchen shrub and alder brush; the leaves had dropped from the many branches of the trees; the grass was sere and yellow. In the midst stood a solemn priest with all his silken robes and his book to read the burial service of the dead; and as you looked upon this mighty picture your question was at first "Where are the dead?" You looked beneath his feet and there you saw half revealed

by the painter's skill half hidden in this great work of Vanderschaugh the dead men's faces, pallid, white and stark. You saw the mangled limbs, the bleeding hands, the gun dropping from the murderous hand of him who had slain, and all around you lies the silent charge of awful mystery and death. That painting that we saw some years ago in St. Louis was entitled the "Burial Service for the Many Dead." 'Twas taken from that event in the great war that this artist has portrayed so eloquently where a mistaken order caused several hundred men to rush into an ambush from which not one returned. As you look upon that painted silence and upon that awful picture of death it brings to you the tragedy of war, the horror of the little things that men call great. For is it not the little thing of life to kill, destroy and vanquish other men? Would it not be a thousand times more great if men could go out to the nations of men and through the mightiness of their love and concord conquer their souls and each extending hands of love would give a greeting to his fellow man, and rather help him up the shining path of life and light than crush him down to silence and to death. But all of this is in the tragedy of our existence now, the littleness of life, the poverty of the drama.

Have you ever been behind the scenes that look so gorgeous with their silken tapestries, their curtain of the cloth of gold, and have you ever seen how mean and rough and commonplace it is with darkness and with shadow interlaid? Ah, friends, the drama and the stage are like to-night, the story is revealed to us of emptiness, of bitter dregs, of littleness where seems to tread the very foot of greatness. And all of this leads on until at last through this poor drama of our lives, this tragedy of our existence we stand beside a curtained door; the curtain hangs full heavily and when we lift this drapery backward we behold the silence and the whiteness of a night. The stars are shining and the moon keeps sacred watch; and man lies down upon his little couch to rest; as he rests and sleeps the endless splendor of a truth comes to our souls, for lo, that sleep is what the world calls death, and he who slumbers there and ends the tragedy is but a bit of dust, of ashes and a fleeting breath. Poor thing, poor weak and humble dust! From out thy throbbing heart shall grow the violet and from the warm red blood that filled thy veins shall come the soft impassioned color of the rose.

The life activities are dead, the drama ends, the curtain falls. But hush! step quickly, lift it once again and let us see. Erect in majesty that's more than Man, with all the touch of the divinity of God and angel stands white-robed, immortal and divine, the touch of everlasting God upon his brow. And though his garment hath been stained in the poor tragedy wherein he took his part, he sweeps it by with majestic hand and follows, a trembling spirit into the presence of the Infinite until the doom has been pronounced upon his deeds. While this majestic something that's of God, unchanging from the first, steps forth triumphant, looking at the world sin-sick with sorrow, narrow in its poor conceit and gives the word triumphant, everlasting and divine, "I am a soul; I am immortal, since the time when shuddering Earth first sprang from out the womb of endless Cause toward greater laws' effect, I have been in that endless part of God a portion never to be destroyed. I have been when your worlds were little things beginning at the shadow of their growth, a part of this stupendous whole, eternal and unchanging. I am a soul that through the ways of time up-reaching, ever changeless hath gone on; and while around my feet the waves have played, the little story of a world's poor drama changed, and ever diligent I stand and keep my place. O Death, thou ministering angel of holy Evolution. Thou puttest by the meannesses of our little lives and takest up the tapestry that we have woven in the loom of consciousness and pain from out our trembling hands and 'tis cast forever by. Then in all thy splendor holding back the curtain with thy white hand of neither mercy, love nor hate, you bid us each behold what we shall sometime be, an endless and triumphant soul.

Why this triumph of a soul, this part unchanging and eternal? Why shall it stand when all things else shall fade, shall weep and sigh. Why shall it be when everything is wrecked by poor mistakes and wretchedness and grief? Because Omnipotence has hurled this world down through all time that in this life of ours the living breath of God hath been expressed and man became a living soul touched by the Infinite that we call God. How can we ever dream that our poor lives can wither up, the holy flower that blooms eternally upon the sunlit hills and mountain tops of God? It is blasphemy of the greatest kind to ever dream a soul that God created in the image of himself can be lost, destroyed or banished from his presence.

Our poor mistakes, the narrowness of the little drama in which we play are but the scanty garments that our spirit wears, that spirit which forever stands between the body and the soul preparing us to journey on into that world where we have each been told man hath a spiritual body that shall still engarment the holy shining soul, unchanging in its triumph and its God. Our bodies come from out the womb of Nature; the very earth has given up her gifts to make the blood and bone that in us are; she has bestowed upon us nutriment, warmth and light; she has given us from out her soft, warm bosom food; she has brought forth her children one by one through varied avenues of growth and great unfolding. The mighty evolution of all time has been expressed in the treasures of life until the triumph of our manhood and

our womanhood comes forth a burst of beauty and a glory and a light. Has she taken into the making-up of these poor elements that can so soon be destroyed a particle of the eternal, the indestructible? I answer, no; 'tis but the little weaving of the web of common things, this intricate meshing of a physical existence. But there is something more; from out the vast eternal spring of God's great love the dipper dipping deep has lifted up the shining, sparkling liquid that we call life, and in this brimming cup of crystal that holy gift of God, the sacred hand of Omnipotence has dropped a shining jewel from himself; that jewel is the soul; and this is put upon the clay from which an Adam starts and standing forth a living, breathing soul baptised by Infinity, begemmed by God's expression, triumphing over all of the natural weaknesses in the tragedy of life the soul declares itself the triumph of its Maker. This is why our answer is to all the bitter disappointment, grief and pain that come down or up the road to greet us here, 'tis but a little step and this is gone, 'tis but a little day and this is lost, 'tis but a little hour and it has sped and we who triumph over it and stand immortal and forever free have gained the hills on which the gems of light gleam forth, the true heritage of God.

When through some varied strain of her sweet thought that dear beloved poetess of ours, sweet Ella Wheeler Wilcox, chanced to write a little poem of some four verses made to read like this, it comes so well at the closing of this discourse that we wish to use her verses and humbly answer them by some poor stanzas of our own:

"Wealth and glory, place and power,
What are they worth to me or you?
For the lease of life runs out in an hour,
And death stands ready to claim his due.
Sounding honors or heaps of gold,
What are they all when all is told?
"A pain or a pleasure, a smile or a tear,
What does it matter what we claim?
For we step from the cradle into the bier
And a careless world goes on the same.
Hours of gladness or hours of sorrow,
What does it matter to us to-morrow?
"Truth of love or vow of friend,
Tender caresses or cruel sneers,
What do they matter to us in the end?
For the brief day dies and the long night nears;
Passionate kisses or tears of gall,
The grave will open and cover them all.
"Homeless vagrant or honored guest,
Poor and humble, or rich and great,
All are racked with the world's unrest,
All must meet with the common fate,
Life from childhood till we are old
What is it all when all is told?"

Wealth or glory, place or power,
What does it matter to you or I?
For the world goes on for a little hour
And then we must pause for we have to die,
Did you say? And what matter of this,
What of the tragedy strangely told?
My answer unto your question is
That all has something to help the soul.

The poor short hours of grief and bliss,
The days of sorrow, the nights of pain,
The bitter lesson what'er it is,
Is a lesson great that our lives must gain.
And after the sweep of the changing years,
After the story is briefly told,
We carry our garment that's wet with tears
And dim with anguish though brodered with gold.

Laying it down at the soul's rich feet
The best we have given of life's sad store,
What does it matter if it be cheap,
What does it matter if it be tore?
Wealth or poverty, pomp or pride,
What of the life we have passed to-day,
If there we find on the other side,
The soul stands forth for infinity?

My answer is that these gifts of time,
These shreds of sorrow, these gleams of light,
Have woven the garment of yours and mine
Till at last they shall be of the spotless white.
And the tragedy played in the loom of life
The shuffles that spin in our hands to-day,
Are weaving the pattern of God's design
And the carpet of Nature to sometime lay.

Where our souls majestic, calm and grand,
Shall rise to the heights of the hills of love,
And there our feet in its splendor stand
On the roof we have made ere we went above.
Wealth or poverty, grief and pain,
What does it matter to you or I,
That all the wealth of the world is gained?
Our souls will triumph by and by.

You may find two witty men, ten clever men, and twenty foolish men before you find one prudent—or thrifty—man.—Old Humphrey.

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A VERY IMPORTANT WORK.

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MIRACLES.

What the Rev. A. C. Dixon Has to Say.

In the church of St. Praxede is the whole seamless robe of Christ a piece of which we have just seen in Santa Croce. In the Membrane prison you are shown a curious stone with a deep hollow in it, and you are seriously told that this hollow was made by the head of the Apostle Peter, which fell upon it, when Peter was knocked down by a Roman soldier. You are not expected to believe that the vacillating Peter had a head as hard as that, but that is not a miracle. In another church you look upon the chain which was broken by the angel the night Peter was delivered from prison, flings from which have been presented to princes, and a few flings from which any traveler can obtain for a trifle. In St. Peter's of Rome is the head of St. Denis, which he is said to have taken up and carried two miles after it was cut off. In France are four heads of John the Baptist. A facetious priest explained this by saying that each one was the head of John at a different age. Spain, France and Flanders can boast of eight arms of St. Matthew and three of St. Luke. In the Lateran church, Rome, are the entire heads of Peter and Paul, but that does not hinder the monks of St. Augustine from having a large part of Peter's head to exhibit for a trifle, while their brother Franciscans enjoy the possession of a large part of Paul's skull. At Aix la Chapelle, they show you a skull from the bones of St. Elizabeth. In Rome, so rich in relics, you find the very ark made for Moses and the rod by which he worked his miracles. At Glastonbury are the identical stones, sacredly held, which our Lord did not turn to bread. In the Spanish church of the Escorial are 11,000 relics, among which is a piece

of the very handkerchief with which Mary wiped her eyes, while she stood by the cross.

Among these relics, so miraculously found and preserved, are some I shrink from mentioning, but I must do it in order to faithfully illustrate my subject. On one place is St. Anthony's millstone, on which he crossed the sea; St. Joseph's breeches, St. Mark's boots, a piece of the Virgin's green petticoat, "St. Anthony's toe-nails and parings," St. Edmund's toes." In a certain convent is kept a vial of St. Joseph's breath, which was caught as he was exercising with his axe, and a little roll of butter made from the milk of the Virgin. "In another place you are shown," says Mr. Van Dyke, "the nose of an angel, a rib of the Word made flesh, a bit of the finger of the Holy Ghost, a quantity of the identical rays of the star which led the wise men of the East, a wing of the angel Gabriel, a feather from which you can buy five cents the reasonable sum of a penny for the reasonable sum of a penny. In a certain convent is kept a vial of St. Joseph's tears, some of the water which he drew from the side of Christ, and one of the steps of the ladder on which Jacob saw the angels ascending and descending." In order to carry all these sacred relics, as some one has suggested, there are in the city of Rome five legs of the ass on which Jesus rode into Jerusalem. We defy the world to find more superstition, nonsense and fraud than is connected with the miracle-working relics of the Papacy. When you look on an intelligent priest, bishop or cardinal in the face and ask him if he believes that these relics which they inform you that it makes not a whit of difference whether they are real or not, provided only the worshiper thinks they are real. If the finger of St. Thomas happens to be the finger of Judas Iscariot, no matter, provided the worshiper thinks it is the finger of St. Thomas. And thus the moral tone of the people is lowered by being taught that there is

no difference between a genuine thing and a fraud; and the flood-gates of fraud are opened and defended.

The silly wonders of miracle-working saints are in striking contrast with the serious miracles of the Bible. Liguori tells us, for example, that by the assistance of Mary, an ape became the devil, and, at the command of a priest, went through a hole in the wall, which no skill has been able to fill up. And through that hole comes many a dollar into the treasury. St. Francis Xavier loses his crucifix at sea; when he reaches the land, behold, a crab appears with the crucifix, and hands it to the delighted saint. St. Patrick, for some unaccountable reason, wants to take a loathsome leper with him from Rome, but the owner of the vessel will not consent, whereupon the leper gets on a huge stone and sails after the vessel, reaching port on the same day with it. This same St. Patrick, while a boy, brought some ice into the house. His nurse scolded him, and told him that he ought to have brought dry wood for the fire. The boy prays over the ice, and in a moment it is blazing like tinder. A fair mind has only to read the miracles of the Papacy on the same day, and be convinced that the former, in their simple, unadorned statements, bear the marks of genuineness, while the latter, with their sudden surprises and their romantic coloring, have the proofs of spuriousness of their face.

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BATTLE OF GIANTS.

Spiritualism Vs. Materialism.

A debate of eight sessions will take place at Lily Dale, N. Y., commencing July 14, between Rev. Moses Hull and W. F. Jamieson, of Cincinnati, Ohio, on the following propositions:

1. The phenomena and philosophy of Modern Spiritualism prove that the spirits of departed human beings exist and communicate with mankind. Rev. Moses Hull affirms. W. F. Jamieson denies.
2. The phenomena and philosophy of Modern Spiritualism can be explained without admitting the agency of departed human human spirits. W. F. Jamieson affirms. Rev. Moses Hull denies.
The discussion shall consist, if convenient, of eight 30-minute speeches from each speaker on each question. That, as far as convenient, the speeches by each party shall be written out in advance and read from manuscript.
That the manuscript of each speaker shall always be at the service of the other in order that the reply may be as fair and full as possible; for the whole debate shall be published in book form. In order to bring out all the light possible on the questions discussed, there shall be no limit as to where either party shall go for evidence.

Further than this, each disputant agrees to abide by the following rules of controversy abridged from Hedge's Logic.
- RULES OF CONTROVERSY.
Rule 1. The terms in which the question in debate is expressed, and the precise point at issue, should be so clearly defined that there can be no misunderstanding respecting them.
Rule 2. The parties should mutually consider each other as standing on a

footing of equality in respect to the subject in debate, each should regard the other as possessing equal talents, knowledge and desire for truth with himself, and that it is possible therefore, that he may be in the wrong and his adversary in the right.

Rule 3. All expressions which are unmeaning, or without effect, in regard to the subject in debate, should be strictly avoided.
Rule 4. Personal reflections on an adversary should in no instance be indulged in.
Rule 5. No one has a right to accuse his adversary with indirect motives.
Rule 6. The consequences of any doctrine are not to be charged on him who maintains it, unless he expressly avows them.
Rule 7. As truth and not victory is the professed object of controversy, whatever proofs may be on either side should be examined with fairness and candor.

Alliance and Lake Brady, O.

D. A. Herrick closed an engagement lasting seven months with the Independent Church in this place, and at no time was interest lagging, leaving a congregation full of zeal and earnestness of purpose, looking forward to the meetings again next winter. During the last two months Nellie O. Mosler was with us as test medium, and her tests are a wonder, and attract large crowds everywhere. Also her sealed envelope sittings give the greatest satisfaction. On last Sunday these two workers held two meetings at Salem, Ohio, under the auspices of that society. Mrs. Herrick also assisted in the meeting by her solo singing. The largest crowd ever drawn in the city, was more than willing to pay to hear Spiritualism. Mr. Herrick's lectures were very instructive and inspiring, and in the evening Mrs. Mosler gave over thirty tests with over 50 names connected. The people were simply amazed. Spiritualists who are interested in and

frequenters of Lake Brady Camp will be pleased to know that arrangements have been made and meetings will be held there this summer as usual, commencing the first Sunday in July and closing the last Sunday in August. The best speakers of the world are being engaged. Mediums who are expecting to be there, send name and phrase to D. A. Herrick, Alliance, O. Those desiring cottages, and inquiry regarding camp, address A. M. Hawa, Alliance, O.

Mr. Warren Lane, of Ravenna, O., has charge of hotel and picnic grounds, and can be addressed at Lake Brady, via Kent, Ohio, for hotel rates, cottages, tents, etc.

The electric car line from Kent to Ravenna is being pushed to completion as rapidly as possible, the first cars expecting to run by July 1. This comes to the gates of our camp.

Come and help make our camp a success by your presence, and enjoy one of the most beautiful spots on earth. D. A. Herrick will preside as chairman. Mrs. Herrick and Mrs. John Dennison will have charge of the music.

A few good speakers who also give tests, and have open dates for August, address D. A. Herrick, Alliance, Ohio. CORR.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 60 cents. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Efforts have to be made, and the style becomes thereby abbreviated, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. R. M. S.: Q. How many kinds of Baptists are there? And do they all harmonize?

A. The Baptist sect dates from the Reformation and was then called Anabaptists. Roger Williams gave impetus to the doctrine of the hater church in the colonies. Perhaps no other church is split into as many petty factions, differing in tenets scarcely more than the breadth of a hair, and intolerant in inverse ratio to the minuteness of their differences.

First there is the Baptists, the genuine, iron-clad Calvinistic Baptists, who make it absolutely essential to plunge through water to cleanse the spirit and reach heaven. Then there is the Free Will Baptist, a little more liberal; the German Baptists or Dunkards, thrifty in worldly pursuits and as densely bigoted as ignorant; the General Baptists; the Particular Baptists; Seventh Day Baptists; Anti-Mission or Hardshell Baptists; Old-School Baptists; Six Principle Baptists; Disciples of Christ, or Campbellites, a sect founded by Alexander Campbell, and made noted by Garfield having been one of its ministers; Winchesterians; and Christians, who differ in their tendency to Unitarianism.

Although these minor sects differ only as two-dime and two-cent, they do not fraternize. There are open and close communists. The former do not regard it as an unpardonable sin to partake of the sacrament with members of other churches. The Campbellites and Christians are outcasts from the true-blue Calvinistic Baptists, to whose trinitarian mind nothing can be more abominable than the belief that God is one, that infamous Arianism which has caused discussion in the church since the "Early Fathers" quarreled over it with logic and with clubs.

As the genuine Baptists believe that there is no salvation without complete immersion, they refuse to commune with any other sect content with less supply of water. Sprinkling received in purest faith is a mark of the heathen rather than salvation should be received that all these diverse sects receive their belief from the Bible, that book which is said to be written so plain and clear that he who runs may understand, and on the correct interpretation of which, eternal happiness or eternal torture depends. Often a single text, or even the diverse meanings or disputed translation of a single word is the only ground of difference, and the cause of endless discussions and plausible arguments. Most unaccountable these disputes over doctrines were waged in the earliest ages of Christianity. They were inherited from an older pagan religion. The contention over sprinkling and complete immersion engaged the attention of the priests of the ancient faith.

Baptism by water, full and complete, was the original practice, based on the belief that as all life originated in water—was born from water—so the body must pass through water to gain the second birth—that of the spirit.

Sprinkling and the sign of the cross of life made on the forehead with the fingers dipped in holy water, was the symbol of this complete submersion or passing through the watery gateway which washed away all sins.

A. K. Denning: Q. How is absolute zero (say 400 degrees below ordinary zero) arrived at?

A. Absolute zero is entirely a matter of conjecture. The Fahrenheit scale commonly used in this country, was made on the supposition that the temperature of mixed ice and salt was as low as could be reached, or zero. The temperature of boiling water, at atmospheric pressure at sea level, is taken on this scale 212 degrees. The interval between these two levels, ice melts according to this scale at 32 degrees.

But this zero is not as low as the temperature of the arctic regions, which has been often recorded as 40 and sometimes 70 degrees below. In the northern states there are winter days 20 or more degrees below zero. There are other freezing mixtures, and the escape of liquefied gases which give yet lower temperatures. Lower and lower temperatures have been reached by investigators, and scientists who care for their reputations would not hazard even a conjecture as to the limit. They may speculate but they are more careful in making even guesses than their predecessors. In the absence of any instrument able to measure the lowest temperature, it has been arrived at approximately as supposed by calculations based on the Boyle-Mariotte law, that the absolute zero was 273 degrees Fahrenheit below the zero of that scale.

This really is the point where gaseous resistance to pressure ceases, because liquefaction takes place. To change the liquefied air to a solid would require a much lower temperature. Take water as illustration: At 32 degrees it is a solid; above that to 212 a liquid when it changes to vapor, but this vapor has no expansive power, that is, it exerts no pressure. It must be raised to above that point to exert the characteristic property of the gases. In other words at that temperature the atoms become repellent, and this repulsion—exhibited in expansive energy—increases as the heat increases. A true gas starts, as it were, at a much lower point. Instead of becoming solid at 32 degrees above zero, it takes 200 or 300 degrees below zero, it liquefies, and to solidify, possibly as many degrees more. There are no

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." Price, single copy, to any address, 35 cents. For terms to agents, Address Hudson Tuttle, Berlin Heights, Ohio.

means by which this cold, or negative heat, can be measured. As long as the effect of the vibrations of matter and increases with the increase of vibrations, absolute zero must be that point where there are no vibrations; where matter is at perfect rest, and hence dead; a conclusion quite unlikable. Heat is the universal solvent of matter, not only making life possible, but being its main creative force.

Socialist: Q. Would the abolition of the "death penalty" increase the number of crimes?

A. Those who advocate severe punishment as a preventative for crime, after the Jewish code and orthodox theology, claim that murder should be punished with death and any relaxation produces a marked increase.

The United States has now a yearly showing of over 10,000 murderers, scarcely one in sixty of whom meet with punishment. It is not correct to infer that "so long as the discouraging factor remains inapplicable it will be used by amateur philanthropists to urge the abolition of the death penalty for the crime of murder."

In the general diffusion of humane culture, it has come that a jury will only under the most urgent necessity bring a verdict which inflicts capital punishment. It is the severity of the law in opposition to a growing humane sentiment that it is wrong, even by law, to take life, that has become difficult to convict of capital crime. A life sentence, more in unison with the sentiment of the times, would at once be agreed upon by a jury that would pause for a long time before sending the offender to the scaffold or electrocution chair.

The mistake is in too keen a relish for barbarous severity. A sentence less barbarous, though quite as severe, in the states which have tested this matter, it has not been found that with abolition of the death penalty crime has increased. The terrors of life imprisonment are with many greater than death. It is not the appalling nature of the punishment which deters the criminal. When hanging was public, for the express purpose of frightening would be criminals, murders were committed under the shadow of the gibbet. It is the certainty of punishment, whatever may be its form; the fixed impression that the law cannot be evaded, or its sentence escaped, that withholds the criminal.

IN THE FIELD.

Missionary Work in Iowa and Elsewhere.

Mrs. Kates and self have had quite a tour in Iowa, which will last nearly all of June. Our first stop was at Keosauqua, where Mrs. Stella A. Fisk had arranged meetings. She gave us her good hospitality and earnest energy. As secretary of the Iowa State Association she is giving attention that will cause progress to be made in the work of organization.

At Hayesville we found an earnest body with a local edifice under their control. Mr. and Mrs. Geo. Richardson entertained us here. They will always welcome earnest workers. Meetings were held in country and towns. There is no likelihood of our cause dying out here, because the people are earnest and have provided a meeting-place and thus are permanently established.

When every locality does this we will have no decay anywhere, but only energetic life.

Our next stop was at White Pigeon, five miles inland from the railroad. We were here entertained by the family of John Gregory, an earnest Spiritualist whose sons and families are all devoted to his helpers. Family union in the cause of Spiritualism makes indeed a happy household, and a pleasant home to visit. Our meetings here were held in a hall erected to free-thought, and the audience was large and represented many miles surrounding. Teams from all directions kept coming until it looked like something wonderful was about to take place, but only a few crumbs of spiritual comfort were being sought, and perhaps were found.

These good people had to drive us overland at 2 o'clock a. m., to catch an early train for our next stop at Decorah. Here we were escorted to the St. Cloud Hotel, kept by our good friend and co-worker Mrs. Clark. We had good meetings here in the Unity church, and our good hostess made us feel glad that we are alive. Decorah is sure to be heard from in the organized work in Iowa.

At Burr Oak, another inland town, we met with earnest people and had good meetings. We have here members of our Minnesota State Association by connection with the Canton society. Dr. Emmons and Mr. Ward here are earnest helpers of the cause. This section is honey-combed with zealous Spiritualists.

At Otranto on Sunday, June 10, we are to have a grove meeting and know we shall have a great outpouring of people.

At Webster City we will meet the good people June 18 and 19. Thence to our state work in Minnesota. We shall hold about thirty meetings during June, and talks every hour with some one or more. This shows that Iowa is alive and the field ripe for a good worker.

The Iowa State Association will soon have an auxiliary at each of the places we have visited. We have never had better hospitality and support for meetings than we have enjoyed in Iowa, and less it was at St. Joseph, Mo., and Topeka, Kan., where our dear friends, Mrs. E. F. Riggs and Mr. and Mrs. A. Markley made their homes our homes, and blessed us with loving care that shall ever endure in the fruitage of our souls.

The Kansas State Association as a child of energy will soon bless us all for bringing it forth into an inheritance of power blessed with harmony.

Our own state of Minnesota is not inactive, but only lapsed to these other fields. We will have the best state convention ever held by Spiritualists, in Minneapolis, on the 22nd of September. Other workers take the banner this year, but they must work hard to get it from Minnesota. GEO. W. KATES.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to the cause of Spiritualism, by harmonizing their physical and psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1.50; paper, 75 cents. For sale at this office.

CASSADAGA.

The Annual June Picnic a Complete Success.

In all things, save that most important factor in human happiness, the weather, the annual June picnic of the Cassadaga Lake Free Association, was a complete success. The attendance was good, entertainment first class and the revenue quite satisfactory to the Association fathers, but the weather cold turning a cold shoulder on the proceedings made fires and indoor exercises a necessity and out-door pleasures a thing to imagine, not indulge in. However, the sun has been known to shine at Lily Dale, and already the intensity of his ardent smile suggests the relief to be found in sheltering shade and balmy lake breezes. The opening address of our three-days' session, a very strong and logical one, was delivered Friday afternoon by Mrs. Mattie Hull on the Pessimism of Some Spiritualists, echoed by the secular press, that "Spiritualism is going into a decline." Mrs. Hull affirmed that Spiritualism never had so strong a hold on the hearts of the people, never was more in evidence, never stood on so high ground on the platform and in literature, never possessed within its ranks so many thinkers and philosophers as to-day.

Friday evening the faithful held a thought exchange. Saturday morning, through the proverbial courtesy of the O. L. F. A. management, Mr. and Mrs. Sprague were given the regular exchange hour for the presentation of claims and objects of the N. S. A. We believe their efforts were rewarded by a goodly collection for the N. S. A. general fund.

In the afternoon, the last day of the week, the Rev. Moses Hull occupied the platform, giving in his usual vigorous style, a dissertation on the early disciples and followers of Christ's time, conclusively proving that these pupils of the lowly Nazarene, as teachers and writers, did not agree in their statements relating to the public contradictory evidence.

Saturday evening there was the usual hop in the auditorium, attended mostly by ye belles and beaux from the adjoining country. A public séance was also conducted by Mrs. Sprague in library hall.

Mr. Thomas Grimshaw having cancelled his engagement on account of the ill health of Mrs. Grimshaw, Sunday morning was given to a symposium participated in by the leading platform lights present; organization being the subject that "bobbed up serenely" for discussion.

In the afternoon Mr. Lyman C. Howe gave the closing lecture, taking for his subject, "The Genius of Modern Spiritualism; Its Character and Qualities," treating the question in his usual inimitable way, showing that Spiritualism is the almighty sovereign of earth and the universal educator of the human race.

Mrs. Carrie E. S. Twigg, who drove over the Chautauqua hills to be present as a visitor, upon invitation officiated as chairman Sunday afternoon. A literary and musical entertainment for the benefit of the Hull training school, was given Sunday evening by Mr. Salem Parker and Mrs. C. Parker Bowen, assisted by Mrs. F. Burke and Mrs. Beasley. A most fitting and enjoyable feature with which to close our successful three days' session.

Monday morning witnessed the departure of many guests and the camp readjusted itself to normal conditions, that is waiting and preparing for the regular mid-summer season, which opens July 12, four weeks hence. The association hotel, the Grand, is now open for the entertainment of guests until September 1, and under the able and efficient management of Mr. L. M. Worden, an experienced and successful hotel man, is giving the best of satisfaction, and is certain to be universally popular, if we may judge from the many expressions of praise given by guests who tarried there during the June day meetings.

We desire especially to call the attention of Spiritualists who propose visiting the Pan-American, to the fact that Camp Cassadaga has the honor of being the same day, if desired, it requiring but 60 minutes to make the trip, thus making our camp an admirable point, both as to train service, and railroad rates, from which to visit the great exposition and return nightly for quiet and rest.

Also we would call the attention of the thoughtful and earnest Spiritualists to the educational features of the coming summer season. For full program, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Among other special attractions will be the summer schools, that of Mr. J. Clegg Wright, for the study of Spiritualism, Mediumship and Life after Death; and Prof. Lockwood's school of Scientific Demonstration of Spiritual Laws.

There is every indication that the attendance at our beautiful camp this summer will not justify the statements that the interest in Spiritualism is dying out, or that Spiritualists do not properly appreciate and support their own organizations.

We do not believe any organization under the sun has done more for the promulgation of Spiritualism throughout the years than the Cassadaga Lake Association, and it having ever had good attendance and generous support in the past, the management believing that its efforts in the cause are appreciated, has kept right on in its work adding to and building up, increasing the value of its property and thereby the comfort of its summer guests, engaging the best of talent and in every way possible preparing for its usual influx of visitors in the firm conviction that the people are still interested in the cause of Spiritualism and that one strong organization can accomplish more good than several weak ones.

KATE O. PEATE.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$2.00. It is a wonderful work and you will be delighted with it.

"The Spiritual Significance, or Death as an Event in Life." By L. L. Whitling. One of Miss Whitling's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings.

Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Hastlett Park Camp, Mich.

This camp commences July 25 and ends September 1. For programs and full particulars, address I. D. Richmond, St. Johns, Mich.

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 28, and closing July 7. This Association this year has spent no pains in making this one of the grandest meetings it has ever held. The officers have secured some of the best mediums in the United States, such as Cora L. V. Richmond, Josie K. Polson, Mrs. Buchanan and many others. The association extends a kind invitation to all honest mediums. OSKALOOSA, IA. DANIEL DAVIS.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 26. Among the mediums already engaged is Dr. Louis Schlesinger. His numerous friends will take due note. For information write to J. D. Reeves, president, Asherville, Kans.; or N. A. Blanchard, Delphos, Kans.; or E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 24, at the grounds in Mowland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing August 4 and closing August 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley Camp, Ohio.

Camp opens July 14, and closes Aug. 4, 1901. W. F. Randolph, secretary, Ashley, Ohio.

Mt. Pleasant Park, Clinton, Ia.

The camp-meeting of the M. V. S. A. at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Lake Helen, Fla.

Southern Cassadaga Camp-meeting opens the first Sunday in July, 1901. Continues six weeks, with evening programs and information. For program, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga Camp.

Commences July 12; closes August 25. Speakers: Mrs. Carrie E. S. Twigg, Lyman C. Howe, Mrs. Mattie Hull, Rev. Moses Hull, J. Clegg Wright, Prof. Wm. Lockwood, Mrs. Cora L. V. Richmond, Thomas Grimshaw, Miss Lizzie Harlow, Mrs. Clara Watson, Hon. A. B. Richmond, Rev. B. F. Austin, Rev. F. E. Mason, Miss Gail Laughlin, Geo. E. Brooks, of Wheaton, Ill., will be the man again. Many noted mediums will be present, including E. L. O. A. Keeler, F. Carden White and others. Write the secretary A. E. Gaston, Meadville, Pa., for information regarding the camp.

Onset Bay Camp.

Opens July 14 and closes Sept. 1. All the ablest speakers engaged. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (24 miles) between Detroit and Lansing. Camp session for 1901 begins July 18, and closes September 2. Geo. B. Warner, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 220 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association, will open Sunday, July 28, and continue for thirty days, including first Sundays. Circulars Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich.

The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 26. For program

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. P. J. Underwood, president; S. A. Haseltine, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Mathews, treasurer. C. M. FOLSOM.

Grand Lodge, Mich.

Grand Lodge Spiritualist Camp-meeting will open July 28, and close August 25. Speakers engaged are A. E. Tisdale, Mrs. Lee Norie Claman, Martha E. Root, Mr. and Mrs. G. W. Kates, Mrs. Catherine McFarlin and Mrs. Carrie E. S. Twigg. Good mediums engaged, among whom are "Farmer Riley" and Frank M. Foster. For full particulars and programs write to Geo. H. Sheets, Grand Lodge, Mich.

Arkansas Valley Camp.

The Arkansas Valley Spiritualist Camp-meeting Association will hold their annual meeting from the 13th to the 29th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. F. A. Baldwin, president; Geo. Matthews, treasurer; L. B. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postcard to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning on Saturday, July 13. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Ct.

Southern California.

The Southern California Spiritualist Camp-meeting Association, of Los Angeles, Cal., will open this year, August 11, and close September 11.

If there are any speakers or phenomena workers that expect to come to California this fall, there is a good opportunity here, as almost all societies are in need of some good workers, so many of the California mediums going to Buffalo, N. Y., to spend the summer, thus leaving the place for new workers. Nettie Howell, secretary, 139 W. Fifth street, Los Angeles, Cal.

Unity Camp, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 29, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Forest Park, Ottawa, Kan.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. This is one of nature's lovely spots. Large and commodious halls, seance room, good music, good speakers, true mediums. Send for program. H. W. Henderson, president, Lawrence, Kans.; Jacob Hey, secretary, Overbrook, Kans.

Verona Park, Mo.

The annual camp-meeting at Verona Park will open July 27, and close Aug. 10. Among the speakers will be Harrison D. Barrett, Rev. B. F. Austin, of Toronto, Can., and J. S. Scarlett. We have nice hotel accommodations and shall be glad to meet and mingle with the true and loyal in our exalted religion. F. W. Smith, Secretary, Rockland, Me.

Woneo Camp, Wis.

The Woneo (Wis.) camp is now a settled thing, lasting ten days, from August 24 to September 2. Correspondence with phenomenal mediums desired. Address either Mrs. Nellie K. Baker, secretary, Portage, or Clara L. Staker, Fond du Lac, Wis.

"The Gospel of Buddha, According to Old Records." Gold by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price \$1.

Reading the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, \$1.

A PERFECT ELECTRIC "ACTINA" BATTERY.

PREVENTS
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OPEN CHALLENGE TO THE OCULISTS OF AMERICA.

We will take any of the patients of the oculists who have been by them given over as incurable, or go into the office of the oculist and take every patient they examine and charge from \$10 to \$50 for treatment; will let the oculist use in our presence "Actina" pocket battery on each and every eye, and the oculist shall cure every one of a thousand which they cure by their means and 80 per cent. of those that deem incurable, all by the use of one instrument at one cost. If we do not do this we will give \$500 to any charitable institution in America. We have hundreds of eyes that have been ruined by oculists, and the oculists have made it impossible for the cure of spectacles. When shall we walk our streets with out being met by little children wearing spectacles? When shall we cease to see young men and women going about with little children wearing spectacles? When shall we cease to see the propagation of the species with blind eyes? Never until the cure of the oculist is abandoned; when the follies of the oculist have been exposed. Here in America oculists are wearing glasses on the street, oculists are wearing glasses on the streets, doctors are wearing glasses on the street, and yet they would not be a glass worn on the streets of America if "Actina" was used by the deluded victims of the oculist.

Write us about your case and be assured that your eye may be restored to a perfect condition after all the oculists have failed.

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cure Paralysis, Rheumatism and all chronic forms of disease. These Garments are as puzzling to the Physician as in the wonder-working "ACTINA." A VALUABLE BOOK FREE. Contains treatise of the human system, its disease and cure, and thousands of references and testimonials.

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RELIGION.

As Revealed by the Material and Spiritual Universe,

Including the Wonders and Beauties of the Diviner Life.

By E. D. Babbitt, LL. D., M. D., Author of Principles of Light and Color, Human Culture and Cure, etc., and Dean of the College of Fine Forces.

CHAPTER 1. Existence and General Character of God.

1. God as a Spirit.
2. The Deific Location and Mode of Working.
3. The Nature of God.
4. The Deific Greatness and Glory.
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FINAL REMARKS.—The Basic Principles of Universal Philosophy and a Universal



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. — SPIRITUALISM

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"WHERE AM I AT?"

Nearly a year ago, after a patient investigation of the phenomena of Spiritualism, since then much extended, I acknowledged to the readers of *The Progressive Thinker*, that I had reversed the convictions of above three score years, and become a Spiritualist. Since that day I have often made the same confession in private conversation, and by so doing have certainly added nothing to my reputation for good sense.

I have, however, several times met with that from Spiritualists which has caused me to think that my admission may have been somewhat hasty. Quite often I am made to think of an old gentleman whom I met waiting for a sentence. "Are you a Spiritualist?" I asked. "I will answer you," he said, "in the language of St. Paul, the well-known editor of the *Chicago Times*: 'Yes, but I'm not a fool!'"

When I confessed to being a Spiritualist I thought that a Spiritualist is one who is convinced that human spirits survive the body, and that they may return to converse with mortals; but I have read so much about "our religion," "our beautiful philosophy," and the like, and so many misty and varying statements of what Spiritualism is, that I feel bewildered. I am a Spiritualist, I feel now like asking the Chair, "Mr. Speaker, where am I at?"

One of the first spiritual books I read was "The World Beautiful (Second Series)" by Lillian Whiting; and a purer, more elevating, more inspiring, more Christian book I never read. She worships God, and prayer is the vital breath of her soul. Then I read a dozen other books, several of them by university professors, all filled with interesting reading matter about spirit return, but nowhere any distinct information, or intimation, that there really is no God, and that there is nothing whatever to be accomplished by prayer.

But, well assured as I now am, that these interesting discoveries of "no God," and "no need of prayer," however recent and unexpected, have really been made, and that they are duly vouched for by some of the ablest writers of *The Progressive Thinker*, there comes to me a sense of enlargement, and of spiritual freedom, as of a bird who has just learned that his pious father is dead. One of these writers, A. H. Nicholas, spoke in No. 602 of our interesting paper; and another, Prof. Loveland, in No. 603. Both these writers address us from Sumnerland, Cal., where it seems that God is not wanted, and possibly is not needed, there being sufficient ability on the ground to look after things.

It is only fair to others, however, to say that the writers just mentioned are not entitled to a patent right, as others are likely to stand forth with equal claims to originality. I hardly need say, that under such influences as these mentioned, coming to me as they do from one source or another more or less every week, I have been subjected to great tumults of spirit, and often prompted inwardly to exclaim, "Where am I at?"

At one time I have thought of my father, a humble Methodist preacher; and then of thousands whom I have personally known, devout in their spirit, pure in their lives; what simpletons they were, or how unfortunate to be born blind, and never permitted to see. At another time I have thought of Benjamin Franklin, who would not let the convention which framed the Constitution of the United States, proceed with its vastly important work without first invoking the guidance of God in prayer; of several of our presidents, of George Washington, of Gladstone, of Queen Victoria, of Michael Faraday, worshipping assiduously in that "little church around the corner;" of Newton, and Galileo, and Copernicus the priest, and Kepler, and Cicero, and Jesus of Nazareth, and of about everybody who ever did anything for mankind; and I have thought: What a pity that these men should have gone all their lives the victims of a tyrannical and foolish superstition, and that some of them should actually have spent considerable time in vain "knee work." I have even thought of Herbert Spencer, so dear to every Agnostic—that while he could learn nothing about a First Cause—a God—he yet found all the lines of thought as developed in the several sciences, apparently leading us back to some central Unity, from which all else is but an evolution. He persuades us that this Unity is unknowable, and in this agrees pretty well with Job, who exclaims: "It is higher than heaven, what canst thou do? deeper than hell, what canst thou know?"

But now Brother Nicholas tells us, "I do not understand a First Cause for all things" (and this failure of the brother to understand, clearly knocks out the First Cause altogether); then he tells us that "Polytheism is more consistent than monotheism," and finally he decides that the "Dollar" is the best god of all.

Brother Loveland finds that Spiritualism and Christianity are irreconcilable foes; that "Spiritualism affirms as a self-evident proposition that creation is impossible; that there can be no God Creator; that 'all the motions and phenomena of Nature are automatic and destitute of intelligent impulses except in the narrow field of organic life.' That 'Spiritualism sees nothing in the vast workings of nature but automatic energy.' All this reminds us forcibly of Prof. Tyndall's celebrated Belfast address, in which he declared to the British Association: "I see in matter the promise and the potency of all the forms of life." It sounds to us distinctly like Materialism, and not Spiritualism, and gives us painful thoughts about "wolves in sheep's clothing," but this is probably because we are young yet and do not understand. Then Brother Loveland goes on logically enough to the conclusion that

"prayer is the great preserver of ancient superstition, and a formidable hindrance to the progress of Spiritualism;" that "every prayer upon the platform is prima facie evidence that the offerer is an unbeliever in the fundamental basis of Spiritualism, or a hypocrite."

I hope it will be understood that I am too much of a novice to differ from such brethren as I quote, who, doubtless, have "had perfect knowledge of all things from the beginning," but really I would very much like to know "where am I at?"

I mentioned once to the readers of *The Progressive Thinker* a trumpet circle whose spirit control is Donna Mendota, a Mexican lady, very intelligent and very religious. He still goes on telling us to worship God. He says "God is a spirit. We see no man sitting on a throne. God is a light in your soul." When I asked him whether we must worship spirits, he said: "Spirits know more than mortals, and you do well to listen to what they may say; but we are weak, and not infallible; Worship God, and him alone."

Donna is a good singer, and often joins with us, generally singing tenor. On one occasion when he had sung with more than usual power and melody, I said, "Mr. Mendota, is that a specimen of the singing in the spirit world?" He said: "The singing is beautiful, glorious; you can hardly form any idea." "What do you sing?" I inquired. He answered: "Antiem, hymns, songs learned in the church on earth—the praises of Jesus." I said: "Do you ever sing 'The Lord of All'?" Instantly he began that wonderful hymn, leading on the trumpet with great fervor through two or three stanzas. It was thrilling, almost awful—men and angels singing together one of the most triumphant acclamations that ever shook earth's temples. "I thought I was a shepherd in the vale of Bethlehem. The next day a score of times as I thought of it, the tears were on my cheeks. At last there was a pause, an almost perfect silence, till Mrs. Peter at the transfiguration, scarcely knowing what he said, I murmured: 'That makes me feel like saying, Halleluia.' The medium, who is a Christian woman, responded: 'And I feel like saying that too.' Immediately the spirit began again,

"Halleluia, 'tis done, I believe on the Son,
I am saved by the blood of the Crucified One," etc.

Recently the Circle having been opened with singing and prayer, I was always in, and this followed by another song, the spirit control, addressing us through the trumpet, said: "I would like to have a few sentence prayers, better to harmonize the circle. The medium prayed, a simple, fervent Christian prayer. She was followed by her daughter, the medium for slate-writing; then another medium present said 'Let us unite in the Lord's prayer.' Next Mr. R., a Methodist, prayed.

The spirit asked Mrs. T., a Catholic, to pray; next he asked Mr. M., a drunkard reclaimed through the influences of the circle, to pray; then the spirit himself prayed—prayed with fervency, power, and liberty like an evangelist. It was a subliming and solemn scene.

Now I have on record matter like this, about enough to make a book. Many spirit friends have come to us with faith and fervor nearly or quite equal to the spirit control. And what I want to know now is, What am I to think of it all? Brother Nicholas tells me no God is needed but the "Dollar," and Prof. Loveland, possibly more happily situated, does not confess even to a need of that. Are these mortals to be my guides, or am I to listen to the immortal—Donna Mendota and others?

But my confusion is yet worse founded. I have been reading Andrew Jackson Davis, and have followed with keenest interest the most impressive argument in proof of the existence of a God that has ever met my eye. The argument starts from a five-petaled flower, plucked by the seer as he lay on the bank of a Texan river. Its other features were five stamens, and a calyx of five parts—a thrice repeated five. Shaken as to his ancient faith, the author was at that time wandering in the gloom of atheism. His condition at that hour he thus describes:

"I was an Arab, washing himself with sand instead of water. Neither the heat of the heart nor the impurity of the surface diminished by any lavation. I will not attempt to paint the intense gloom of my situation. Death seemed to ride on the present hour as a race-steed of destruction. The past was a grim waste, strewn with the ruins of worlds, men and things. The future was a chill mist hovering over incalculable sepulchres. Every voice in creation seemed to me a wild wail of agony. The godless sun and cold stars glared in my face. I turned often to the pitiless sky, which no longer wore the hue of my credulous boyhood."

It was a beautiful evening in May when, reclining on the bank of that river, he plucked that simple flower, and saw it mathematically throughout. He found it thus with Creation everywhere—always mathematical; impossible, without a mathematician. As conviction grows by degrees to absolute certainty, he has at last this to say of the Atheist:

"I can listen to any other man with patience. I can bear with the poor Pagan, who honestly bows the knee to his idol, painted with blood though it be. I can sympathize with the Polytheist, who beholds a separate god in every object of beauty and wonder. I recognize a brother man struggling through the deep gloom of superstition, striving to reach the light. But I recoil instinctively from an unprincipled Atheist. I realize the fearful presence of some dark spirit of a different order."

And when painfully round by round, this recognized Prince of Spiritualists has climbed the ladder of his demonstration, up to the very throne of God, and stands at last secure in the presence chamber of the Almighty, he bursts forth in these triumphant words, rarely paralleled in human utterance:

"And viewed in this radiant light, how wonderfully luminous and beautiful doth the face of the universe become. We behold the Deity enthroned in splendor everywhere, and on all things alike. We see his love smiles on the petals of flowers and the wings of birds, as well as in the brightness of the sky and the deep azure of the ocean. We hear his voice in the oboes of our music, pealing in the deep bass of our Sabbath-organs, out-parching all our priests, and tolling the bell of thunder lung in clouds that float higher than the Andes. He weaves the fibres of the oak, he twines the gleaming threads of the rainbow, he vibrates the pulsing sea-waves, he calls to prayer from the heart of the storm. But sweeter, oh, sweeter far than all, soft and clear, and without ceasing in our own souls, for ourselves, and those whom we are permitted to love as dearly as ourselves, he whispers infinite hope and life everlasting."

"All this follows from the admission of the immediate and universal agency and providence of God throughout all the realms of Nature. Despair can find no dark shadow on the soul in the presence of that sunshine that gilds all things. There is no room for doubt when faith fills Immensity. Atoms and worlds alike become transfigured in the new and cryptic light which beams out, as from beneath a transparent veil, in objects the most insignificant, in scenes the most unpoetic. Even the cold eyes of death ray ineffable fulgence, like stars rising upward to their zenith. Pale fear, applied at his own avowed feet over the confines of Creation, and leaves all hearts alone with love and joy. We know that we cannot die. The iron chain of necessity releases its coil around the world, and the clanking links of dark circumstance melt away in receding mists, as in the presence of a sun shivered into spangles of glory. The tears of sorrow turn on the faded cheek of the mourner into priceless pearls; and prayer and praise breathe new music among the roses on white lips quivering with emotion. The old familiar faces of the 'long, long ago,' the loved and the lost, but never forgotten, are around us once more."

"Their smile in the starlight doth wander
Their breath is near in the wind's low sigh—"

In music's divinest tone. The endless ages are crowded into a luminous point. There is no past or future. The faith that asserts, 'God proclaims all things present to the soul. We repose on the bosom of our Father with a confidence nothing can shake. Friends may grow cold and change around us; enemies may band together for our destruction; lovers may fly away and leave us, like sunny birds when the cloud covers, and the voice of the thunder is heard remote. But we have one immortal friend who stands between us and all foes, and he is God himself, the ever-living love."

"For shall not he who preserves and blesses and beautifies all things, take good care of all these, his human children, especially created in his own image of power, wisdom, and love? He paints the wings of the little butterfly. He glides the crimson flower-cups where the tiny insect sips honey-dew at morn. He launches every beam of light. He adds plumes to every wandering zephyr. Every sparrow that falls from its leafy nest, or a child pain in its breast, never a grain of sand, nor a drop of dew, nor a glimmer of light has been lost out of his embrace of infinite tenderness since the beginning of time, nor will he be while eternity rolls on. Shall he, then, lose me? Can I lose myself?"

"Then will I trust him, though he slay me. On the summit of this exalted faith is certainty, I rest secure. My soul moves no more. The sensual world has vanished from beneath my feet. I live already in spirit land. The immortal dead are around me. I hear them holding high converse in the translucent clouds. It is no night-vision, although brighter than all dreams. I am become a king, for I am now a son and heir of the universal empire. My throne stands on a pyramid of mathematical principles as old as God himself. I have reached a demonstration that carries me into the heavens. I have bid adieu to fear. What is there to harm me in the presence of my Almighty Father in a universe of brethren? There can be nothing more to desire. Other want is impossible. I have found God, who owneth all."

"Here, then, brethren, will I take my repose. The vessel in which I embarked may drift whithersoever it will on this immeasurable sea of being. It may run riot on the giddy waves; lightning and tempest may rend every sail, and leave its masts bare. Impenetrable storms may hide every lodestar in heaven; the angry spirit of the waters may shriek till the whole world is deaf. What care I? Let the storm howl on, God guides it. And on whatever shore the wreck is thrown, he is sure to be there, with all my loves and hopes around him; and wherever he is there is the open gate to heaven—for there is everlasting love, which is heaven."

The readers of *The Progressive Thinker* will thank me for this long quotation from the most eminent of Spiritualists, dead or alive. It was met that amid the voices, that came from the West this voice should be heard from the East. And now, from the sublime height to which he has borne us, how painful suddenly to descend, and again demand, "Mr. Speaker, where am I at?" Shall I hearken to A. H. Nicholas, or to Donna Mendota, to Prof. Loveland, or to Andrew Jackson Davis?

Ah! did I hear the N. S. A. weakly proclaiming an "Atheistic Intolerance?" I am bewildered. What is Spiritualism? Am I a Spiritualist, or am I not? For the time at least, I stand with Davis, and Mendota, and the N. S. A. These

California men—alas, "they have taken away my Lord, and I know not where they have laid him." I am tempted, sorely tempted, as was Peter when he saw his Lord in the hand of his enemies. Shall I deny my allegiance, or cut off somebody's ear? Atheism, betrayest thou Spiritualism with a kiss? If it be so, and those who have been led and taught forsake and flee, then, after a mock trial, for which darkness will be better than day, Spiritualism, the Beloved, the Wonderful, having been buffeted and spit upon, will presently be led away to be crucified."

J. YOUNG McFARLAND,
Chicago, Ill.

IS IT DESIRABLE

In All Cases, to Know the Truth?

Suppose if possible you were destined to become the victim of a malignant cancer, and (that the parallel to follow may be exact) suppose further that no possible remedy could be found to relieve its existence were known. Or suppose perhaps a young joyous girl is the unfortunate victim. She will by supposition, live a happy life until fifty years of age, when this internal cancer will then develop, internally, and end her life. Of course if knowledge of this condition on her part would delay its advancement, a knowledge of its existence might assist her in regarding its development. But to keep my parallel good we are to suppose results as above stated. If she had the means of knowing her condition, a pleasant, happy and useful life might be clouded, joy would be banished, and no useful course pursued, for (if she knew her condition) the knowledge would surely paralyze energy. It were best, then, that this dark future should be for the time concealed from her. Is not this an instance then in which it were best not to know the truth? Again suppose if possible some blatant quack should become aware of her condition—should tell her of it—she doubting, he should rant and rave, and declare he would spend his entire fortune in proving to this girl that she must die of cancer. Would we look upon such a quack as a philanthropist, or as a selfish egotist?

Now to complete the parallel; countless millions on this gloomy earth are moving happily along—working, resting, loving, and enjoying life. They are not aware of the truth? Again suppose if possible some blatant quack should become aware of her condition—should tell her of it—she doubting, he should rant and rave, and declare he would spend his entire fortune in proving to this girl that she must die of cancer. Would we look upon such a quack as a philanthropist, or as a selfish egotist?

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The present writer has much to cloud and embitter this life—but as each dark and sorrowful hour comes, the softened light from the great beyond calmly but sweetly meets and absorbs it. Some few years ago the being of a bright and sweet little wife—the sunshine on earth, his sole consolation in sorrow, his cheerful bright companion in all things here—passed from sight of the earthly vision. He would most assuredly sink from the pains and tasks of this life if not comforted with the happy hope and faith that sometime—somewhere he shall meet her again, and bask in the joy of her sunny smiles. That too will he meet his dearly beloved daughters, who, though still here, must some day pass beyond. Oh, what a sweet relief of joy—of hope—of real energy—to work thus at full discharge of mundane duties, in this hope of the new life beyond the dismal grave! But suppose the possibility of this hope being delusion—what if the end shall be the gruesome tomb! The filthy worm that gnaws away the cheek—that burrows in the hollow of the throat! Nay, do not say resting, for rest implies recuperation, reinvigoration. I, the writer of this article, am then done forever. Never again shall I see the light of day. "Gothic life" be mine. When sorrow darkened my pathway and grievous pains of disappointment and crushed hopes shall come I may call for the aid of the soft rays of this dear hope never again. All is darkness, death and despair. Shall I then be glad to know the truth if annihilation is the end? Should we declare they will waste their useless lives in seeking to bring about this gloomy heartbreaking knowledge? If I know I am wrong, is there some new light in which I shall be improved? Some pleasure, some phase of life then enjoyed unseen now? Will my intellectual energy increase or will it diminish? Some one has very truly said, "When ignorance is bliss, 'tis folly to be wise." This is one of those cases. If those who believe in the conscious persistence of life become distressed thereby—or if the particular phase of belief alone were erroneous, then it might be well to exchange it for another which could be shown to possess superior merit. But to seek to tear from the heart all hope, and leave us in the gloom of despair, possessing not one merit, has no claim upon our generosity.

If I should to-day become possessed of absolute proof that death is the pall of all our hopes, I should never hint my belief to any fellow-creature; but I should wish to see him bask in the sweet sunshine of hope, which could never disappoint him. In life he would enjoy the bright delusion; and the lowering messenger, Death, would never point his disappointing finger to a knowledge of the false belief. He would live happy, and would Death open his deluded eyes to the lifelong joyful delusion.

B. H. ANDERSON.

A little girl in Aberdeen brought a basket of strawberries to the minister very early on Monday morning. "Thank you, my little girl," he said; "they are very beautiful. But I hope you didn't gather them yesterday, which was the Sabbath day?" "No, sir," replied the child. "I picked them this morning, but they were grown in the garden."

It takes more tact to tell a lie successfully than to tell the truth.—Everett McNeil.

SOCIAL SUNSHINE.

Read Before the Woman's Club of Austin, Ill.

Let there be light! God's word went forth, and the first tremulous rays grew into pulsing points of glory! Earth rejoiced, and the Nature-Spirit, omnipresent in creative force smiled through all her works.

We will not linger amongst the universal physical needs of soil and climate—of vegetable and animal growth—but rather will we turn to our own needs. We will look within. We will listen to the secret voice, and try to understand its message.

As we stop to analyze a single day—the average day, with its many small happenings—its routine of detailed duties, its sorrows, or its joys, we find that through them all there is ever present a desire perhaps unuttered—may be unexpressed—for light to see more clearly to work more successfully—the desire that shapes itself into unceasing prayer for light upon our path.

Toward happiness we all turn with an impulse inherent in our nature, and one of the supreme factors entering into this endeavor lies in the power of social conditions. We need the sunshine of cheer and good will. We need the general smile and the hearty hand-clasp.

The multifarious directions in which the social instinct manifests itself in all human interests preclude the possibility of considering more than a single point in its world-encompassing circumference. The point in question which we desire to emphasize is that especial phase of social life coming within the province of woman from which, as from a center, radiates innumerable influences.

From the work-a-day world—from its drudgery, its stern realities, and its grave problems, the toilers of life have turned to woman for recreation, amusement, relaxation, and that spirit of buoyancy, so necessary to refresh all burden-bearers, and to inspire them with fresh hope and courage.

Right royally has woman answered this appeal. Intuitively, she has summoned to her aid the finest graces of life. The charms of beauty, the inspiration of colors, the melody of music, the genius of art, the enchantment of rhythmic motion, the beatitudes of the flower world, the ripple of laughter, and the flow of wit, have obeyed her command, and by her magic have been summoned, mingled and interblended into the complicated and ever-changing functions of the social world.

Woman has thus created an atmosphere of sunshine which has dispelled the lowering shadows, and invigorated all by its warmth and radiance. By reason of this, the "New Age," as it enters upon the "New Century," looks to her for added aid and guidance. It asks for the exaltation of social standards, and their purification; for the stimulation of social helpfulness, in the way of further advancement along the line of cheerful fellowship and social intercourse.

It is a significant fact that many of the mistakes of life, leading to almost irreparable loss, come about in the most natural way, by choosing what seems to be the genuine answer to our demands for brightness. So it is that the young, full of life and zeal and ardor, and their whole beings pulsating with the currents of activity, plunge without caution into scenes and surroundings, attracted thereto by light and laughter and good fellowship, which are too often found to be but base counterfeit of the joys they simulate.

The most popular persons—those whose companionship is the most sought, are those people who radiate the greatest good cheer. Laughter and jest and jollity, engaging manners, ready smiles and kindly courtesies, are points of greatest vantage. So generally and almost unconsciously are those accepted, that they are often used and worn as masks by the ambitious and unscrupulous, who weave a web of flattery to seduce ends. Thus it is that we learn over and over again in life, that counterfeits always carry with them the form of some fair fact.

The so-called strenuous religious life, clothed in stern asceticism, dispelling harsh judgments, visiting cruel condemnations upon conduct not in accord with its rigid rules, may dominate for a time through the slavery of fear—but sooner or later it languishes and passes into the shadow-land from which it is evoked, giving place to the divine radiance, the gleams of sunlight, and the blessed illumination of the loving Christ spirit.

A minister of the Gospel, a graduate of Princeton, who, in order to study life from the standpoint of the toiler, has been now for two years a daily laborer, declares that the saloon power, with its false glitter and attractiveness, can best be met and conquered by the establishment of neighborhood club-houses, which shall send out light and warmth, and cheer and good fellowship. The club-house with its daily welcome, with its reading matter, its social influence, its good music, its lectures, and its spirit of mutual helpfulness, is destined to become a great factor in social evolution.

At a recent meeting in our city of the Merchants' Club, quoting from a daily paper, a discussion was given on the use of the school buildings as headquarters for neighborhood social circles. The principal speakers were Dr. F. W. Garrison and Father T. E. Sherman, both of whom concurred in the thought, "That a plan of the kind, carried out to the successful degree that it has been in New York, would be a world of good to Chicago, under present conditions."

To All Friends of Spiritualism!

Friends of Spiritualism are friends of the Spiritualistic press, Friends of the cause will help support the cause and will always take a Spiritualist paper. We offer more literature for the money than can be had elsewhere. Watch the number on the yellow tag and compare it with the date of your next paper. Do not let your paper stop and miss the constant flow of reason. Read our premium offers in another column.

taxed additionally for making the school house, the place where we can meet and discuss things with men of every stamp in life, but they will be glad to pay the extra cost when they see the results of the movement."

Amongst the beautiful things taught by Prentice Mulford in his *White Cross Library* is this: "The crying need and demand of our time, is for more of real recreation. Look at the general expression on the faces of our crowds, on our, or ferry boat, going to and returning from work. A smile, a cheerful face, a face good to look upon, is scarce. Glum, silent, serious, sour, but not always sober. There is not enough of the beautiful stimulation of recreation. Lacking this, humanity runs to the unhealthy, artificial source of stimulation, and temporary strength and cheer. Ten thousand bar-rooms apply it."

Divide the word recreation into two parts, Re-creation, and there is given to it a clearer meaning. Re-creation is a re-creative process for mind and body. In any healthy amusement we draw and build into ourselves a re-creative, recuperative life-giving current of thought. Re-creation not only throws off care, but adds to the capacity to resist care.

The International Sunshine Society commands our attention by evidence of great value. Its growth has been phenomenal, commencing with a single thought of simple service—that of sending out to others the Christmas cards, which come to us—the society has broadened into an interchange of thoughts and helpfulness, until now, it sends out its light from every state and territory in our Union, and has crossed the seas on its beneficent mission. Through its work many good things have been accomplished for its membership. The dues are paid in suggestions and offerings of pleasant thoughts in the way of further advancement along the line of cheerful fellowship and social intercourse.

Each state chooses its own special paper or journal, while the national interest is represented by the *Ladies' Home Journal*.

In England, it is said, that a publication is issued in which no unsavory deed is recorded, into which no sadness enters, into which no account of evil can intrude. The paper is dedicated absolutely to Good Cheer—every word and line sending out its message of Joy, and brightness.

These things tell their own story of the New Age, and the New Thought. Thus it is, that we are made conscious of leading laws in the Divine economies. It is the new race-hunger which asks for better food to be served on the world's dining-table; and who can doubt that it will be answered with bounteous giving?

As if in preparation for the larger deed to be made upon her, some of the closing years of the last century have been used by woman in storing up abundant supplies, and making ready for the work before her.

The influence of club-life in its broadening effect in tearing down the crumbling fences of old-time tradition, in its destruction of fossilized prejudice, in its obliteration of imaginary boundaries has been inestimable. Utterly impossible is it to describe in words the fair superstructure that woman is now building for the world's use. Only by the comparison of past with present years can any adequate idea be gained of the vast advance along all lines that lead to life's real betterment.

But the women of to-day, the thinking women who view with satisfaction the progress made, still look with anxious hearts upon the unperfected work that yet calls for tireless effort.

It is a matter of fact that within the past few years the recognition of the needs of sanitation, and of external cleanliness in environments and in all personal conditions has been aroused. Both public and private efforts in this direction have resulted in vast improvement. The people as a whole, demand clean public highways, clean homes, clean attire. The personal cleanliness of the individual, is made a matter of prime importance. It carries with it, a certain respect which is just and proper.

and wholesome, bright with the sunshine of charitable opinions and glad helpfulness for others.

That this may come to pass, an immense amount of thorough house-cleaning, in this region claims our vigilant attention. If friends are invited to the home, they are not entertained in the basement laundry, with its steam, and suds and unsavory vapors. They are asked to the drawing-room, where are gathered treasures delightful to the eye. They are placed in the easiest chairs, and attended with a fine degree of nicety, as to their physical comfort. Then, as if it were not too often true, that there is gathered before them a mass of sordid social linen—before them the eyes, until the steam and suds of scandal rise in clouds about the minds of those who tell and those who listen!

The depression consequent upon such visits works grievous harm to mind and body, and extends its deplorable influence to all who come in contact with the mental bacteria. The belittling effects of class distinctions based upon artificial lines—the superciliousness of stony recognition, the superficial rivalries of house and furnishings, and preferred residence and localities—all stamp the doors thereof with the puny littleness of that provincial spirit which is too weak to see beyond its own picket fence.

These are some of the dark spots upon the social sun, which will in time dissolve under the purifying influence of social truth, and social justice.

Diversity in unity is one of God's great laws. Inequality rules in nature, as well as in the apportionment of human attributes. That individuals will always and special community with certain others, will probably forever hold true, but under all this and above it and around it, is the larger law of common kinship, which entitles every member of the human family to certain considerations and establishes the fact of one origin and one destiny for God's children.

Certain inclusive principles therefore hold true, for the administration of which each and all of us are held responsible. "Do unto others, as you would have others do unto you," is the soul-stirring message that Christ sent ringing down the centuries. That divine utterance carries in it the pulsing heart-beats of social sunshine. It is the beginning and the end, the propelling motive of that divine impulse, which is ever working for the world's enlightenment.

Emerson says, in his own admirable way: "Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet, tempered. Genius works in sport and goodness smiles to the last, for the reason that whoever sees the law which distributes things does not despair, but is animated to great desires and endeavors."

Social life is a fundamental law of our being, and holds in its power both constructive and destructive agencies. Not more real are the currents of the ether, which sweep around us, than are the vibratory forces of the social atmosphere.

We have all felt them. We know their characteristics. Words are not coined that convey their true meaning. There is the cold, congealing, rigid, self-evoked exclusiveness; the contemptuous arrogance of dollars—and then there is the genial, warm, encircling radiance that touches hearts and souls with the warm effulgence of living sunshine.

Build up the social superstructure upon universal love, and to this common heritage of all, and to this with the light that never fails, is now and will ever continue to be largely the natural work of woman.

The law of cultivation holds true in this, as in every other province of life—and so it may begin in the little things of every day, in the banishment of every word of gossip, in the helpful courtesy, in the pleasant smile that irradiates the face—in the joy and enthusiasm over the good and beautiful things of this world. And may it not come to pass that, in time Women's Clubs may add to their field of endeavor a special department for the propagation of Social Sunshine, and its life-giving properties?

I believe that it is possible to form societies for the special cultivation of this Sunshine of the Spirit, societies dedicated to pure and simple enjoyment, to mirth and merriment, unstained by unkind thought, or unsavory word.

A present writer, Charles Dawbarn, commenting upon the divine potential that we all hold in common, tells of wonderful strength to be gained by repeating to oneself the following phrases—trying at the same time to enter into the inner meaning: "I put away every unkind thought toward any human being, and I declare that I live in love alike to all."

ELLA DARR

A WONDERFUL OCULIST

Marvelous Have Been the Cures Perfected
By Dr. F. Geo. Curtis, the

CHAPTER TWO.

Philosophy of the Inner Life.

All man's experience in earth life are those of an association of units, wielding their united powers as one personality. This applies to all forms, which are always the expression of the blended intelligences of a vast number of units. We have already noted two most important facts. One that the world as a whole, and in parts, is composed of units. The other that this association of units continues after visible form life has disintegrated. So ghost land, and the entire realm of the invisible, as well as the visible, is built up of units. We recognize that each of the hundreds of millions of stars, with their planetary systems, and that every comet and meteor is an association of units. Everything that can be divided, even by imagination, is a blending of units, and every such blending into form constitutes a personality. Its highest manifestation is the developed self-consciousness we call *humans*.²

The scientific demonstration that the human form survives the disintegration called death carries with it momentous consequences. Every intelligence of which we can conceive as existing beyond death, is a blending of units into form. So not only the form of every mortal but the form we call spirit, angel or archangel, up to the very highest, must consist of a blending of units. Advancing a step further we realize that Deity, or Great First Cause as he is called, is also a blending of innumerable units into the vastness of an inconceivable personality. That this startling thought is a truth is demonstrated by the fact that if Deity be the All in All he comprises all the units in existence, and is thus himself blended into a vast personality. We destroy the word "infinite" as utterly meaningless. The aggregate of units, however vast, and comprising all the intelligence, all the energy and all the substance throughout Cosmos, is an association of units—and thus a huge personality. We thus find ourselves declaring the existence of a personal God by precisely the same law which impels us to declare certain blended units to be a personal man.

-The celestial student, from this point of vantage, discovers a religion within a religion, and a unit within a god. No single unit could compass so mighty a truth. Only experienced intelligences, blending into form, dare attempt to fathom such depths, or to climb such heights of possible personality.

The intelligence of the whole; and the energy of the whole, manifesting in universal substance, is thus seen to be a blending of units. It follows that every unit is a fraction of the whole, and necessarily endowed with its share of the power wielded by the blended whole. This power is always the expression of intelligence through energy, acting upon substance.

There is no royalty in the race of units. From hovel to palace, from microbe to man, from blazing star to exhausted sun; in mineral, vegetable and animal, wherever there is form units come and units go, and each unit living the life of an eternal I AM. Yet every unit is but a finite individuality, with limitations he cannot transcend, although within his limitations may be many forms.

Here is a simple brick. It is composed of units in perpetual motion. Presently that brick is built into a mighty pyramid. The unit is now not only a unit of a brick but also a unit of a pyramid, and with the experiences of both at the same time. Here we perceive a double personality manifested by the single unit. And

if that pyramid be a religious expression of its builders, that unit has become also an integral expression of that religious idea. There is herein a mighty truth for the reader to grasp if he would become a student of the Inner Life. The moulder thinks the brick into shape before it becomes tangible to mortal sense. Every unit is embedded in that builder's thought, and is an expression of his thought, and becomes one of the experiences of the thinker. This is yet more marked when we turn to the architect. He thinks the mighty pyramid into an entity. It becomes a great whole, alive with vast intelligence, and permeated with the personality of its creator, although still tangible to mortal sense. The unit is there, garnering that experience in another of the personalities in which he is expressing himself, and all at the same time. The thought of the pyramid is itself a creation of the architect's own inner life, which can only manifest itself in the blending of intelligent units, of which our unit of the brick, the material pyramid, the original thought-structure and the architect's inner life, is thus gaining the experiences of various personalities, and all at the same time.

This immortality of form will be examined and

The Evolution of Immortality.

July 6 Issue

Watch for It

Subscribers who have allowed their names to be dropped from our list will not receive a copy of the paper dated July 6, containing a "feast of reason and flow of soul" on the subject, "The Decline of Spiritualism," consisting of dissertations by the many master minds of Spiritualism in reply to an article thereon by the Philadelphia Press. This is the kind of feast that is missed by those who drop from our list, the kind The Progressive Thinker frequently places before its readers during the year; a feast appreciable to all. Every issue contains a dollar's worth of spiritual food, and nothing but actual poverty should force a name from our subscription list. They are sure to miss these feasts and have regrets. Please send in your subscriptions at once, first reading our valuable premium list of books; you may want some of them. If you can't send a dollar you certainly can spare 25 cents. By reading The Progressive Thinker you can keep in touch with the great Spiritual Cause, and thus be instrumental in adding your mite in sustaining the Spiritualistic press.

should scoop down on us, and gobble us up, where, oh! where would we be? No, no! We dare not take such a risk. We will be—another Jesus, possibly. Let us consider.

Mr. Freeman B. Dowd (Rosicrucidae), "sage and thinker," author of "Evolution of Immortality," on this subject, informs us that "in the last stages of progress, when man has become one, by the union of the perfected spiritual nature with his feminine counterpart, thus completing the quaternary of ex-

istence, the blending of the two perfected souls into one elongated sphere or fire body, it is not subject to decay or corrupting changes. This fire-body may take to itself any form the soul chooses to superindude about it, and in appearance may walk the earth in the form of ordinary manhood; but as this body is projected from the real fire-body, being in man at all times, it can be drawn and never 'see corruption.' (Yogi Gods! What a howling catastrophe! If this earth should be suddenly

Yes, we will be a Jesus, perhaps on another planet. We, and our masculine counterpart, will find a fair, innocent, peasant maid, and we will seduce her, and she shall conceive, and bear us, in the form of a babe, "Like unto the Son of Man"; and we will grow up to manhood, and go about doing good. Yea, all the great miracles, and wonderful works, that the other Jesus did, will we do also. We will walk on the face of

The next statement that arrests our attention is that, "Man in the spiritual state of being can take any form he de-

And when will the world awake to the fact, that Gods, personal and otherwise (the baby God, Infinite Nonsense—we mean Intelligence, of the N. S. A., not excepted), are only figments of the imagination?

EDITH MAUD LANGDALE.
Bangor, Maine.

O, HOW DE TUNE AM CHANGED.

—

Dey use to say dat God was mad,
O, how de tune am changed.
An' he would burn all what was bad,
O, how de tune am changed.

Dey use to say dat Muddah Eve
Ole Faddah Adam did deceive,
But now it's different 'ragred:
De worl' no longer dat will drink
An' wink a hypocritie wink,
Kase dey hab learn' dat dey can think.
O, how de tune am changed.

Dey do say now dat God am love;
O, how de tune am changed.
Dey use to gib po' sinnahs shove;
O, how de tune am changed.
Dey use to say dat Gabriel horn
Would blow on resurrection morn;
But now it's diff'rent 'ranged:
Dar haint no Gabriel now at all;
Dar nebber was no Adam's fall,
An' Jesus nebber paid it all;
O, how de tune am changed.

Dey use to hab po' sinnahs skeered,
O, how de tune am changed.
But now nobody am afeared,
O, how de tune am changed.
Dey use to think dey had to shout
To git dat orn'ry Debblil out,
But now it's diff'rent 'ranged:
He doan go roamin' 'bout de lan'
Wid cloven foot an' and claw-like ban'.
Jes' ugly sperit dat's in man;
O, how de tune am changed.

Dey's gittin shed ob dar ole creeds;
O, how de tune am changed.
An' lettin 'liglon hang on deeds,
O, how de tune am changed.
Dey's gittin so dey hab no use
For Satans dat am runnin' loose.
Kase now it's diffrent 'ranged.
De churches dat am 'liglon shops,
To make an' sell salivation drops,
No longer am de nation's props,
O, how de tune am changed.

DR. T. WILKINS

seen reënter into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science, the author of "The World Beautiful" takes a bold and original argument, based fully on scientific facts, and presents in those volumes a picture of the future life as the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the conscious sense of the Divine Presence, and a truer knowledge of the nature of man and his relation to the universe, to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful"

ful" volumes an almost world-wide popularity.

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THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

C. H. Mathews writes: "I wish to congratulate you and your numerous readers on the feast of fat things served up in No. 603 of *The Progressive Thinker*. Hon. Jas. B. Townsend presents some good ideas for the Salvation of Spiritualists," which it will pay the lukewarm to read again. Prof. J. S. Lovelace presents in a truthful and earnest manner the irrepressible conflict and irreconcilable differences between the religious systems. It is as of yore, a religious year of which the twentieth century will not witness the close. As to the Christian system, I say: 'Let the galled jade wince; our withers are unwilling.' Go on with the good work."

Paul S. Gillette writes from Omaha, Neb.: "Mrs. Isa Wilson Kayner has been preaching and giving spiritual manifestations in Omaha for the last three Sundays. The audiences have been quite large and the work successful. She announces that the 'fire test' will not be taken up again for two years. This is certainly the most remarkable of any of her phases of mediumship." The speaking and test work have not abated, however, and she continues to give splendid readings, with names. It is a question if Omaha will hold her much longer, as she looks for a permanent residence at Kansas City. Mrs. Annie Gillette is giving readings from the same platform with great success. The accuracy with which she gives the number in a family is very convincing; that which causes the most universal satisfaction is her ability to diagnose disease, and still more to enter into business and sound commercial judgment, which proves of great value. These two successful psychics are doing much good for Spiritualism and will hold a few more meetings here before closing for the season."

Some one from Crow, Colo., sends a subscription, but neglects to sign a name.

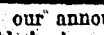
Julia Steelman Nichols opens a series of Sunday night meetings at 7:45, the second door Athenaeum building, 26 E. Van Buren street, near Wabash avenue. Also a special meeting for women will be held in same hall each Friday at 3:30 p. m.

E. W. Baldwin writes from Verona, N. Y.: "My friends here have some quite a number of converts. I have been much pleased with it. Also about Spiritualism I have sometimes thought he was just the least bit sincere. But in his last article in the last number of The Progressive Thinker when he says, 'Moses says I little knows more than he does. I have heard him admit it, and when he admits anything there is no room for argument,' I call that fine wit and I admire it."

Mrs. Dr. Crank writes from New York: "The advanced Spiritual Conference, 1106 Bedford avenue, Brooklyn, N. Y., held its regular meeting Saturday night, June 15. Opening address by Dr. Wyman and Mr. Sanford. Dr. William Frank, of New York, was present and gave messages from the spirit world, which were recognized. Mrs. Thomas and Mrs. Sweet also gave messages. Meeting as usual next Sat-

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Abbott, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00 cloth; paper 50 cents. For sale at this

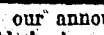
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers are called forth upon a host of respondents, that to give all equal bearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents are urged to be brief, and to state the question in a few words, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department is not intended for the exchange of letters of inquiry, requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

A Worker: Q. Why is there such apathy in local societies?

A. There has been a great deal written of late about the apathy of local societies, but this is not applicable only to the spiritual; it applies to churches as well. Two ministers were talking over the discouragements they met in the lukewarmness of their members, said one:

"My ministry reminds me of the effort of my boyhood in taming an ox; they would start on the most surprising occasions, and unlooked for places. I would coax and pat them on the back, but they would not stir in their tracks. Then I would lose all patience, and beat them with the good over the back, and they would brace themselves against the wheels; or go sideways or strike a slow jog, but when I stopped to wipe my brow, they would drop back moveless in the harness."

His companion, a pious and gifted minister of Philadelphia, replied solemnly: "Take courage, brother; you are making better progress than you are, for I cannot even get a serenade."

That represents a lower tide mark than any spiritual association has reached.

Perhaps the cause of this apathy is that the societies are not formed on lines harmonious with the new philosophy. Existing ones are too close following of church forms, consonant with the somewhat prevalent belief that Spiritualism is a religion and must be cultivated as such.

Perhaps too great attention is paid to the crowd, to attract which there are bizarre performances, displacing the more satisfying presentation of thought—audiences are attracted by the phenomena, as to a show, and give no earnest support to the society which caters to curiosity.

The essential elements of a prosperous society are educational, and for continuous interest the members must feel that they have been improved by attending, and that their time and money are not spent in vain.

There is not the effort to promote the social feeling and fraternal relations which there should be, and which is the life of the church.

The first thing necessary for continual growth and interest is a home—a temple. If a society has a beautiful building, in a location easy of access, one that they love for its quiet, and are proud of, and have fine music and able teachers, there will be no complaint of want of interest or vacant seats.

The itinerant method of supplying speakers, the experience with those who give "fraternal" manifestations, combined with the discomfort of public halls are all responsible for the decadence.

There is yet another cause which we incline to think of chief importance. This is the growth of the camp-meetings, and mass conventions. The churches years ago discarded camp-meetings as detrimental to church interests.

The most active members of the societies attend the camps, and give so much time and means, become satiated, and return without interest in the home work, to remain as it were, dormant until the next years meeting.

It would seem that all the efforts put forward at the camps was just that much withdrawn from the local societies.

First of all the local organizations should be made strong, and vitalized with social life and intellectual effort. State associations, camp-meetings and mass conventions should come from them, and not be independent efforts.

A camp or mass-meeting never organized a single society or increased its membership. There is too much of the revival element, and the high tide is followed by a lower ebb.

Calla Harcourt: Q. Why is it any worse to shoot pigeons for sport, than to kill chickens or wild game for the table?

A. There is necessarily pain inflicted in taking the life of any living creature, and if man arrogates the right to supreme control of the animal world beneath him, he at least owes to the creatures he deprives of life, the most painless death possible. He also owes this to his own higher nature, which revolts at cruelty, which is needlessly inflicted pain.

In the taking of the life of a human being, the guilt depends on the motive. A man thrusts a dagger into another, actuated by blind hate, and the ferocity of a tiger. He has waited, coolly calculated his opportunity, and premeditated the deed. It is murder. Had he been suddenly assaulted, and gave the same thrust in self defense, he would have been justified.

It is then the motive back of the deed which must be considered as paramount. Domestic animals are reared for food and killed as humanely as possible. Their lives are not taken for pleasure, but as a necessity, and often with protest by the owners.

The killing of wild animals for food, is a necessity of savage man, and is re-

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." Price, single copy, 10 cents; address, 35 cents. For terms, agents, Address Hudson Tuttle, Berlin Heights, Ohio.

talismen as a lingering vestige of that state by the present civilization. It is a reversion to the savage age, and whatever pleasure it gives is the low order of savage life.

Granting the right to kill animals for the support of life, by no means carries the right to wantonly slaughter, maim and mangle the helpless denizens of the wood and field.

Pigeon-shoots, which have become so popular, by the efforts of the men who make and sell the guns, and rear the pigeons, the frightened birds are sprung from the trap and shot, not for supplying the necessities of hunger, but to gratify the lowest passion of destruction—the desire to kill, and by success to be able to boast of skill in slaughter.

This is not all. If the innocent creatures were at once killed the cruelty would be lessened, but they are not. At least half of them, torn and bleeding, fall to the earth to suffer hours of torture, or fly away to some secluded nook to suffer lingering agony.

This is called sport!

To derive pleasure from the sufferings of living beings, whose sense of pain is as acute as ours, is to confess ourselves on a level with hyenas and tigers.

Every spiritual emotion revolts at the infliction of pain caused purposely for the pleasure of the one who inflicts it. It may be thought that there is a distinction between the trap shooting of pigeons and of wild game. If there is, it is indistinguishable. The amateur hunter, who goes out into the wild to kill his peaceful denizens for the delight in killing, is as cruel and brutal as the trap shooter of pigeons.

Men who lie concealed by the side of marsh or stream to shoot at the passing waterfowl, take no thought of the numberless ones that are torn and mangled, yet fly away to die. Their pleasure is great when they gather up those who have fallen.

Such examples teach children cruelty, of all things they should abhor. Contrary to the teaching of the new philosophy, and unlooked for places. I would coax and pat them on the back, but they would not stir in their tracks. Then I would lose all patience, and beat them with the good over the back, and they would brace themselves against the wheels; or go sideways or strike a slow jog, but when I stopped to wipe my brow, they would drop back moveless in the harness."

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JUNE MEETING NO. 44.

First Spiritual Church of the World, Sturgis, Mich.

One of the best and happiest series of meetings ever held in the Free Church has just closed, and the president of the Harmonical Society, Dr. E. H. Denslow, upon whose shoulders the responsibility rested, deserves the highest credit. His forecast, zeal and general executive ability, united with his suavity and politeness are beyond praise. As usual at those annual meetings many of the participants had come from long distances to attend, and other states were represented.

The platform decorations seemed more beautiful than ever before. There was a profusion of rare and suggestive flowers, the representatives of characters and principles.

SATURDAY, JUNE 15.

It is not usual to formally open the annual meetings until afternoon, but a few having come early, an informal reception was given and the house was addressed by Rev. Dr. B. F. Austin, Mrs. E. C. Woodruff and others.

At 2 p. m., the convention was formally opened by the president, Dr. Denslow, at the Symposium preceding the regular lectures. Thos. Harding, the secretary, was the appointed leader. The subject for discussion was "The duties of the Spiritualist." He said that as he was the oldest of the "old stock" remaining on terra firma, he supposed it was his duty to welcome visitors to Sturgis in the name of the Harmonical Society, and give the people a short sketch of the history of the Sturgis June meeting, which he did nearly as follows:

The foundation stone of this Free Church of Sturgis, Mich., the first of its kind in the world, was laid in the year 1856. Its building was a necessity at that time, for the Spiritualists and independent thinkers of this vicinity were excluded from every church building. They were refused even the use of one house which their money had more than half built, so that, figuratively speaking, they were one of the "lost sheep" who were to be found.

Then arose the just indignation and loud protest of an outraged people. They declared they would have a house of their own—that its platform should be free and that no denomination should be shut out from it. Then the bank notes and donated material came rolling in—the hundred, the fifty, and the ten dollar bills, and he said to the credit of many a true believer, who loved liberty better than sectarianism, they contributed both time and money. Oh, there was great excitement when the long train of wagons, arrived from the country loaded with building material—bricks, lumber, shingles, everything! and the people shouted, and the teamsters cracked their whips when the cry arose, "Hurrah! for freedom of speech! Hurrah! for religious liberty!" The few who still remain at this side, who were present on that day, can never forget it.

The house was dedicated on the 16th of June, 1857, to American liberty and freedom of speech. So earnest were the friends of our great cause that they could not wait until the seats were put in and the house furnished, but as soon as the platform was erected the notable of that early day were invited to attend, and on that memorable day, when there stood on that new rostrum many of the famous men, and at least one famous woman, of early Spiritualism. Old Judge Coffinberry was there, and Frank L. Wordsworth, John Taffan, Cora Daniels (now Mrs. Richmond, of Chicago), Elder Farley, J. M. Peebles, Giles B. Stebbins, J. G. Wait, Harrison Kelley, Mr. Baumgardner and others. And one circumstance occurred there which cannot be forgotten. Judge Coffinberry was a fine medium, so was Joel Tiffany, and while the business of dedication was proceeding, the Judge was entranced on the platform and commenced to address the meeting in an unknown tongue; then Tiffany became also entranced, and in that condition translated into English, sentence by sentence as they fell from the lips of the Judge, although, in their natural state, they were incoherent. In the house understood one word of it.

Forty-four June have passed away since then, and of all who stood on that platform on that never-to-be-forgotten day, but one man and one woman remain. J. M. Peebles and Cora Richmond; all the rest have passed on from labors to rewards. But that dedication has not been forgotten—not a single link has been broken of that chain which endures to this day. Many persons have done honor to the memory of the fathers—the daughters have not forgotten the mothers. Many changes have occurred in Sturgis since then, and some of the poor have become rich, and some of the rich have been laid low, but the old church and its free platform stands for ever, a monument to religious liberty and American freedom of speech.

The subject for our consideration this day is, "The duties of Spiritualists." I shall leave you to discuss that; it seems to me that the duties of Spiritualists are easily determined.

(Note: The writer was not present at the dedication, but is indebted to Dr. J. M. Peebles for most of the names and incidents above given.)

After music by the choir, Rev. Dr. Austin lectured. He gave a very interesting account of his movement, trial by the Methodist conference, and ultimate expulsion from that body. When asked whether he should ever return to Methodism, he replied that he never knew a chicken to return to the shell after he had worked his way out; neither did he know of a Spiritualist who had been thoroughly convinced of truth ever to return to orthodoxy. He spoke of the gifts of the spirit which the Apostle Paul mentioned. He said Dr. Newton by spirit aid healed 130,000 sick or maimed persons, which was much a greater number than Jesus ever healed.

After music and the solo, "Gone Before," by Miss Henrietta Pontius, Mrs. E. C. Woodruff lectured. She endorsed what Dr. Austin said. She knew Dr. Newton personally, and pronounced him a noble man. The writer apologized to Mrs. Woodruff for not reporting her addresses at greater length in this report, but his hearing is deficient. Mrs. W. was applauded.

7:30 p. m.—Music by the choir. Recitation by Mrs. Woodruff.

Dr. J. M. Peebles lectured. He could scarcely realize that forty-four years had passed away since he stood on that platform at the dedication of that house. The rest of the men are dead—no, not the rest, for they are more alive than ever. "Thought," he said, "are not things; that's a thing—lifting a book from the desk—thoughts cannot be handled, they belong to the spirit side of life. We call the spirit world the 'Summer Land,' but alas, it is a winter land to those who indulge in bad thoughts and deeds."

After a vocal solo by Miss Kate Bostetter, entitled, "One Sweetest Solemn Thought," Mrs. Evelyn Arthur Scott, Ph. D., of Detroit, Mich., gave a paper on a new organization named "The Church of Christ, Truth," lectured and ex-

pounded the views of the body. "God Immanent in Man," and "The Indwelling Spirit" were the subjects of his addresses. The Professor is quite orderly in his discourses; he begins at "the beginning" and goes step by step, so that a just report of his lectures would occupy too much space. Many of the points he makes have been long familiar to intelligent Spiritualists.

SUNDAY, JUNE 16.

10:30 a. m.—Music by the choir. Conference held by Mr. C. Cook, of Scott's Station, Mich., participated in by Dr. J. M. Peebles, Daniel Smith of Vicksburg, Miss Austin, Thos. Harding, Miss Jeannette Frazer of Vicksburg, Camp, Oscar A. Edgerly and others.

Mr. Austin began his first lecture by saying that he felt humble in the presence of those who had been faithful to their convictions of spirit return for scores of years—he felt that he was but a babe—scarcely two years had elapsed since he enlisted under the banner of Spiritualism, and entered the light of truth which Spiritualism sheds. The subject was "The Universality of Love." The study of man he declared is the study of God—the happiness of man does not depend upon environment—the soul can triumph over circumstances. He illustrated by referring to Bunyan who wrote his Pilgrim's Progress while in tribulation; to Paul and Silas, happy in prison. Happiness, he said, is the legitimate condition of man—it is his property who recognizes the beauty of his own soul.

Mrs. Mabel Lamb gave a vocal solo, "The Choir Boy's Vision," which was followed by a lecture by Mrs. Woodruff. Sunday, 2:30 p. m.—This session was opened by music; then Thos. Harding read a poem from the pulpit, entitled, "Why, or Unsolved Problems."

Mr. Peebles followed in a fine extemporaneous address. He said in part: "Search all the Bibles of the world and you will find but two leading ideas; one is the idea of materialism, the other of Spiritualism. What we call matter is evanescent; put it into the crucible, apply heat and it is gone; spirit is the only reality; what we see around us are but forms. Jesus said truly, 'God is spirit'; that spirit fills all space. Spiritualism is true."

Sunday, 7:30 p. m.—Music by choir. Recitation by Miss Cora Fuller, of Vicksburg.

Mr. Rawson, of Greenfield Mills, came forward and spoke of the condition of our finances; he said that money was needed to meet the expenses of these meetings, and invited all to contribute. The president said that about \$300 more was needed and a collection was taken up.

Rev. Dr. Austin introduced his last lecture by saying that he was delighted with the Sturgis June meeting, where orthodox and heterodox, materialist and Spiritualist met on equal ground and conferred harmoniously together. I am a Spiritualist because I could not be anything else. Alfred Russell Wallace, the great Scientist, said that the facts of Modern Spiritualism were as fully proved as any fact of science, and I believe it. But Dr. Huxley, a great man, called Spiritualism, "infidelity with a ghost in it." My reply to him is that the ghost in the New Testament was the author of Christianity. The highest standard of morality is to be found in Spiritualism. It is natural and consistent. Reid Andrew Jackson Davis, if Spiritualism is true, and I know it is, it is the greatest and most glorious of truths, the greatest the world has ever known. It was Love, Life, God everywhere. Hate, Death, and Devil nowhere. This is the best definition of Spiritualism. All nature is a unit; there is no future life, life is continuous—life is everywhere and endless. If Spiritualism is true every one is divine. Every man is a God-man—"God manifest in the flesh." Spiritualism tells us that the God in man cannot be killed. We are on speaking terms with angels. The communion of saints is verified in Spiritualism."

Then followed a solo by Miss Pontius. Mr. Oscar A. Edgerly was then controlled on the platform; he evidently spoke under the influence of a former German. His English was fine, and the German accent made his communication very sweet to listen to; his control of the voice, his position of high attainment; his peculiar delivery was very superior to the ordinary German.

Then Mrs. Woodruff gave her final and short lecture, and the meeting was dismissed with a benediction. The choir acquitted themselves so creditably it seems but justice to give their names to the public. Miss Kate Bostetter presided at the organ, and the other members were Miss Ella Pontius, Miss Maggie, Mrs. John Paul, Mrs. Arthur W. Frazer, Miss Mabel Lamb, Miss Catherine Bostetter, soloist; Mr. Paul Wait and Mr. Wilhelm.

Thus ended the forty-fourth June meeting. How many of us shall be present at the next, we know not, but we feel confidence in the care of that power which holds us all in the embrace of Love and Law.

THOS. HARDING, Secretary pro tem.

Railroad Rates for the M. V. S. A. Camp-meeting.

The camp-meeting at Mt. Pleasant Park, Clinton, Iowa, will commence July 28, and end August 25. For this meeting the Western Passenger Association has granted a rate of a fare and a third for the round trip on the certificate plan. Tickets to be purchased for going on July 23, 26 and 27 and there after on Tuesday and Friday during the continuance of the meeting. When the ticket is purchased a receipt or certificate must be taken from the agent, which must be presented to the secretary on the camp ground for signature; then a return ticket may be bought for one-third the fare paid for going. No certificate will be honored which was issued to cover more than the single trip ticket. The ticket and certificates must correspond. Return tickets may be purchased for three days after the close of the meeting. These rates are in force from all points in Minnesota, Iowa, Missouri, Illinois, Wisconsin and the northern peninsula of Michigan. Thus we can offer to the public the most liberal terms of traveling to and from our meeting. For in addition to this the Diamond J. Co. of steamers allow a rate of one fare for the round trip from all points between St. Paul and St. Louis on the Mississippi river.

Our platform will be occupied by our best talent. Force not of circumstance has made it necessary for us to put Miss Harlow, of Haydensville, Mass., on our program in place of A. E. Tisdale, whose name appears on our official announcement for the last week.

Supt. Nelson has the park in fine condition, and all who spend a month there will be royally entertained. For further particulars address J. M. Peebles, 1178 ST. STELLA A. PARK, Sec'y, 13 N. 11th street, Keokuk, Iowa.

"Human Culture and Our Marriage, Sexual Development, and Social Upbuilding." By E. F. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, etc. Price, cloth, 75 cents. For sale at this office.

WITCH LORE.

The Mediumship of Witches.

First: Are there any witches? A law made or enacted against a thing is an evidence that a thing did exist; and we have had laws against witches and wizards since the time of Moses as is recorded in the Bible.

What is the difference between holy ghost and witchcraft?

What is the difference between divine power and witchcraft?

What is the difference in having a control, a guide, as our mediums favor, and a familiar spirit?

If you have a knowledge of mediumship called hypnotism, and all of you can and should have a knowledge of this science, then I can show you that the mediumship of witches and wizards was the same as mediumship of today. Paul made Bar-Jesus blind for a season. Peter spoke against a man and woman, and they fell down before Peter and other persons and were carried out and buried. Peter and Paul also used the holy ghost for healing after the manner of healing mediums of this age.

The powers of the witch, and the rites and incantations by which they acquired those powers, were substantially the same as belonged to the devotees of the Greek Hecate, an ancient Thracian goddess, afterwards adopted into the Greek pantheon, and was said to have been the daughter of the Titan Perses, and of Asteria.

She was the only one of the Titans, under the rule of Zeus, who retained her former power. She appears on some occasions as the bestower of wealth, victory, wisdom, good luck to sailors and hunters, and prosperity to youth, but able also to withhold these blessings. In connection with Proserpine, she is described as a powerful, infernal and cruel goddess, who has all the magic powers of heaven, earth, and sea at her command. She acted an important part in the mysteries of the Cabiri. As the bestower of good and an avenger of evil, her image was placed before the houses of persons of rank in places of popular assembly, and at crossways, where at every new moon offerings of food were presented to her, which were covered by poor people. As a goddess, she appears in the form of serpents, issue from her feet, serpents are twined in her hair, she carries a lighted torch and a sword in her hand, and two black shaggy dogs are her attendants; and sometimes she is represented with three heads, namely, those of a horse, a lion, and a dog. In this last form she appears at the cross-roads. She was a ghost, who at night sent from Hell all sorts of spirits and terrible ghosts, who sought society with the living, and dwelt at cross-roads, tombs, and other places where murder had been committed, also the Striga and Venetia of the ancient Romans and the Vala or Wise Woman of the German pagans.

First by the Catholic clergy, and then no less by the Protestant, rose to a frenzy that for four hundred years filled Europe with the most shocking bloodshed and cruelty. To be a witch was in itself a sin and a crime that filled the religious mind with horror. Historians have estimated from the records that more than nine million persons in the Christian era were killed by most horrible acts by Christians. Yet the spirit lives and Spiritualism lives on.

Almost all the mental operations are of the same character—one may think to do good, while another intends to do harm by mental concentration. Magic, prayers, curses, divination, incantation, auguries, charm, talisman, ordeal, fetichism, evil eye, etc., are embodied more or less prominently in the huge mass of evidence which forms the history of the mediumship of the witches.

The enemies of witches said that their powers were used exclusively to evil—to raise storms, blast crops, render men and beasts barren, inflict rackling pains on the enemy, or make him pine away in sickness (which was usually done by making an image of wax, and sticking pins in it and thinking of the person to be injured, or setting it to melt away before the fire). Witches met, even if their spirits left their bodies at home.

In the heathen world, to be a spirit medium was not a crime, but was a crime among the Israelites and afterwards among Christians. In the 11th century, A. D., the great slaughter of mediums called witches began.

If one felt an unaccountable illness, or a peculiar pain in any part of his body, or suffered any distress in his family or affairs, or if storm arose, and committed any damage by sea or land, or if cattle died suddenly, or, in short, if any event, circumstance or thing occurred out of the ordinary of daily experience, the cause of it was said to be witchcraft. The knowledge or science known to the witches is being taught in public and private school; in colleges, and from the pulpit; from the Christian Science church to the altar in the Roman Catholic churches. Witchcraft is known from Boston to China. The Liama or priest is merely a wizard. Rev. Dixon wants twelve men filled with holy ghost or twelve men with hypnotism. Witchcraft was and is the same force called holy ghost, holy spirit, hypnotism and Spiritualism, and is known to several million persons in the United States in the year 1901, and it is with this force that heaven may be seen on earth for humans.

In the year 1591, amongst the witches and sorcerers in Scotland was a remarkable woman; a woman not of the base and ignorant sort, but a woman of high station, life, sedate, and settled in her answers. In her examination she declared that she had a familiar spirit, that, upon her call, did appear in a visible form, and resolve her of any doubtful subject, especially concerning the life or death of persons lying sick; and being asked what words she used when she called the spirits, she said her word was "Halla Master!" and that he had learned her to say that her spirit had undertaken to make away the King.

In the year 1650 a woman was executed at Springfield, Mass., for witchcraft. This woman said the occasion of her familiarity with Satan was this: She had lost a child and was exceedingly discontented at it, and longed. O that she might see her child again! and at last the devil in likeness of her child came to her bedside and talked with her, and asked to come into the bed to her, and she received it into the bed to her that night and several nights after, and as entered into covenant with Satan and became a witch.

Thus we find that materialization was known among the witches; it being the phenomenon searched for by scientific minds of this generation.

Boston, Mass. A. F. HILL.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

"Spiritual Songs for the Use of Churches, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. C. Egbert. For sale at this office. Price 10 cents.



Send in Your Camp-Meeting Dates, Etc.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 15 and closes August 20. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of the grandest meetings it has ever held. The association extends a kind invitation to all honest mediums.

DANIEL DAVIS.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 26. Among the mediums already engaged is Dr. Louis Schlesinger. His numerous friends will take due note. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowland Park, Upper Swampscott, Mass.

Sinapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley Camp, Ohio.

Camp opens July 14, and closes Aug. 4, 1901. W. F. Randolph, secretary, Ashley, Ohio.

8
DR. C. E. WATKINS,
—THE—
CHRONIST
and **Psychic**
Will take 30 new patients only during the month of June. Write TO DAY or you will be too late.
C. E. WATKINS, M. D.
Ayer, Mass.

MEDIUMSHIP.
Its Laws, Its Conditions and Its Cultivation.

To the Editor:—Will you kindly grant space for a few comments on the book entitled "Mediumship and Its Laws, Its Conditions and Cultivation." By Hudson Tuttle.

When one recalls to memory the numerous works written by this author, all replete with soul-inspiring thoughts, all comprehensive in their scope and content, strong in logical argument, mild yet forceful in expression—tolerant when contrasting the views of others, sharp, incisive and direct in defense of spiritual truth, containing rich instruction for the novice, the advanced student receives timely aid in the stimulation of loftier and purer thoughts, while the sage, the philosopher and the scientist finds wholesome mental and spiritual food.

And now the work of thought is presented with the last but not least among the band of spiritual heralds sent forth into the wilderness, "to prepare the way of" the truth, and "make straight the path of" mediumship, amid the conflicting currents of popular theories so widely published through "booklets" and newspapers.

The author is, perhaps, the most widely known writer on spiritual subjects in the literary world to-day. A pioneer in the era of spiritual progress, while securely entrenched behind the solid facts which underlie our philosophy, he is the most unassuming and modest authority which discusses the complete problem of natural laws.

His life-work and mainly character stand pre-eminent above and apart from the popular "what-ifs" which are but clouds and veils that retard the onward movement of genuine spiritual truth.

While reading this practical common-sense treatise on the subject of mediumship, it seems like the parting benediction from the hand and heart of the venerable sage of Berlin Heights.

The first question propounded to the reader of this interesting volume is of the greatest import: "What is the subject sought for by those who oppose us, 'What is Spiritualism?'"

That is the question which leads in the grand array of subjects discussed in this work. If the millions who bear the name of Spiritualists fully realized the importance of its mission, if they would mentally grasp its primary and ultimate design, it would be, not only reformation or revival, but a "resurrection" from the "dead" condition in which we are now living out our antipathetic existence.

"What is Spiritualism?" An intelligent understanding of this vital question would teach us that no people on the earth to-day are under such mighty responsibilities as we are, who endorse its philosophy, and cite its phenomena as demonstrated facts of spirit return and the continuity of life. No other people have such unbounded privileges coupled with the richest inheritance ever bequeathed since man was crowned with immortality.

My brother, my sister, ask yourself the question, honestly, earnestly in the light of eternal truth which has illumined your soul with brighter hopes than you dreamed of in days that are past, what is Spiritualism to you?

How can this all important question be answered by the tens of thousands of Spiritualists who take no spiritual papers, no spiritual books are in their homes, but little spiritual life in their souls.

"What is Spiritualism?" A true knowledge of its design would demand of the possessor a weekly spiritual paper. It would demand and procure a growing library. It would place in the spiritual mission-field industrious workers in every state in the Union.

It would demand and establish a well founded organization, whose constitutional laws would protect and encourage the genuine spiritual medium, and expel from our ranks the vile, cruel, dishonest sharper. It would invite in harmonious effort the local to the state association, and that to the National Organization—then Spiritualism would be an irresistible force, if controlled by spiritual wisdom, to which the world is yet a stranger.

"What is Spiritualism?" It was designed to be a system of intellectual and spiritual culture surpassing in excellence the loftiest conception of sages, seers and saviors in the palmist days of antiquity, or the moral climax of modern orthodox virtue and Christian attainment.

"The touch of India's Mysticism." The few paragraphs devoted to this department are of value, than the price of the volume.

Hundreds of men and women are posing as "Adepts" in the "occultism" of India. Their mystic robes and secret orders are attractive to the inexperienced who are led to believe that spiritual truth is more effective in developing mediumship if imparted from India. A careful reading of this section will be a safeguard against disappointment and perhaps fraud.

"Fundamental Principles of Spirit Communication." This is of vital importance to all investigators, and when it is understood, the law controlling spirit intercourse will be protection against deception, and messages from spirit friends will be as natural and as easily distinguished, the true from the false, as the communication with our fellow mortals.

"The Circle of Its Value—How to Organize." The spiritual circle is indispensable to the growth of our beloved cause. It should not be taken up in a haphazard form. There are laws controlling the formation of the circle which are intended to meet the requirements of the spirit friends as clearly as there are laws controlling the phenomena sought for—hence it is important that we proceed in accord with those laws and continue in the same.

"How to Cultivate Mediumship." This section is of surpassing value to all who would become efficient instruments of spirit power. It places the seekers in their true position as responsible intelligences, with duties to perform which cannot be neglected—success is expected to result from this line of development.

This lesson is based upon common sense and practical truth. There is nothing unimportant, or mysterious in the cultivation of mediumship. No rigid

system of diet, dress or pose of the body. Temperate habits, a clear conscience, a physical organism that is sweet, wholesome and energetic, are the prerequisites to this course of study and good development.

"Why Do Mediums Remain Year After Year Without Advancing?" Read it! Mark it! and mentally digest it! The lesson is short but very appropriate.

"Born With a Veil." This distinction is held in high esteem by many good people who have been taught wisdom in the school of "folk lore." This mystic veil is flung upon the breezes of deceptive "ads"—it is supposed to impart prestige and power to the fortunate owner, whose guides for the most part are Orientalists of great (if not genuine) and seers of antiquity control the veiled eye.

The meshes of those mystic veils are finely woven in the ghostly land of traditional lore. The fibre is brittle and incohesive. Yet through the deft manipulation of the popular "developer" it will enclose and hold more dead weight in dollars than the leather wallet of the honest artisan. Read the lesson and learn the true meaning and value of this so-called "mystic veil."

"Danger of Yielding Selfhood to Communications." As incarnate spirits, we are journeying across the continent of human experiences, our pathway is beset by the influences of exorcistic spirits, who would have to do their bidding as much as would our fellow men. This lesson is given to put us on guard against spirit counsel as being infallible. Let the judgment weigh the message in the balance of enlightened reason—all good spirits seek our welfare, not to dominate, but to aid us in legitimate duties.

"Paid or Commercial Mediumship." This delicate subject is fully discussed under the above heading. Paul says, "The laborer is worthy of his hire." We fully endorse that sentiment. It is the laborer, and not the herring that is of importance to mankind.

Many ministers of orthodoxy, in quoting this scripture, place the emphasis on the word "hire," at the expense of labor. Some mediums read it in the same sense.

Surely with glad hearts and willing hand we should fully remunerate the laborers in the field of spiritual truth.

"Mediumship and Morality." A wholesome lesson, clearly discriminating between the pure and the impure, the good and the evil, the medium and the controlling spirit. A pure life and lofty aspiration of the soul are requisite to enter the atmosphere of exalted intelligences, and become attuned to the harmonies of spiritual wisdom, love and truth.

Space forbids further comment on this valuable book written to meet the wants of the people.

Under, do not fail to procure a copy of this, perhaps the last message from the venerable sage of Berlin Heights. You cannot afford to be without one. DOWAGLE, MICH. C. F. COLE.

Mrs. Eddy Was Once a Medium.

To the Editor:—Noting a call in The Progressive Thinker of June 8, for a statement from those who personally knew that Mrs. Mary Baker G. Eddy once posed as a medium, I inclose the following from a friend. This lady is a veteran Spiritualist and well known in Boston and vicinity. These facts were given to me during a conversation, as she is now visiting in this city, and I thought it would be of interest to your many readers.

Utica, N. Y. LIDA B. BROWNE.

I hereby affirm that in the year 1873 or '75, or about that date, I met Mrs. George Glover, a brother of Mary Mary Glover Baker Eddy, at a seashore resort on Cape Cod, known as Cotuit Park. He told me in a conversation on Spiritualism, he wished I could meet his sister. She had been an invalid for years, but was then at that time writing a book on healing, which was being given her through inspiration by spirits, and that she was a wonderful medium; the brother said she was controlled by different spirits, and the writing of the book called Christian Science was the means of his sister becoming a well woman.

I also affirm that on reading Mrs. Eddy's book and comparing it with Dr. Evans' Mental Cure and Mental Medicine, and many paragraphs and much of the reading the same, and therefore much of Mrs. Eddy's book is a copy of Dr. Evans' works, although she might have been inspired to write the same as Dr. Evans. MRS. H. V. CHAPIN.

PASSED TO SPIRIT LIFE.

[Obituary to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, May 16, Jesse E. Cornelius, aged 22 years. Son of the well known Mrs. C. A. Cornelius. Funeral services were conducted by J. H. Lucas, of the First Spiritualist Society of Portland, Oregon.

MRS. L. HIMBERCOURT.

Mrs. Elizabeth Colt passed to spirit life, May 29, 1901, at Columbus, Ohio. She was the much beloved president of the Ladies Aid Society of the First Spiritualist Church, and was highly esteemed by all.

THE TOUCH OF INDIA'S MYSTICISM.

The few paragraphs devoted to this department are of value, than the price of the volume.

Hundreds of men and women are posing as "Adepts" in the "occultism" of India. Their mystic robes and secret orders are attractive to the inexperienced who are led to believe that spiritual truth is more effective in developing mediumship if imparted from India. A careful reading of this section will be a safeguard against disappointment and perhaps fraud.

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CURED BY A MIGHTY POWER!

All Chronic Diseases Cured by a System of Treatment Originated by Dr. J. M. PEEBLES, the Grand Old Man, of Battle Creek, Michigan.

PSYCHIC SCIENCE In the Cure of Disease.



Dr. J. M. PEEBLES, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and has been called "the most powerful and effective of all the healing arts." His system of treatment has brought thousands upon thousands back to health, after they had been pronounced incurable by the best of local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have heard of his great power, and have seen him cure, or relative pronounced at death's door by the local doctor, brought back to perfect manhood or womanhood by this simple and powerful system of treatment. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, the great authority on Psychic Phenomena, which is a combination of mind magnetic remedies and Psychic Power, making the strongest healing current known to science. This method has been so perfected by the doctor that anyone may use it in their own home without detection from business or the knowledge of anyone.

J. W. Anderson, St. Johns, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by the treatment of Dr. J. M. Peebles. "I have been cured of my disease," says she, "and now I am healthy and strong. I am now enjoying excellent health and restful sleep every night. G. D. Young of Winery, Ore., says, 'For years I have been afflicted with the most terrible disease, and I have been pronounced incurable by the best of local doctors. I have been cured by the treatment of Dr. J. M. Peebles, and I am now healthy and strong. I am now enjoying excellent health and restful sleep every night. G. D. Young of Winery, Ore., says, 'For years I have been afflicted with the most terrible disease, and I have been pronounced incurable by the best of local doctors. I have been cured by the treatment of Dr. J. M. Peebles, and I am now healthy and strong. I am now enjoying excellent health and restful sleep every night. G. D. 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READ AND STUDY.

Chas. Dawbarn on the Decline of Spiritualism.

I accept the fact as stated by friend and foe of the cult. I have long ceased to expect any new thought from inspired lips, and the old teachings, with their wearisome iteration and reiteration, have become stale as a last week's loaf, or a cold griddle-cake.

Yet two all important truths were framed for exhibition by the Fox girls at Hydesville, and previously by the Shakers and Davis the Seer. Man's immortality and spirit return were proved to the satisfaction of every unprejudiced mind. Those twin truths stand to-day as natural facts, but they are not the only truths of importance to man the mortal, although the average Spiritualist has treated as if they were. He has apparently stood pledged never to receive a new idea. He has looked through those truths as through colored glass, till everything is tinted to the same shade.

I remember hearing a platform medium tell a man that he had two pawn tickets in his pocket, and a porous plaster on his back. The victim did not deny the statement, and did not punch the head of the impudent medium, who asserted that spirits told him these interesting facts. In one shape or another it has been pawn ticket and porous plaster ever since, and always counted as truth from the spirit world. Yet, as well known to-day, neither pawn ticket nor porous plaster is real proof either of spirit return or of human immortality.

It is well known that middle-aged men and women rarely accept a new idea, and it seems to me, sometimes, as if most Spiritualists had been born middle-aged. They go on attributing everything they don't understand to the influence or presence of spirits, and count "spirit obsession" as explaining most of the mysterious conduct of otherwise respectable citizens and their wives.

Telepathy may be a fact, and clairvoyance a natural faculty, but spirits never announced such truths. It took an association of mortals to make those discoveries. If the Psychical Society had not been born the monotonous psychometric reading would still have been counted as a proof of spirit return.

That there have been, and undoubtedly are, fraudulent phenomena presented as spirit return I do not dispute. But they have after all, little real influence on the status of Modern Spiritualism. Men and women capable of being fooled several times in the same way naturally become the laughing stock of their neighbors, and deservedly so. It is the respectable, sensible, hard-headed Spiritualist, born into the truth in the long ago, who has damned Modern Spiritualism. He has tried his self on being strictly practical. Having assured himself, often in his own family circle, of the truth of spirit return, he has proceeded to use it, in the pawn ticket and porous plaster style, for his personal benefit. If sick, the spirits were to cure him, and save a doctor's bill. If poor, the spirits were to find him gold and oil, or help him to win on a horse race. If melancholy, over a death in the family, some spirit spirit was to coax him to cheerfulness by tales of the loved ones "over there." Presently he knew it all, and being practical, stopped at the porous plaster stage. A spirit had told him so and so about the next life, and as that spirit had also miraculously cured his stomach-ache, everything that spirit said was true. Of course some other spirit contradicted him, but he must decline to trouble himself about such trifles. It was so much the worse for the other spirit. He himself was a man who knows "what's what" every time.

Mediums have each some incarnated, invisible speck of wisdom, either as master or slave, by whom they swear. One of them will give you many assertions that his noble guide, Rocking Horse, has repeatedly told the truth although he seems very ignorant as regards grammar and pronunciation. If this particular guide made his first appearance thirty or forty years ago you find him telling the same old stories in the same disjunctive style.

So it has happened, as we have said, both medium and the practical spiritist already know it all. But as no half dozen know it exactly in the same way, it is impossible to draw up a statement of their various beliefs amounting to actual truths of veritable value. Organization is thus barely possible, and at best only nominal for the sake of some special benefit in the way of cheap railway fares, or legal respectability. There has been nothing in such experiences to develop the manhood of the believer. He wants to get out of Spiritualism all there is in it—for him. Such is the history of Modern Spiritualism from the standpoint of the great mass of those who have demonstrated the truth of spirit return to their own satisfaction. They rarely care enough for the movement in its world aspect to even take a spiritual paper.

There is another side to be noted. There are those who lovingly and soulfully seek intercourse with the beyond, and not for what the world calls selfish satisfaction. They aspire to reach a certain standard of spirituality, and some tell us that for many years they have found joy and peace in such communion. This seems a Spiritualism such the world needs; but when we examine a little closely we find that the result is a mere matter of feeling, and does not embody a single uncontradicted statement of fact, beyond the twin truths of immortality and spirit return. Not a single statement concerning the next life, but may be contradicted with emphasis by a spirit's mouthpiece across the street. We know positively nothing to-day as to any detail of life in the hereafter. We know nothing as to the reincarnation of man, or the immortality of animals. A most interesting statement through one genuine medium is positively contradicted by another interesting statement through a

THE GREAT QUESTION

"The Decline of Spiritualism."

Some Extraordinary Statements of a Philadelphia Paper.

Vigorous and Pithy Comments Thereon by Leading Minds.

The pessimism of President Barrett and other members of the National Association of Spiritualists, voiced at the New York meeting, is warranted by the facts. Spiritualism and its sister cult, Theosophy, have lost all their novelty and, in doing so, have lost all their attractiveness. It would be reassuring to believe that the decline of interest in Spiritualism was due to a demonstration of the humbug that is at the bottom of so much that is associated with its phenomena of mediumship. But it is to be feared that however convincing the exposure of the fraud in mediumship has been to certain minds for others it has been as if nothing had been established.

There can be no question of the enormous percentage of fraud in mediumship. It is this that has called forth the hostile legislation that the Spiritualists deplore, and it is this fraud that has invariably turned up to the discredit of the other amiable social tenets of Spiritualism whenever any scientific investigation has been made. In fact, the percentage approaches so near to 100 that it is doubtful if there be the one white crow, the one genuine medium among all those who belong to and have their part and lot in the Spiritualistic Association. But it is quite conceivable that every medium might be a fraud and yet Spiritualism flourish mightily among those to whom questions of evidence counted for nothing. And that it does not must be attributed not to the greater critical attitude of the public, but to its craving for variety.

And variety Spiritualism has not offered these many years. Even the easy communications with the spirit world at 50 cents a head have had a rather depressing effect, since the tawdry monotony of the heaven of Spiritualism has palled on the believers and they seek other and more exciting cults that promise more and give results in this world as well as in the next. As President Barrett said, the trouble is Spiritualists "have spent too much time chasing phantoms and have not done enough concrete work." And as the phantoms have proved very unreliable, even Caesar and Franklin and Lincoln, to say nothing of Moses, talking gibberish, and as rivals like Mrs. Eddy and her satellites have done "concrete work," it is easy to see why the Spiritualistic Association loses membership while other cults gain.

The fact is, Spiritualism no longer attracts that large class of people who love mystic and mysterious beliefs. It does not fire popular imagination as it did thirty years ago, since its world claims have been wholly discounted and no longer interest the general public that at one time stood amazed at the "manifestations." Moreover, its place has been taken by Christian Science, which is just as certainly humbug, but happens to be the kind of humbug that is fashionable to-day, for there is a fashion in humbugs as there is in over-skirts. As things go now, it looks as if Spiritualism and Theosophy will keep on losing membership, becoming back-alley beliefs, while other queer cults will gain until, in the sure advance of true science, social progress, will be more nearly related to fact than to fantasies.—Philadelphia Press, May 7, 1901.

We have given this entire issue of The Progressive Thinker into the hands of our corps of philosophers for a consensus of opinions upon the merits and demerits of the above article from the Philadelphia Press, and feel satisfied with the interest manifested in this important theme.

EDITOR.

Spiritualists have accepted and relied upon a power and guidance outside themselves to direct their lives.

The fundamental truth taught by so-called Christian Science is, that the real I am of the individual possesses the power to master all conditions of the physical organism and to discern truth and overcome error, though the form of expression of this truth is crude and the negative of truth.

Spiritualism as a movement has failed to emphasize the fact that we are spiritual beings and that the life which constitutes the heavenly state, the life of love and harmony, can be wrought here, if we seek to actualize the principles that belong to spiritual being.

Spiritualists as a class undoubtedly prefer peace to war, and would be glad to have it abolished, and the savagery of our commercialism eliminated. But Spiritualists and Spiritualism do not stand before the world as a working whole, and as such, the removal of wholesale killing of fellow-beings, or to check the rapacious greed that destroys livelihoods. And so of the prevailing economic systems which are but a mode of warfare. Spiritualists have not by co-operative effort, nor even by any unity of statement, expressed the higher life of love wrought into industrial and economic systems as a natural, necessary, and only by the can lightness, peace and harmony be obtained.

A majority of Spiritualists no doubt would be glad if just systems and equal opportunity for all, even the weakest and down-most, made the needful advantage for a life of development mentally, morally and spiritually.

Can it be claimed that the body of Spiritualists is so constituted as to be able to accomplish the removal of the wholesale killing of fellow-beings, or to check the rapacious greed that destroys livelihoods. And so of the prevailing economic systems which are but a mode of warfare. Spiritualists have not by co-operative effort, nor even by any unity of statement, expressed the higher life of love wrought into industrial and economic systems as a natural, necessary, and only by the can lightness, peace and harmony be obtained.

When I meet, as I sometimes do, an old Spiritualist who does not take even one Spiritualist paper, I recognize a believer who knows it all. Such a man is always in the pawn ticket and porous plaster stage of spiritual progress. He may go to camp once a year, and pose; but no artist wants his portrait as that of a genuine Spiritualist.

So I would say, and emphasize to the utmost, if Spiritualism is declining it is because the individual believer does not grow. The reason he does not grow is because he does not read and study. He does not hold himself accessible to a new thought; and asks some spirit what he is to do with a new found fact. Brothers and sisters, develop your own manhood, and Modern Spiritualism will take care of itself.

CHARLES DAWBARN.
San Leandro, Cal.

LARGELY CORRECT.

What Spiritualism Stands For.

To the Editor:—It is with deep sorrow that I feel obliged to admit that the statements of the Philadelphia Press of May 7, are largely correct.

Evidently the demonstrations of genuine mediumship, which is a fact incontrovertible to many minds whose judgment in other realms of knowledge would be accepted without question. It is not true that "the percentage of fraud in mediumship" approaches so near to 100 that it is doubtful if there be one white crow, the one genuine medium among all those who belong to and have their part in Spiritualistic Association." But it is not true that "a very large proportion of Spiritualists have been satisfied in seeking for tests and communications and enjoying the anticipation of meeting the departed in the sweet by and bye." Like that of the church member, the Spiritualists' heaven has been placed beyond mortal state and in a realm of mortal experience.

Like the church member, too, Spirit-

IS IT TRUE?

Is Spiritualism Going Into a Decline?

A certain kind of pessimism has crept into the ranks of Spiritualism and cast a shadow over the sky whereon for fifty years and more has shone a bright and beautiful star. That star has become the light to millions of travelers along the sands of time. It has sent its effluence into the inner chambers of souls that had been in midnight darkness, buried in hopelessness and despair. I refer of course to the Star of Spiritualism; the pessimistic shadow has come in consequence of the oft-repeated statement among some of our leaders, that "Spiritualism is going into a decline."

Is it true? I shall take the negative side of this question; not because Spiritualism is so dear to me, nor because I suppose for one instant that truth can be made by popular vote; I do not take this side because I am fearful were I to take the other, I would be driven out of the field of active service. I take my position because in my heart of hearts I can see no other way. No fact was ever clearer in my mind, than that Spiritualism stands higher in the estimation of the world to-day, than it ever did before. It never had so strong a hold on the popular heart and is as much in evidence at the present time, in its work of battering down superstition, as at any previous time in its history.

What has given rise to the oft-repeated statement that Spiritualism is dying out—going into a decline? Let us see.

One of the chief reasons given is that societies are struggling for existence with a smaller membership than formerly, and the lecturers are paid less for their services. There may be truth in all of this, but does the conclusion legitimately follow that this is a cause of a decline of Spiritualism?

Let us reflect a moment: In the early days of Spiritualism it is true that large halls and churches were sometimes crowded to the utmost with those who were anxious to hear the teachings of our philosophy. But what was the condition at that time? There was but one Spiritualist society in a town; besides there were no liberal meetings of any kind; Secular Unions and Free-thinkers' Associations were not born. The most liberal churches were the Universalist and Unitarian, and they were vastly different in their teachings from what they are to-day. Many who were included in the gatherings of the earlier times, were curiosity seekers and nothing more. Consequently we had a larger number of listeners, and fewer thinkers and philosophers.

A CASE IN POINT.

When in my early teens, I was engaged to lecture in Boston, Mass., I was a trance speaker. The subjects treated were usually selected by a committee appointed by the audience. I had no knowledge of what was spoken through my lips either in discourse, or in the answers that were given in response to questions offered by the audience. This work was supplemented by marvelous manifestations through the mediumship of Miss Ada Hoyt (later Mrs. Fore); she read names of departed friends in the air, on the walls, on the faces of her audience, and so on. The meetings were held in a hall, and were produced in all parts of the hall. The meetings were conducted by Dr. H. F. Gardner; his meetings were the only Spiritualist meeting in that city. Thronged crowded the hall, and probably there were quite as many who were attracted by the phenomenon of a young girl talking in a trance, and the wonderful manifestations produced through the mediumship of the other, as there were those interested in the subject of Spiritualism per se. Later meetings were conducted in Music Hall, in Boston, the audience sometimes numbered thousands, and a generous fee was charged at the door. That meeting was the only one in the city conducted by Spiritualists. At present there are upwards of two score of Spiritualist meetings called every Sunday in Boston. A view of the halls are crowded. If all who attend Spiritualist meetings in that city were crowded into one hall, undoubtedly the audience would be quite as large as a quarter of a century or more ago. What is true of Boston, is true of every other large city in the United States.

One cannot judge of the growth of Spiritualism solely by the number of Spiritualist societies. There are hundreds of homes in every large city where Spiritualism has its seat of room, and in many instances its medium, that are not counted when gathering the statistics of Spiritualism. There never was a time when so large a class of people patronized Spiritualist healers as at present. Never a time when so much Spiritualistic literature was published and read as to-day. All of this proves that Spiritualism is not on a decline.

To-day, as never before Spiritualism is turning its great searchlight on the domain of science; the poetical world of the sublime rhythm of Spiritualism; while under its great throbbing life, the heart-side of humanity is slowly awakening and a better religion than the world has ever known is unfolding to the consciousness of man. Spiritualism is not on a decline.

Spiritualism was never so far-reaching as at the present. The result of the work in the Albany Legislature last winter, bears strongly on this point. The three bills that were presented, viz: The Bell, Wagner and Babcock, were framed for mischief, and had they passed, would have handicapped every Spiritualist in the State; besides, other legislative bodies were waiting to see what was done in the Empire State, and sent letters to Albany, urging that the bills pass, that a precedent might be established for other States; the bills did not pass, a most glorious precedent, indeed! Why did they not pass? Spiritualists went to Albany to defend the rights of the people and to explain what the bills involved. The readers of this article know the result. Conse-

UNITY IS STRENGTH.

Esau's Hand, But Jacob's Voice.

To the Editor:—My attention has been called to an article published in the Philadelphia Press, of May 7. It is bitterly suggestive of an intense, malignant desire to throw down and trample in the mire, not only Spiritualism, but everything that pertains to it. As an earnest Spiritualist, I beg permission to say a few things. I will try to be calm and talk coolly, through the broad circulation of The Progressive Thinker.

Throughout the whole article, the hand that wields the keen stiletto is that of Esau, but the smooth speech is the voice of Jacob, that incarnation of selfish treachery. It is evident the whole animus is, if possible, to crush by fallacy and utterance of half-truths, the wisdom already partially revealed to mankind.

Wise men have said: "The accusation of mine enemy is better than the praise of my friend, for it often gives us the power to see ourselves as others see us." We are thus permitted the opportunity to remedy our mistakes and errors.

If Spiritualists, prominent from their ability, their labors, or the official ones they hold, drop into pessimism, what can they expect of us, the rank and file? No great general one physical lures ever won victories by saying to his troops, "We shall surely be defeated, and wiped off the earth." On the contrary, the most quoted sentence ever made in the fewest words was: "I'll fight it out on this line, if it takes all summer." A born leader has no use for pessimistic word or action. If, in trying with physical senses to learn the language of the invisibles, we have made mistakes, let us try it over, we have all eternity to do it in.

We cannot deny that we have allowed some of our leaders, who aspired for exalted place and space, to enjoin us into the idea that organization and concentration were needless along the spiritual plane of manifestation. But now, standing at the parting of the ways, we see the efforts of those who were sure that "united we stand and divided we fall," have been more productive of success and the advancement of the cause we love, than the operations of small guerilla bands under the leadership that is inspired by sundry and diverse motives. These can never manifest that unity which is born of the elevated consciousness, "that ye love one another." Too often have the desire for self-aggrandizement overruled self-sacrifice; that concession we must make when one becomes two, three or more. If we can only understand there may be united action without concession of spirit consciousness, we could be held and rest within the mighty arms of the Universal Spirit.

It does not follow, however, that our cause is lost, because we have delayed to recognize the fact that unity is strength. Nor can we infer spirit power or manifestation is any less, on an average, than it has always been. Any person who has sought to learn concerning Spiritualism from the love of the truth and a real desire to know, will never let go. They are in our ranks, whether living or dead, forever. They are the living, the ever-present, they are bound to drop out, so soon as the supply is, for them, exhausted, and because seeking place and prominence, are just as likely to return to the nauseous twaddle of the churches, as anywhere else. Moreover, the loss is of the smallest consequence to the Spiritualist ranks, for their contributions are generally but the penny, or rarely of the nickel variety. They always intend the balance sheet shall be in their favor.

I am positive the cry of "fraud" is overdue. The one shriek of a disgruntled, is magnified by the malign, the self-interested and those who constantly dog our steps with malicious bitterness of hate. After fifty years of active existence, the only reasons that appear are superficial, and do not concern the reality of Spiritualism. The wonderful unfoldment heralded by the angelic hosts throughout the length and breadth of the earth, has too firm a foundation to be overthrown.

We always find what we look for. If we are satisfied with only a phenomena on the physical plane, as we would go into a sideshow or a dime museum, there are elements of the earth earthy, who will fill our gaping mouths and throats, and nauseate. But if we desire to come into the consciousness of our oneness with the Universal Spirit, as God is said to have taught the angels in Paradise, so will they teach us of the spirit that lives forever of the souls we create which die not and of the purified, perfected body whose atoms have come into touch with spirit consciousness and immortal life.

No human being denies the fact of the invisible life. I, in common with many others, have more relatives near and dear in the Beyond than here. Shall I, can I, deny their life, or their power to communicate with me? When I add to this a psychic gift, how can I be other than a Spiritualist? May God and the angels grant me strength to ever assert this belief as mine. A true Spiritualist will never deny his faith by word or deed. Days may come and days may go. Spiritualism is on the earth, to come fully into the hearts and minds of men.

W. P. PHELON, M. D.
Fullerton, Neb.

Never throw mud. You may miss your mark; but you must have dirty hands.—Joseph Parker.

THERE IS APATHY,

But No Evidence of Decline.

To the Editor:—It is difficult for me to see evidences of the decline of Spiritualism, as I view from my standpoint. There is apathy to a certain extent growing out of want of organization, in state national and county. As a new movement we were so engrossed by the greater truth of immortality that we neglected to take at the time, the only proper course to procure success for Spiritualism as a movement, per se, and hence various cults and societies sprang up as offshoots from the main plant, and threatened to drain the spiritual philosophy of all that we held most dear. We should have formed a trust at the start of the movement, instead of waiting forty-five years to do that sensible thing. We should have done years ago what we are trying to do now, in a very inefficient way—protect true mediumship.

It is probable from this time on, our enemies will say enough about fakes and fakirs, and leave us, I hope, to deal justly with all mediumship. As there are many minds to be supplied with spiritual food, so we require many kinds of gifted instruments to furnish this pabulum. We have lapsed now so long as fraud, that our enemies mean the powers of orthodoxy, are making us the synonym or mother of frauds. That our religion is represented by the fakir is taken for granted by the various churches, and one who proclaims himself a Spiritualist is looked upon as the dupe of some trickster.

How long shall this remain? It rests with us, and with us alone to remove this stain from the ocean of Spiritualism. We must organize for the purpose of protection of our cause, our mediums, the promoters of our cause, and ourselves, from the imposition of laws, depriving us of those rights ever dearest to an American citizen, the right to a free religion, a free pulpit, and a free system of healing, giving to those having the gift of healing, the complete right to use these gifts for the betterment and cure of disease.

The mistakes made in the past are mistakes of the head, and not of the heart. We did not combine them, for we feared that combination meant slavery to some particular line of thought; but cannot free men and women, arrayed in the panoply of truth, still remain true to truth as they see it? Alas! the spirit that lives forever is unfolding to the consciousness of man. Spiritualism is not on a decline.

Spiritualism was never so far-reaching as at the present. The result of the work in the Albany Legislature last winter, bears strongly on this point. The three bills that were presented, viz: The Bell, Wagner and Babcock, were framed for mischief, and had they passed, would have handicapped every Spiritualist in the State; besides, other legislative bodies were waiting to see what was done in the Empire State, and sent letters to Albany, urging that the bills pass, that a precedent might be established for other States; the bills did not pass, a most glorious precedent, indeed! Why did they not pass? Spiritualists went to Albany to defend the rights of the people and to explain what the bills involved. The readers of this article know the result. Conse-

A SILLY ASSERTION:

That Spiritualism Is On the Wane.

The poorest way to judge of the status of Spiritualism at the present time is to think of it as being on the wane. As things go now, it looks as if Spiritualism and Theosophy will keep on losing membership, becoming back-alley beliefs, while other queer cults will gain until, in the sure advance of true science, social progress, will be more nearly related to fact than to fantasies.—Philadelphia Press, May 7, 1901.

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YOUR FUTURE

can be told. Your destiny is plainly written in your hands. You can read it for yourself. Our finely illustrated free

how to determine what voca-
tion to follow to be most successful
to gain love, affluence, power; how to read
the character, life and secrets of every
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tact; how to develop the subtle power of
Personal Magnetism and control the
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PURIFY OUR ROSTRUMS

"The Decline of Spiritualism."

To the Editor:—Please put this heading in quotation marks, for Spiritualism is not going into a decline. It would never more prosperous, nor did it ever do a better work than is now being done. When I began thirty years since to preach that Spiritualism was bidding high for frauds—that it would soon have them galore—that it was fast approaching the point where an honest man could not survive with them—and thus every medium would be compelled to resort to tricks or starvation to leave the field, good Brother Luth Colby, editor of the Banner of Light, ruled both my articles and my name out of his paper.

What changes a few years bring; the great journal now seems to be in the front ranks of those who are determined to sift the frauds out of Spiritualism. The very fact that our most intelligent editors and readers can see that our army must be purified, that Spiritualism must die of the virus fakelism, is one of the best signs of times.

Many things besides those which have been mentioned by pessimistic writers and speakers have contributed to re-

Interest in Spiritualism apparently is not so much a generation since.

One thing is, the wonder phase of Spiritualism has passed away. It is no longer a curiosity to hear a girl or boy, or even an eloquent orator, compare himself with a subject. People have become so familiar with the facts of Spiritualism that they are no longer startled.

The time was when there was no place for the great unchurched mass outside the ranks of Spiritualism. During the last twenty-five years Spiritualists have sworn again and again after the fashion of the prophets, "I have formed Into Psychic Research Societies, Theosophical societies, Christian Science Associations (spiritual Christianity and Science), Milner Societies, and Mental Science societies. I am sure that, there are in Boston, New York, Chicago, and other cities dozens of small meetings in insignificant halls and parlors, instead of one or two large ones meeting in large public halls, as in former times.

Put all the elements now in these cities, into Spiritualism proper, as of former times, and I firmly believe that our meetings will be larger than ever before. Another reason for the apparent decadence of Spiritualism is, that churches have all become more liberal. Liberalism has come to mean that Spiritualism has done nothing to liberalize churches than it has to build up Spiritualist societies. It has infused itself into the churches and utterly eliminated from them the doctrines of original sin, the fall of man, total depravity, a literal and endless hell of fire and brimstone; a vicarious atonement, which so changes God as to make him willing to save people from just the doctrines, I say, are no longer preached. Indeed Liberalism and Spiritualism are openly preached in many pulpits. As the church comes nearer the people they patronize it more.

I now doubt whether the liberal churches will ever generally come into spiritual societies. Indeed, if the existing social institutions can be converted as well as the churches, as well as to organize new societies.

There is one more factor which insists in settling this question; that the attendance at the churches is dropping off almost, if not quite as much, that of the Spiritualist meetings. The same can be said of platform lectur-

not patronized as they were twenty-
years ago.

We must all make up our minds to
face this reality. Until within the
fifty years people were educated al-
together through their ears to do the
rightest thing, their education
through their eyes. The book,
pamphlet, and the newspaper now to
the place of the sermon and the lec-
ture of former years.

A generation ago Spiritualism
it had but two weekly papers; it
had few books; and in the United States
it had but two weekly papers. It
was rarely edited, but some of those
compelled to suspend for want of sup-
port. To-day there are four or five
weekly papers and a half-dozen small
ones. There are several monthlies and
two semi-monthlies. These papers
all read. As people form the habit
of reading they incline more and more
away from lectures and sermons.
The tendency in the shape of books
and pamphlets is greatly on the in-
crease; there is more of it than peo-
ple have the time to read.

There is one more item which must
work in to account for part of this
parent apathy; Spiritualism has been
kind of "go-as-you-please" religion.
Any one who has felt that he wanted
himself taught, has heard him
and sent himself out to preach; there
has been no organized body to do
anything in favor or against
speakers going out as representatives
of Spiritualism. The result has been
that the world has become disgusted
with the manifest lack of oratorical
power, logic, and common sense.
The first principles of Eng-
lish grammar of the average speaker,
as a result, has given the theories to
represent, or rather mis-represent
cold shoulder. When we conclude to
no speaking at all is better than igno-
rant speaking; when we see to it that
telligent and honest men and won-
derful plain people on our platform
cease to patronize ignorance and
inability; when it comes to be un-
derstood that an advertisement for a
Spiritualist sermon or lecture means
there is to be something said worth
hearing; that it costs something of
outlay of brain power to make a
credible discourse on the platform, the
audience until then will Spiritual
agents attract the attention of the world.

Whisky-drinking, tobacco-chewing,
smoking, or card-playing ignor-
ances are not fit representatives of
progressive thought of the world.
We must purify our rostrums. "Be
clean that bear the vessels of the
honor."

Moses Huls

"Gleanings from the Kostrum."
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SATURDAY, JULY 6, 1901.

Our Symposium.

All the available space in this issue of THE PROGRESSIVE THINKER is occupied by our regular corps of correspondents in dissecting the article from the Philadelphia Press, headed "The Decline of Spiritualism." No subject could enthrall our able writers to a greater degree. No theme could have been more welcome or called out a more varied and inspired inspiration than this, and all in all it has made for Spiritualism an easier advance; brought out the opinions of the leaders, the philosophers of the cause; forced a comparison of the various views upon a vital question.

This is an issue every lover of Spiritualism should file away for handy reference and also send copies to all his friends whether believers or skeptics. While our reasoners are divided upon the question at issue, the entire paper shows a unity of purpose in the main—the uplifting of the principles from the contaminating influences which seem to hover around the base, the foundation of our grand structure.

We are proud of our brilliant leaders and their noble purposes and their unanimity as a grand whole, and court their aid in the solution of living problems; the dissection of vital questions and pointing out the errors; the dissemination of the truth from their individual standpoints. It all helps to make Spiritualism felt in all the circles of life and give prestige to the Spiritualistic press.

Let us not be afraid to discuss any and all subjects vital to Spiritualism and humanity. Our interests are yours. The main principles are dear to all, and only by a kindly exchange of ideas can the whole truth be presented.

Our symposium is a success and you will miss many such during each year if you are not a subscriber.

Much of the manuscript sent to us for publication in this issue was so long, and so far exceeded the space allotted to each contributor, that we were compelled to return the same, to go through a pruning process. If our paper had been twice as large we could easily have filled every part of it. Items this week, all crowded out; also several articles intended for the symposium, which will appear next week.

What It Means to the World.

It means much to the world whether Spiritualism be true or false; whether its phenomena are genuine and real or totally delusive and deceptive; whether its mediums are a devil's brood of fakirs without one saving exception.

It means much to the human race whether the beautiful, pure, elevating, refining philosophy—so accordant with all the higher, kindlier and humane instincts and ethical ideals planted, cultured and ripened in highest attained degree by the evolutionary processes of all the centuries of man's past on earth—it means much to the world of mankind whether this pure beautiful philosophy be based on truth and is not a whimsical phantom illusion of our highest outreaching spiritual hopes and aspirations.

It would indeed be a strange anomaly if the purest, sweetest, most winningly beautiful philosophy that ever grew up out of man's spiritual nature and aspirations were wholly illusory, delusive, unsubstantial, not based in fact, and not having its foundation in Nature and in Truth.

If this philosophy be a delusion, it is the saddest woe in the world's history; it strikes a death knell that reverberates through the great heart of Humanity, and leaves no sweet altruistic hope or onward outlook for the future destiny of man.

There is nothing left but to fall back on the old, narrow, petty, exclusive, sectarian conceptions of human birth and destiny—hideous dreams and horrid nightmares, begotten of hideous and horrid theology, the mental spawn of dark ages of ignorance and inhumanity.

There is no danger that the enlightened world will fall back into the old and outgrown theological concepts. The general diffusion of knowledge, and the concurrent growth of humanitarian ideas and impulses, have rendered such a retreat impossible. Man's march is onward and not backward. Here and there may be found stragglers, conservative of the Past's darkness rather than the Present's brilliant light; and like the Philadelphia Press editor, they go about in the broad glare of the glorious sunshine of to-day, swinging their little smoky lanterns, thinking they are thereby enlightening the world.

The serious sadness of their performance is all that saves it from operative comicality. The unveiled slur upon Spiritualists, implying that they are lacking in ordinary common sense in matters of phenomena, clearly indicates the unjudicial bias and prejudice of the Press editor, and is offset and discounted by the fact—apparently not known to that writer—that the world's foremost leaders in physics, metaphysics, statesmanship, literature, are Spiritualists.

If these noted personages are not idiots, the Press editor is not a competent judge of Spiritualists and Spiritualism. With the benevolent intent of casting an X ray of spiritual light into the darkness of prejudice, THE PROGRESSIVE THINKER has invited a symposium of Spiritualists, whose thoughts are spread on the pages of this issue of our paper. The consensus of views is widely at variance with the Press statements.

The opinions given are those of men and women thinkers, who speak from knowledge of Spiritualism, its facts, its phenomena, its philosophy, its history. It were idle to pit against these wise, clear, and dispassionate statements of persons who know-it-all without research or investigation.

Spiritualists have no reason for pessimistic thoughts concerning Spiritualism, in regard to its phenomena, its philosophy, or its outlook for success in the world of thought.

It is spreading, increasing in its diffusive might and influence, and the world is being transformed by it. The religious thought of the world is being humanized by it; the old horrid dogmas are dropping into desuetude, and those who formerly held to inhuman doctrines taught in creeds, are ashamed to the point of denial of such beliefs.

Spiritualism means a new heaven and a new earth, through new and humane spiritual concepts, reaching down into the ethical and social nature and relations of humanity.

Spiritism is prevailing, but while the tide is rising and sweeping on, we shall doubtless continue to be regaled from time to time by the spectacle of journalistic and ministerial Dame Partingtons, vigorously striving to mop back the onflowing waters of the Atlantic.

THE GREAT QUESTION.

Is Spiritualism on the Decline?

This is an important question and one that should interest every true Spiritualist.

In my opinion Spiritualism proper, pure, sincere, is not on the decline. Never in the world's history was there so much interest in the occult, psychical and kindred questions as now.

Scientists, theologians and the great mass of thinkers both in the church and out are asking the all-important question, "If a man die, shall he live again?" The inquiry is going on from all parts of the earth. "Is there a life beyond this? If so, what is the nature of that world and what state of existence belongs to its denizens?" Thousands as they stand by open graves with sorrow too deep for utterance cry out from the depths of grief-stricken hearts, "Shall we meet again? Is there an open door between us? Will they who touch my life, heart and soul; will they, can they communicate with me ever again?"

This interest was never so deep as now, and millions who are not called Spiritualists, who are among Christians, poets, thinkers and scientists, are fully persuaded by conscious knowledge and many proofs too sacred to give to the world at large, of the fact of spirit communion. The fact is, of course, that Spiritualists, who are so sensitive, their spiritual senses so opened and attuned to the music of the invisible world; that they feel and know beyond a shadow of doubt their loved ones still live and love them, still touch and influence their lives, inspiring, cheering and helping them in the battles, sorrows and struggles of our mortal life. It is under law as relentless and unchangeable as the laws that govern the movements of the heavenly bodies.

Spirit communion is not a matter of faith, but a matter of fact, hence as the world develops intellectually, and men and women become more and more developed upon the higher plane of the spirit, their spiritual senses will be quickened and all that is in the past has been mysterious and called miraculous and which has been clouded with superstition will be recognized as eternal laws. If spirit communion were a new thing we might well wonder if it was on the decline, but it is as old as the history of man, and the different phases of its manifestations as old as the earliest history, sacred or profane. It is only in the past half century that the conception of these laws has commenced to be comprehended, only recently that the scientists and thinking world has begun to look into occult things with an unprejudiced eye, free from dogmatism or bigotry.

Never before was there a time that these truths were believed by so many; never was there a time that such interest existed in the way of investigation. This interest will increase until the mass investigation, earnest, spiritual-minded men and women will become believers. Not alone from facts and phenomena, but from conscious knowledge that will come to them.

The question is, whether these laws understood, this fact of spirit communion, when the great mass of humanity recognize it, will be under the name of Spiritualism or under no special name.

It is a question hard to answer and will depend upon the course pursued by so-called Spiritualists. That organic Spiritualism is on the decline is too true. That the calls for the greatest talent and deepest thinkers in the ranks is growing less is also true. Yet all this lack of interest, all this decline in organic action, all this decrease in the places in the world of thought, none is to blame for but Spiritualists themselves.

Many years ago a noted minister said to me, "Doctor, why is it that the whole world has not grasped and is not living the life and teachings of the Christ?" I said, "I cannot answer." He replied, "Simply because the teachers and devotees of Christianity have so falsely presented the truth to the world, and so poorly lived them that the world at large has become disgusted."

What is true of Christ's teachings is still more true of Modern Spiritualism. First and all-important to the success, uplifting and spread of the gospel of true Spiritualism is a spiritual divine use of spiritual gifts, for through these gifts alone come the proof of spirit communion. "Many are called but few are chosen." Why? Because they make no use of their gifts. In the beginning of these things the persecutions that came to our mediums and early workers was such that they were true to their souls, loyal to the angel bands; but thousands of our later mediums have been so tempted by the desire to please, love of money, worldly power and the applause of the mass, that all spirituality has left them and they have become as a tinkling brass and a sounding cymbal.

But, says one, "How shall we hinder these things?" The wheat and the tares must needs grow together. Those who will sell their souls and prostitute their gifts, they above all others will and must suffer. All broken law is sin, and no victory in death comes to the soul who thus sins. These sad exhibitions of what might be and what is, should arouse each true medium to greater zeal, greater devotion, life, greater devotion to a high and holy use of spiritual gifts.

Another and still greater cause of the decline of Spiritualism is that so few Spiritualists are anything more than spiritists, believing in the phenomena but stopping there have never entered into the merits of the philosophy, and with all the depths that this philosophy can and will reach in the human heart, made of the religious, the most helpful and all-embracing of all religions, a religion that holds all that is pure and true and leads each human heart to rear an altar consecrated to all that is divine in the universe or in ourselves.

When the thousands of so-called Spiritualists have reached beyond the phenomena, which is only a foundation stone, and commenced the building of the spiritual temple by living truly religious or spiritual lives, then will Spiritualism become a power in the land.

Spiritualism, organically, in local, state or national society, has done little if anything for humanity or humanitarian work. They have done something in the way of convincing the people of the truth of spirit communion, through mediumship have made converts to the facts and phenomena of Spiritualism, but they have not touched the world's needs, or put in motion the power organically by which humanity, misled by sense life, material thought and human weakness, might be lifted up to a better and higher condition.

What has organic Spiritualism done to lift mankind out of the slough of imperfection? Has it even saved its own teachers, mediums and believers, from this inbred vice that robs the human being of his mental power, social and spiritual purity?

What has organized Spiritualism

ON THE ADVANCE.

Permeating Every Phase of Human Life.

I am prompted to briefly consider this question on the basis of an editorial in the Philadelphia Press, May 7, 1901. An article upon such a broad and far-reaching subject can only be glanced at and a few points touched upon in the limited space allowed for the same.

The editor bases his remarks upon the alleged statement of President Barrett at a recent mass meeting held in New York City. When we got correct reports from Mr. Barrett's address it proved that he was misrepresented. In an editorial in the Banner of Light of June 1, President Barrett states just what he did say at the meeting in question, as to Spiritualist societies and lyceums in the different States, which shows the Press report to be incorrect, through mistake or otherwise.

The editor of the Press, however, was quick to grasp the opportunity to take advantage of the report, misleading though it was, so as to make it appear that Spiritualism was declining and on the testimony of the president of the National Association of Spiritualists. This same editor should be a man of wide intelligence, and extended knowledge of men and things, and should know that the movement of modern Spiritualism does not rest upon the manifestation of societies, any more than the various sciences and their principles depend for their existence upon societies of students, and scientific institutions. Science is a positive factor in itself. Spiritualism is also a positive factor, it does not depend upon societies for existence. If an individual is imbued with Spiritualism, it is a part of the life within, moulds the character and directs the way to spiritual progress. In fact, Spiritualism is the great beacon light of the nineteenth century, and if people cannot or do not recognize the fact, they are at fault and not the Spiritualism. Thus it will be seen that the advance or decline of Spiritualism cannot be measured accurately by the state of its societies.

Is Spiritualism on the decline? No, it is on the advance, and is permeating every phase of human life. The home from which some of the inmates have been taken the departure, and now beckon left behind, and to the other shore, is one of the strongest incentives to the advance of Spiritualism. The home is where Spiritualism has its strongest hold upon the people. When dear friends pass on, those left in the earthly home are led to investigate by the teachings of Spiritualism and learn its truth.

It is hardly possible that the able editor of the Philadelphia Press cannot see that Spiritualism is forging its way to the front, in the pulpit, the press, the stage, and literature as well.

From a distinctive movement at first, it has advanced with an energy unprecedented in any former movement in the records of history. On its way, it has suppressed hell, the mainstay of the church, and put its detestable creeds and false teachings on the defensive.

The editorial puts great stress upon the fraud question, as though Spiritualism was almost, if not entirely based upon fraud, and the greatest fraud upon earth, as well. The writer has been a close student of the phenomena for nearly half a century, and finds no more fraud to the square foot than in other phases of human life. Even the newspaper man is not exempt from fraud, and the editorial, which upon its face bears the marks of its misleading character. All are involved more or less in fraudulent tendencies and will be till mankind reaches a higher level. It would indeed be refreshing, if the Press editor would furnish us with an article on the frauds of the popular religions of our time, which have become so offensive and intolerable under the light and intelligence of the threshold of the present century, that the more conscientious of the clergy cannot endure the pressure and hence we have had another convulsion recently in this city, of the Presbyterian clergy, to revise and filter out still more of the fraud and falsity, in the religion that has been offered to us as infallible and God-given.

This is as it should be. May the good work go on. Spiritualists should do their work as fast and as often as fraud comes to the surface it should be disposed of—stamped out.

The writer doubts if the editor in question, notwithstanding he says that nearly if not quite a hundred per cent of the phenomena of Spiritualism is fraudulent, would make such a statement in the presence of the grand array of scientists who have testified to the truth of the phenomena, with the late Prof. Robert Hare, of Philadelphia, over forty years ago and coming down to our own time with Richard Hodgson leading on these investigators, embracing some of the most eminent scientists on the records of history, who have pronounced the phenomena of Spiritualism true, and under the tests of scientific investigation, we prefer to accept the testimony rather than the sense of the editor in question.

Philadelphia, Pa. B. B. HILL.

done to help the poor, unfortunate, helpless ones of earth. It has no asylums, hospitals, sanitariums, rescue missions or homes, nor has it free beds, endowment funds, or any means of caring for the worn-out, unfortunate, or ill, members in its ranks.

The hour has come that the handwriting is on the wall. Spiritualism is being taken to the heart of the matter, and the light that has come to them, lay aside self and go forth, to bless the world by becoming humanitarians, or all that is true fighting for or defending in Spiritualism will be absorbed by the church and under other names.

This glorious name, "Spiritualism," given us by the spirit world, this glorious banner that means liberty, purity and the redemption of mankind, will be trailed in the dust, will become a stench and a byword.

It will mean only phenomena juggling and no-nothingism as far as its moral or spiritual influence upon the world and society is concerned.

It will drive all its usefulness humanitarian to serve God and the angel world under other banners, for the truth will not die.

Earnest men and women will not cease to lay their lives down in the service of mankind, but what should be done in our ranks and under our name must and will be done elsewhere. The hour is ripe. The age demands the clarion voice of truth. Let every speaker, every medium, every Spiritualist, proclaim the truth and live it, and thus save our cause from sensualism, animalism, deceit, fraud, death, and disgrace.

ANDREW B. SPINNEY.
Reed City, Mich.

"Humanity, Its Nature, Powers and Possibilities." A concise, masterly, and complete treatise on the philosophy of Spiritualism. For sale at this office. Price 25 cents.

SPIRITUALISM UNDYING.

Like John Brown's Soul, It Goes Marching On.

The Press takes a very inadequate, narrow and unphilosophic view, though its view seems to be shared by some Spiritualists. But the secular press represents the sayings and doings at Spiritualist meetings, and is as unreliable and colored by prejudice.

Spiritualism, as a matter of fact, is a pervasive influence, which, although not an organized society were in existence, would be and is winning its way everywhere and in all lands. It does not stop and recoil when it reaches the bounds of avowed believers, but goes on and on, passing all barriers of churches, sects, and religions, and social, philosophical, political and scientific organizations.

If, as the Press says, Spiritualism no longer attracts the class that loves the mystic and mysterious—which is more than doubtful—it possesses superior attractions in its philosophy and its teachings concerning a future life; for this philosophy is a new thing and so fully in accord with common sense, and the longings of the human heart, that, in direct contrast with the dogmatic teachings of churchy biblicists, it allures all minds possessed of humane instincts of good will for humanity. It does not offer a salvation bought by the blood of an innocent person, nor does it consign to endless damnation all who are not possessed of a "saving faith" at the moment of their transition from the mortal.

And it is attracting more and more the minds and hearts of true men of science, who seek after facts and truth with sincere and judicial impartiality. While a few petty journalists pronounce their feeble ex-parte judgment, the offspring of ignorance and prejudice, great scientists and thinkers, after careful inquiry and keen investigation, are avowing their convictions of the truth of the basic facts of Spiritualism.

Moreover it is a fact that, to great and increasing numbers of church people, the philosophy and teachings of Spiritualism are more attractive than the dogmas of their church creeds. The attractiveness of the churches is not in their creedal doctrines, but in the fact that the church organizations possess the qualities of social clubs, social gatherings, and the social factor, with a certain supposed element of "respectability" attached, that constitutes the attractive influence.

To argue the superior attractiveness of the church over Spiritualism, in the matter of teachings and philosophy, would indicate the naive simplicity of unadorned primeval ignorance, or else willful perversion of one's moral instincts to the defense of doctrines that outrage one's moral sense.

That many Spiritualists have become attached as members of liberal churches, does not indicate the decline of Spiritualism per se, for these members carry their Spiritualism into their church and contribute to leaven the churches with Spiritualism. A Spiritualist is none the less a Spiritualist because he becomes a member of a church; and he helps to diffuse Spiritualism therein. Moreover the ministers of these churches have become saturated with Spiritualistic ideas, and notice the same from their pulpits, and is quite evident that this fact constitutes the basis of very much of their popularity with radical thinkers, and is the lodestone of attraction that draws the people to their churches.

The sweet, humane views of Spiritualism concerning human destiny hereafter attract humane minds; while orthodox church teachings offend all the finer sentiments of humanity, and repel by their gross barbarism.

Thus while Spiritualism does "attract that large class of people who love mystic and mysterious beliefs," its growth is in the higher, purer, spiritual attractions of its accordance with the best desires, hopes and longings of the human heart and soul inmate in the lowliest as well as the highest and best of human kind. Spiritualism appeals to the best and highest instincts and qualities of man's spiritual nature.

At the same time that it spreads the beautiful rainbow of hope in the clouds of sorrow that gather over the grave, its wondrous consolation is strengthened by the grandeur of the knowledge afforded by spirits passed on, in well attested communication, here and not in Palestine; now and not in the dark ages of the past.

To deny and flout these things, as the Press does, is to evince ignorance, or worse.

The talk of "the tawdry monotony of the heaven of Spiritualism" palling on the believers, comes with strange incongruity when uttered by a believer in the orthodox heaven.

"Where congregations ne'er break up, And Sabbaths never end,"

and the eternal monotony of harps and praise is held up to the view of orthodox believers. The very thought of such a heaven makes a healthy man feel tired. Such a heaven would soon evolve into one inexpressible, eternal yawn!

Thus it will be seen that the fact it is a fact that Spiritual organizations or societies have declined, does not carry with it the proposition that Spiritualism has declined. What organic Spiritualism may have lost, has been more than recouped by its pervasive diffusion in the churches where its adherents have gone and where its philosophy is preached to many who otherwise would never have listened to it, but who now gladly accept its sweet reasonableness as they hear it taught in their own church pulpits.

Viewing the matter with the broad vision that takes in the wide field of Humanity and human good, what matters it whether Spiritualism spreads under the specialized banner on which is inscribed its name, or diffuses as a quiet unseen influence, permeating and pervading all sects, cults, churches, and all the forms of the mental and all human institutions? In either case the world of humanity is blessed and made the better by it, and this is the real spirit of Spiritualism, which is not exclusive, but inclusive.

Finally, I assent to the sentiments of the Editor in his letter of request for my views on the subject, in respect of mediumistic tricksters and their detrimental influence.

"The status of Spiritualism has changed," said, like John Brown's soul, Spiritualism still goes marching on, pure, undimmed and undefeatable.

The various fads, beliefs, and narrow cults, embodied in Theosophy, Christian Science, etc., possess an attraction for minds that love to chase metaphysical shadows and mystic orientalisms, but Spiritualism is based on facts and knowledge, and holds within itself a living principle of ever expansive philosophy and truth, that the spirit expands in spirituality, knowledge and wisdom. Fads will die, but Spiritualism is undying as spirit itself.

JAS. C. UNDERHILL.
East Chicago, Ind.

SPIRITUALISM!

Its Local Societies; the Secular Press.

The editorial in the Philadelphia Press of May 7, 1901, presents some very important facts to the consideration of the Spiritualists of America. While it is not true that Spiritualism per se is on the decline, it nevertheless is true that its sociological expressions are on the wane. There is a widespread interest in psychism apparent everywhere, but that interest does not take any practical form on the part of the great majority of people. Many of those who have embraced Spiritualism have done so with the thought that they have thereby escaped all financial responsibility and all labor connected with organization. An Oregon friend says that he came into Spiritualism to get rid of expense, and avoid the bondage of supporting organizations. Such persons may be Spiritualists, but their course of action certainly proves that they have no interest in Spiritualism as a movement to benefit humanity.

The words of the Press are very significant in showing the attitude of secular critics as a class, especially among the representatives of the secular press. It is a frank expression of the popular opinion of the opponents of Spiritualism among non-religiousists. In many respects, it is a statement of truths that should be brought home to the heart of every Spiritualist. Its contents upon the question of fraud and imposture are cases in point. It well says that however convincing the exposure of fraud has been to some minds, to others it has been as if nothing had been established. Spiritualists cannot complain of these words of the Press when they refuse to accept evidence, and persist in defending the most outrageous kinds of fraud. When the contrary is true, no true Spiritualist will ever have occasion to blush for what the secular press says of Spiritualism. It is true that there are many Catholic and orthodox writers who are bitterly opposed to Spiritualism, yet these very people will treat our speakers and their utterances impartially, when there is a dignified and respectful air associated with them.

The secular press will deal with the phenomena of Spiritualism precisely as the Spiritualists present them to the public. When public tests and messages are presented in a highly sensational style, the reporters are sure to make a burlesque of their accounts. It is to be noticed also that the meaty utterances of our ablest speakers are passed over in silence by many of these reporters, who devote columns to the work of our mediums. Does not this fact open the eyes of our Spiritualists to what might be said to allay such a course of conduct? Reporters, no matter what their religious faiths may be, give respectful accounts of the sermons of the clergymen of all denominations. They will do the same by Spiritualism when its platform exponents are teachers and philosophers, rather than the furnishers of wonders to a curious audience. We cannot complain of ridicule when we place before the public the questionable dramatic test of the wretchedly spouting English, and the sensational airs of some of those who claim to be speakers and mediums.

Spiritualists in the past twenty years, have been too ready to hush up the exposure of fraud, and too prone to condemn those who have had the courage to do it. The secular press respects an honest man's convictions, and will treat him with respect so long as that man is guided by evidence. When a man adopts the doctrine of "laissez faire," in dealing with the question of fraud, he is open to criticism and really deserves the censure of his opponents. Had Spiritualists been perfectly willing to expose fraud, and fearless in so doing, popular interest in their organic movements would never have waned to the extent that it has. They have, however, not only covered their tracks, but have also defended it vigorously by tongue and pen. One of the journals devoted to Spiritualism made it a rule never to notice a well-authenticated exposure of a fraud, but always opened its columns to the defense of the same.

No true Spiritualist need be alarmed about the facts of Spiritualism. Its phenomena are proven beyond a shadow of doubt, and the exposure of fraud simply makes the genuine more valuable. No genuine medium is ever injured, directly or indirectly, by the exposure of a counterfeiter. On the contrary, he is greatly helped thereby, and should be one of the first to welcome such exposure, even to aid in it. The truth is the majority of mediums have chosen to feel hurt whenever a fraud has been exposed and have used their influence with the press to make the exposure decidedly uncomfortable. They have even gone so far as to boycott the true medium who has been instrumental in exposing fraud and deception. This tendency has not escaped the watchful eye of the secular press, and the result is our entire movement is judged from the premise that there must be wholesale guilt when there is a wholesale effort made to conceal fraud, and to follow the "let alone" policy of those who fear that the Cause will be injured by the denunciation of wrong-doing. All mediums are at once rated by the standing of the one whose exposure they attempt to conceal.

Spiritualism would attract multitudes to-day as it did fifty years ago, if its votaries made the same effort they did then to give the public the mental picture of the Cause. Thoughtful people wanted to be instructed, and mediocre in speakers and mediums did not flourish then. Absolute tests were demanded and given; erudite addresses were asked for and received. To-day, the genuineness of the manifestations counts for little, provided the one who gives them can draw a crowd whose ten cents at the door pays the expense of the meeting. Lectures are too often made of secondary consideration, and only the amusement features are catered to. These features have driven scholarly men and women into other movements, and the liberal churches, the Theosophists, Mental Scientists and kindred organizations, have profited at our expense. This is also true of many of the liberal orthodox churches, whose pastors have absorbed enough of the philosophy of Spiritualism to make their sermons attractive to thoughtful people.

The strictures of THE PROGRESSIVE THINKER upon the sale of bogus tests, of paraphernalia for the seance-room, and of questionable proceedings, were none too severe. When Spiritualists take the lead in showing the world that these things are no part of true Spiritualism, the secular press will accord our movement equal consideration with all other bodies of people. In order to make these exposures sure, Spiritualists must sift their evidences, and the cry against those who believe in honesty must cease.

Organization must come in as a means of protection and of defense. The platform must be broadened. Instead of compelling college-bred men and women, who are highly inspired instruments, to work for nothing, the recognition of their worth must be acknowledged.

May we not conclude in our present state of mind and unsatisfied longings for the mysterious, that bodily comforts are essential to real spiritual happiness, and that this ache and pain of the human heart and mind must find human happiness in the legitimate things of earth ere the spiritual life within be quickened into perfect fruition? No cause, spiritual or otherwise, can prosper and flourish, and look away from earth for rewards and punishments, and forgets justice here, love and fraternal sympathy now instead of the sweet by and by.

BISHOP A. BEALS.
Summerland, Cal.

knowledge, and means provided to support them. To-day, the ignorant man or woman who claims to be controlled by a spirit is employed at two dollars per Sunday because he is cheap, and the scholarly lecturer is left without work. He must labor for the wages of ignorance or quit the field. Rather than do the former, many talented men and women have done the latter. With well organized local societies, these erudite teachers could be called to our rostrum and Spiritualism would once more flourish.

Ordination, too, as Editor Francis well says, has been a curse. It must either be greatly restricted, or else abolished altogether. This can only be done through organization.

Schools are needed, and interpreters of psychic laws are everywhere wanted. True mediumism is everywhere differentiated from that which is purveyed in information bureaus, and the public taught to discriminate between them. All associations organized for the purpose of exchanging tests, should be investigated and their methods made known to the world. It does not matter whether this exposure hits the presidents of local societies, mediums of prominence, noted speakers and workers, it should be made in the interest of truth. The standard of absolute right should be maintained everywhere, and it can only be established by awakening each individual to a knowledge of the facts as they really are when this is done through the classification of our psychic tests, and through scientific analyses of our facts, and through the orderly presentation of the same from our platforms, there will be as much interest taken in occultism on the part of educated people as there ever was.

Spiritualism itself is as enduring as time. It is not on the wane, but is the subject of popular inquiry under dozens of different names, on the part of many of our people. If Spiritualists wish to remain in the midst of the order, they must be up and doing. They must face the facts and provide remedies for all our ills. They must settle the question of church absorption, either by establishing live working organizations of Spiritualists, or surrender their movement to such men as Abbott, Hills, Newton and Savage.

The fraud question is a vital one, but the prime need of our time is the salvation of our local societies, and the permanency of our organizations. Establish these, and fraud will speedily disappear as do the weeds from the dorkist's garden.

In due, it rests with the Spiritualists themselves to say what they will do with such articles as the one quoted from the Philadelphia Press. Until they do something for themselves, they can expect just such a mixture of fact and assumption, just such criticism and deductions as are to be found in this editorial. Let us be truthful with the public, honest with ourselves, courageous in our actions, just in our criticisms, impartial in our conclusions, rational in our inferences, logical in our deductions and cohesive in our purposes. Then the victory is ours. Spiritualism will combine with those to whose hands it was committed nearly fifty-four years ago. Then there will be no more heard or said about the "Decline of Spiritualism," but the "Advance of Spiritualism" will be the theme of every worker in our ranks.

HAIRISON D. BARRETT.

AN IMPULSION.

Spiritualism Not Organic in Any Sense.

The eager desire of the press to decry Modern Spiritualism as

Supposing the Fraud Hunter should be banished from our government, how soon our land would be overrun with counterfeiters. Through the constant untiring vigilance of detectives—genuine Fraud Hunters—counter-

I know this article will be a shock to the sensitive nerves of some, but it will awaken some people. The just Fraudent-Hunter is the truthseeker and seldom brings any other than the right conditions for sifting the chaff from the wheat. The cry of "spoiled conditions," "bringing your own conditions," originated with the fake in the start and has been the cudgel that softened the heads of many of the most conscientious people who have investigated Spiritualism.

The truth will grow only as the false is exposed. The Fraud Hunter detect the bad eggs, discover the bad meat among the good, inspect all the kerosene that is received and dispensed at the various ports of shipment, find the taxable goods being smuggled from one country to another. In fact they are the saviors of the world, and without them could be none without them. We are keeping even more in touch with the pure, the unadulterated, the real.

Let echo answer:

Regarding the "Decline of Spiritualism," as portrayed by the Philadelphia Press, there need be no alarm. It is through the "wonders," the "startling manifestations" of the frauds Spiritual

"Encyclopedia of Biblical Spirituality: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. His title denotes that it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Right Living." By Susan H. Winton. The author shows a very practically her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceums, and may be made very useful to Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Mind and Body: Suggestions on Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

The societies thus organized were nothing more than lecture clubs, and flourished as they succeeded in having attractive speakers. The officers were of the persuasion that Spiritualism pure and simple must be taught, and frowned on every departure, forgetting that Spiritualism means universal knowledge. They measured success by the number of the crowds, and not of the converts. They were attracted by the personality of the speaker, or more correctly with the "tests" that were introduced "to draw."

The crowd came and went, leaving no permanent strength, and after a while those who carried the burden wearied and adjourned the society indefinitely. They had blundered by starting in the wrong direction.

Again feeling that something ought to be done for the children, either alone or in connection with society, the Children's Lyceum was organized in many places. The plan was given through the great ear, A. J. Davis, and contains everything that can make a successful organization. It is on the true spiritual plane, and vigorous, strenuous effort on the part of teachers

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Let Spiritualists be of good cheer. Let them do what they may, little by little, to clarify the atmosphere surrounding both the seance room and the rostrum. Taboo, ostracize, expose, disgrace and bring into disrepute in all legitimate ways the fraudulent, false, presumptuous and unworthy. Make Spiritualism scientific, rational, reverential and moral. Banish the trickster and thimble-rigger from the seance, and the sciolist and ignoramus from the platform, so far as in their power lies and trust to the law of evolution and the sweet influences from the skies to direct the movement aright.

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STRANGE STATEMENT.

That Spiritualism Is Declining.

In a recent issue of the Philadelphia Press there appeared a very strange statement under the title, "The Decline of Spiritualism," claiming that Spiritualism no longer attracted the attention of the multitude, that the novelty has worn off, that one hundred per cent of mediumship is fraudulent; not only is Spiritualism on the decline, but Theosophy as well, Christian Science has taken its place and that, also, is a humbug, and it would share the same fate, flourish for a while, then be no more.

About once in so often we hear that Spiritualism is on the decline, and a tirade of abuse against the mediums, whom they claim are all fraudulent. That there is and has been a great deal of fraud in our ranks no one will for a moment deny, and how to deal with it has been a question yet unsolved and no doubt it will remain unsolved for a long time, but like every other great subject that has confronted the people, it will solve itself; how I cannot tell. I do not believe it will be solved by continuously airing it before the public, but it will come in the natural course of evolution.

Spiritualism is vastly different from any other movement ever brought to the world and as a consequence it must of necessity pass through a great deal. Yet out of this there will evolve a moral perception understanding of the true teachings of the spiritual philosophy and its real meaning. Like every other new movement it has its ebb and flow, sometimes it would seem as though it would embrace all mankind, then again just the reverse. Societies diminish, no interest in the subject awakened and all is stagnation; then again it bursts forth with more power than ever and people whom you would never suspect have been quietly investigating and finally come forth as advocates of this

In my long experience as a speaker on the platform, and medium, I can truly say that our cause is not dying; it is in a good condition, better than one could expect when you come to consider all it has to contend with, with the laws of many cities and states against the exercise of mediumship, also the power of the pulpit and university

prayer, the true public and press largely
 prayed against it; yet it lives, and I
 am frank to confess and believe is in
 a healthier state than ever. For people
 are thinking along our line, than ever
 and are in the spirit to work with us
 and I do not think we shall be over-
 whelmed. Nor is Theosophy passing
 away; no one can ever know the great
 number of people who are attracted to
 their line of study; they make no noise,
 rear no temples, but like Spiritualism,
 it quietly moves along, gathering to it-
 self, power and strength. I expect the
 press and pulpit to have their spasms
 once in so often, and to my mind the
 best way to deal with such onslaughts
 is the same way I feel we should deal
 with fraud in our midst—just let them
 alone and their sentiments will change
 when they have enough character to
 buck them up.

There is yet much in our ranks to discourage and depress but I believe if there is any truth in the Bible it is found in these words: "Many are called but few are chosen."

Much that to-day gives us a heavy heart and we would have it otherwise, yet time, the great leveler of all things, will bring about a change.

Spiritualism declining? No sir! Mediumship a humbug? No, sir!

And its great power and manifestations have been found everywhere, and they could not find anywhere else on earth, namely, man lives after the change called death, and communicates to mortals. Its great work is going on, and as fast as people are ready for the truth, in spite of opposition, in spite of laws, or any power raised by man, they will accept the truth and go on with the glorious work.

G. H. BROOKS

"We are very much interested in living in this part of the world, and extremely interested in the world we live in, so that the most the Psychological Research Society's inquiry seems likely to accomplish is to determine the size of the minority to whom this life seems enough. The idea of a separate future existence and individuality for all persons who have ever lived seems almost inconceivable even if, as some persons don't, we deny immortality to animals. But the universe is mighty big, and may be much more accommodating than our minds are. At any rate, few of us conceive of ourselves missing immortality, even if the supply of it is not ample enough to go

"It seems odd that the doctrine of the survival of the fittest is not more generally applied to the problem of the future life. That the fit should live on and the unfit not, seems very reasonable, according both with justice and with mercy, and reconciling itself in various particulars to Holy Writ. At all events, the belief in a future existence seems by no means to be losing ground in these days. Modern science offers at least as much in support of it as otherwise, and the appetite for life

"It would be interesting to learn what the Anthropological Research Society thinks of the remarkable phenomena of clairvoyances which is included in the new Story of My Life, by Augustus J. C. Hare. Mr. Hazlett made a full page of wonderfully interesting reading out of them in the Sunday Sun of May 12."

It will be seen from the foregoing that although there are no very conspicuous manifestations of life, Spiritualism is very much alive and is more than ever before awakening the world to its truth. It matters little whether the great masses will seek to enroll themselves under our distinctive banner or to identify themselves with Spiritualism as a sectarian movement as long as its truth is finding a lodgment in their hearts. Let its truth spread everywhere and it will be content to leave its welfare as a sect to the future. In the meantime it requires organization and devotion, zeal and fidelity upon the part of those who know that truth to spread it.

H. V. SWERINGEN.

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ALTRUISM

ALTRUISM.

Co-operation Is Our Only

Hope.

To the Editor:—In answer to the question raised, "Is Spiritualism De-

...in-
ing" from the standpoint of a pub-
c worker, I am reluctantly compelled
say: Yes, in some ways it is; yet in
thers it is not. Judged by the enthu-
siasm manifested a few years ago in
public meetings, and the half-hearted
adherence so palpably in evidence
now in many localities, it is certainly
declining. Judged also by the meagre
attention given to lyceum work
throughout the country, I am again
compelled to say yes. Camp-meetings,
however, seem to hold their own pretty
well; lectures and periodicals of a
moral nature are multiplying and
circulation is paid to us as a body,
with a recognition, as I have said,

In many ways Spiritualism is gaining ground, yet not as a distinctive movement; it's work is of a very quiet and unassuming character, and its influence for good is being felt through various reformatory movements whose origin might be traced back to the spirit-side of life could we but clearly penetrate the veil of materiality surrounding us and see the forces at work back of every great impulse for doing good to the mass of human kind.

There are many reasons for the lack of interest in public meetings. First and foremost probably is the lack of understanding of the true nature and purpose of the teachings of the major religions and of working Spiritualists. A man or woman who is deeply imbued with the philosophy of Spiritualism is not capable of practicing the tricks and deceptions incident to making money under the name of cold-blooded competition in a system of cold-blooded competition. The true Spiritualist is imbued with a harmony with the competitive system, but teaches us a higher system of altruism. We cannot hold up the old-fashioned ideal of selfish individualism, but the higher ideal of universal brotherhood, love, peace, justice, honesty, crime and all evils by co-operative endeavor. This being the case, the majority of Spiritualists who still contend for the continuation of competition, have no interest in the advanced ideas which are being brought forth from the lips of many of our truest teachers.

The Life of a speaker on the rostrum at the present day is a continual protest against the competitive system. No speaker should be compelled to violate the principle of co-operation by competing against the other speakers for an engagement at camps, or local societies. Yet speakers and mediums are compelled to live against their own convictions of right and wrong, by the pressure of circumstances. In this battle of life, the play of the passions, or all if the work, and the workers must be brought together. At present many of us are obliged to compete for living, while our guides are constantly advocating co-operation.

It is the aim of this new movement to try to "put new wine into old bottles," and the consequence is disruption in the work for the reason that many of our people are fossilized and can't stand advanced ideas.

co-operation between spiritualists and the public is the promoter of the mediumship, the educators of the masses, the open door through which messages from loved ones are received and yet, instead of Spiritualists co-operating in society work, employing workers in a systematic and orderly way, the cause is largely kept alive through individual and spasmodic efforts by a few self-sacrificing people. Mediums are continually competing for public and private work. This causes an enormous amount of sectional rivalry, advertising and conference phenomena attracting attention and gain favor from managers of societies, etc. Another result of competition is jealousy, back-biting, scandal without foundation and general disruption.

Competition creates fraud in mediums—just the same as it does in business life or anywhere else. When will mediums, speakers and the body of people interested in the phenomena of Spiritualism learn the law of co-operation? Why do they will organize lectures, societies, and schools of co-operation, and yet will mediums and speakers be fair remuneration for time and talents expended, and workers will quit competing for favors by practicing fraud, and be satisfied to do legitimate work in their various lines of mediumship. When mediums can work together as co-operators for mutual development and the general advancement of truth, without having to face the uncertainties, privations, criticisms and cold indifference of those who should help them we will witness a revival of interest such as we know nothing of at the present time. We shall see grander and more successful workings of the power of Spirit power than the world ever saw. Competition is the law of the brute creation, it causes brutality, war, poverty and every species of human degradation. Co-operation enlightens the intellect, spiritualizes the thought and inspiration, and assists in the development of the higher powers. Spiritualism must either work along the lines of mutual co-operation, or become backsliding and antiquated relics of an age of darkness and despotism.

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Lincoln, Neb.

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the 1990s, the number of people in the United States who are 65 years of age or older is projected to increase from 20 million to 35 million, and the number of people 75 years of age or older is projected to increase from 10 million to 15 million (U.S. Census Bureau, 1997).

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CAUSES AND REMEDY.

The Apparent Decline of Spiritualism.

The Philadelphia Press, commenting upon the recent speeches of President Barrett and others, made at a meeting in New York, announced a serious decline in Spiritualism, and gave some reasons therefor. The Springfield Republican refers to the same speeches and draws the same conclusion of a great decline. Now, though compelled to admit the decline assumed, we are not prepared to admit the extent, or the reasons assigned as set forth in the Press. And the purpose of this article is to correct those mistakes and point out the real reasons, and also suggest the true, the only remedy. One reason alleged for the decline is the practice of fraud on the part of mediums. The prevalence of fraud is regretfully admitted. But the honest thinker is compelled to admit that fraud is no more prevalent amongst Spiritualists than is the case with the churches, which are a compound of the same kind of decline we are. The people do not attend their public services.

The Press completely misstates the facts. In effect, it puts the whole of the manifestations in the category of fraud, which is a base slander of the mediums, as every intelligent investigator well knows. But fraud is no new thing. We had much of it in the early days, forty to fifty years ago, but it did not cause a "decline."

It seems to entirely escape the attention of many that a large per cent of the frauds is purely innocent on the part of the perpetrators. They are not intending tricksters, but ignorant possessors of clairvoyant, psychometric and telegraphic capacity, and are unable to distinguish between the perceptions of their own subconscious powers and the inspiration of spirit persons. Their hearers are mostly as ignorant as themselves, and hence, it is no wonder that there is such a vast mass of deception. The experiences, ecstasies and visions of the religious world all belong in the same category. True forces and conditions connected with all the church and Spiritualistic phenomena are the same as those involved in the occult phenomena of hypnotism. And until they are more thoroughly understood there will be confusion and much of innocent fraud. But the fraud of the Salvation Army does not cause it to decline. The same is true of the monstrous fraud of Mormonism. But the Press writer cannot see the same for fraud of ignorant error, and hence indulges in false and random assertions about the frauds of Spiritualism. He thus becomes himself a fraud by putting us in a false position.

His second reason is, the lack of "variety" in the spirit manifestations. People have become satiated with their "mediumness." This is not true with multitudes, who are just as eager to see the show part as they were forty years ago. And the camp-meetings, where the show part is predominant, are attended by thousands. But it is not true that there is a tiresome sameness to the manifestations. From the very outset, there has been continual variation in the modes of the phenomena. We do not know any ways there are of spirit communication, but I am sure there are more than twenty. And most mediums have several phases of mediumship. Spirit mediumship is far from being a stereotyped formalism like that of the church.

The Press writer brings in Christian Science as another active cause of our decline. But this cult is far more for our benefit than for the detriment of the Spiritualist. It is a healthy, inspiring influence of the phenomena. Moreover, Christian Science does not draw appreciably from our members. It makes its inroads mostly into the orthodox churches, and is one of the most deadly enemies of Spiritualism.

The Press quotes President Barrett as saying that Spiritualists "have spent too much time in chasing phantoms and have not done enough concrete work." This hits the nail square on the head.

It gives the real reason for the admitted decline. But the Press utterly fails to see what this "concrete work" is which the Spiritualists have so sadly neglected, which neglect threatens the very existence of the cult as a social movement.

The editor of The Progressive Thinker truly says that "Spiritualism, as undeveloped, represents the grandest truth on earth to-day." Because Spiritualism is a universal and not a mere specialty. It is not a variant interpretation of an old theory or philosophy, nor a new phase of an old religion. It is no mere reform, or method of improving a defective religion, or an imperfect philosophy. It is a revelation. It makes known something new. That new something is the fact that all psychic or spirit phenomena are purely natural—the product of natural energies used by natural beings; hence, there have never been any miraculous phenomena in the past. The annihilation of supernaturalism enthrones Science as the Supreme authority, and the scientific method as the only one by which truth can be discovered or falsehood exposed. Spiritualism is, therefore, scientific. Its advent was by means of phenomena produced by the use of the most occult energies of organic life. They are universal in nature, but are in their highest evolutionary form in the human organization. Stating this great revelation in another form we shall use the formula, Spiritualism is the Science of Life.

But, taking this universal life principle, and tracing it through all its ramifications, relations and workings, we shall be compelled to submit the further formula that Spiritualism is the philosophy of life. It covers the entire field of human powers, susceptibilities and possibilities, because life includes them all. The inevitable deduction is a reconstruction, and every genuine Spiritualist must, of necessity repudiate our present religious, governmental and social systems, as they are all built on the utter falsehood of supernaturalism.

The reason for the decline of the Spiritualist movement is now apparent. The Press says, "The fact is, Spiritualism no longer attracts that large class of people who love mystic and mysterious beliefs." "The fact is" that is precisely the class that Spiritualists must do attract, instead of our meetings forty to fifty years ago. Learning and inquiry have been encouraged, and a premium placed upon ignorance and incapacity by the Spiritualists, with the natural result that thousands have turned away in disgust, deserting their societies entirely. Spiritualism, at its advent, proclaimed the reconstruction of society; the abrogation of the barbarous system of criminal law; the overthrow of the popular religion. Some enthusiastic men have declared that, in a few years, church edifices would be converted into schools of learning and lecture rooms for Spiritualist speaking. The intelligent, free-thinking people rushed to our meetings and were converted. Our cause then flourished, though no mediumistic test shows were seen on the platform. There was a lack of formal organization, but instead a spontaneous unity

NOT DECLINING.

The Press' Statement Not Warranted by Facts.

The Philadelphia Press hits wide of the mark. That "Spiritualism has lost all its novelty, and is no longer as interesting as it once was," is a statement not warranted by facts. It is a dubious compliment to Prof. Crookes, Alfred Russel Wallace, Prof. Oliver Lodge, and hundreds of similar mentality, and the hundreds that have passed on, like Prof. Wm. Denton, Hare, Mages, Britton, Coues, Sargent, Zollner, Buchanan, Kiddle, et al, to accuse them with having no higher motive for the public statements of Spiritualism which occupied some of their best years, than to gratify a love for novelty! If all the attractiveness in Spiritualism is in its novelty, then hundreds of thousands of the world's best thinkers are mere children chasing butterflies for the amusement and novelty it affords!

But the following that is characteristic of public meetings to-day, is notably different from that of "retracted" years in platform tests, while the intellectual department has as much novelty as it ever had; and as much attractiveness for thinkers, who were conspicuously present at our meetings thirty years ago. Why are they not with us now? Not because scholarly and scientific lectures, and vigorous discussions of the great problems of life were and hereafter have lost their attractiveness or ceased to be a novelty; but because other cults are furnishing this kind of mental pabulum—dealing out from the pulpit exactly the ideas that were freely and vigorously presented from the Spiritual platform 30 and 40 years ago, and tens of thousands of thinking Spiritualists are patronizing these public schools, and seldom or never appear at a Spiritual meeting.

But why should they not go to the Spiritualist halls to get the mental supplies? Because they are not provided in any regular supply by spiritual societies. It is not because people have lost faith in the facts, or interest in the great reality of spirit communion, that our public lectures are not sustained. If it were, why should halls be filled with a good test medium is announced, and decimated when the medium is absent?

The cry of fraud has not seriously diminished the following of first-class test mediums. But the frequent employment, by societies, of half-developed mediums, and third or fourth-rate speakers, to represent Spiritualism, has done much to demoralize the work, and turn intelligent people away in disgust. This practice has been constantly increasing, and the result is that the sensitive hearers, and plain Spiritualists below par in the minds of cultured people who judge the system by its public expression.

The constant repetition of exaggerated charges of fraud is an evil which acts by suggestion not only to cause world imaginations in the public mind, but actually induce fraud where there was none. Hence the Press asserts that there can be no question of the enormous frauds of Spiritualism, and finally concludes "it is doubtful if there be one white crow, the one genuine medium among all those who belong to and have their part and lot in the Spiritualistic association." This is simply absurd; and the pessimistic exaggerations of Spiritualists who have run on to some unenviable reputation as tricksters, are summed up in the statement from these data, are largely responsible for this evil.

The Press assumes that "every medium might be a fraud and yet Spiritualism flourish mightily among those to whom questions of evidence counted for nothing." But this is not a representative class among Spiritualists. Leading minds by thousands among Spiritualists are as critical and exacting as any skeptic, and better qualified to investigate and form correct conclusions than most of those who think we are so glibly.

Again, the Press says, "Spiritualism no longer attracts that large class of people who love mystic and mysterious beliefs." No! It never did. Spiritualism from the first has presented a rational interpretation of the problem of life, and insisted upon the perfect naturalness of all things spiritual as well as physical and cultivated systems by teaching the identity of cause and effect from granite to God. In its philosophy it has been condemned by mystical dogmatists because it taught the complete naturalness of spiritual as well as physical things.

It has had its quota of frauds and sneaks; but no more in proportion to the number than other systems of religion; but they have been paraded more in pulpits and press, and by Spiritualists. What is the cause of the fraud stories that set tricks and illuminations? Are there any worse than the relics, and indulgences, and divine pardons sold in the churches? What have these to do with Spiritualism and mediumship? People who are duped by their credence the lesson to cure them of carelessness and loose methods.

True "there is a fashion in humbugs" and a fashionable world has more of it than Spiritualism has. There are, think, more believers to-day than ever before, and the spiritual philosophy and ethics have a wider acceptance on more universal endorsement than at any previous time.

Society work is in a transition. It will surely rise from this apparent apathy, and accomplish more than at any time in the past. The "extreme distrust in our religious and political institutions," and Spiritualism will rise triumphant over all obstacles, and wield a power never dreamed of before.

LYMAN C. HOWE.

COMMON SENSE.

Has Spiritualism Declined?

In common with many others I have noticed the article from the Philadelphia Press, on the "Decline of Spiritualism," but do not wholly agree with its pessimistic view of the situation. In my judgment there was never a time when there was more interest manifested by intelligent people on the subject of Spiritualism than now; and while believing this to be true, there is a notable decline in the number of mediums, and for good and sufficient reasons.

That much fraud does exist is a lamentable fact recognized by Spiritualists themselves, but the percentage of fraud is nothing like the estimate of the article in question. It is doubtless true that the phenomena do not attract the attention of the wonder-seeker as in former times, but it is also true there is a large and intelligent class who are attracted to the philosophy and, it only needs a proper presentation and demonstration to claim the attention of people everywhere.

And here is the rub—a proper and intelligent presentation of the subject. As long as the average local society depends entirely upon the speaker, supplemented by tests, and these many times of doubtful character, and depending on a door fee to meet the running expenses of the meeting, they will decline and ought to decline.

I know of no class of people except Spiritualists, who expect so much for nothing, who are so apathetic, so lazy, so indifferent and positive stingy in sustaining their organizations.

We boast of having the best philosophy and the grandest religion ever given to mortal man, and it would seem that Spiritualists should appreciate the fact, having some pride in the matter and be willing to sustain their meetings by voluntary subscriptions and donations, instead of sponging from the general public.

When they awake to the grandeur of the cause (if they ever do), what it means to themselves and to posterity, and will rise to the demands of the occasion, their privileges and responsibilities, and institute better methods instead of being at the mercy of every Tom, Dick and Harry who is seeking for one-month stands in order to clear out a precarious existence, we shall hear less about the decline of local societies.

When this is done they can command the services of intelligent speakers and worthy demonstrators and become a factor in the onward march of the age. We have a few such societies and they should be multiplied everywhere. A letter from a western city lies before me as a warning, complaining that they have been cursed with frauds and fakirs that decent people have become disgusted and have lost all interest in the subject. Unfortunately this cry comes from nearly every point in the compass, while those who complain do not seem to realize that the fault lies with Spiritualists in permitting such a state of affairs to exist. The only remedy lies in the hands of the Spiritualist organization. When we have the good sense to thoroughly organize, all these matters which we so loudly complain of can be adjusted.

The N. S. A. has a fair stand, and to it we owe whatever starting we have among intelligent people. The silly cry that "we need no pope and Spiritualism needs no creed" is but the nightmare vision of certain people who are more in love with their own pet theories and opinions than with the cause which they wish to wholly represent. There has been entirely too much time and too many words wasted in trying to determine "who shall be greatest in the kingdom of heaven," instead of sinking personal differences of opinion regarding matters that are non-essentials. This was plainly evidenced quite lately over the question of Infinite Intelligence, in the declaration of principles set forth by the N. S. A. There was a demand for such declaration, and sincere effort to meet the demand, when presto, we were immediately in the midst of a horrid "nest," and for nearly a year we had what in modern parlance is called "chewing the rag." It is time for the N. S. A. to take up the question at their last annual meeting, there have been complaints because they did not furnish another rag to chew.

The N. S. A. should by all means be sustained. They possibly have made mistakes, and who has not. The cry of poverty among Spiritualists as a reason for not sustaining the N. S. A. is both pitiful and contemptible when 25 cents a year from every Spiritualist would furnish a large fund for the fund that would place Spiritualism where it rightly belongs. The trouble has been, we have had no concert of action; no organization, and consequently no method. If we do not like the action of the officers and board of the N. S. A., let us change them. If we do not like the declaration of principles let us substitute others. Personally I am in favor of the declaration of principles, which recognizes the rights of mankind in every relation of life.

Only through organization can we successfully cope with the horde of fakirs and disreputables who infest our ranks, and who continually discredit the work of honest mediums. It is a fact worthy of note that there is not a dishonest medium, an unworthy character or fakir pure and simple, who is not opposed to organization and the N. S. A.

As a rule they may be known by their opposition and their continual reiteration of the falsehood that the president of the N. S. A. is opposed to mediumship. For my part, I am glad to know there are persons debarrd from certain privileges, because they can not secure the endorsement of the president of the N. S. A. Why should we not have our state or central organizations? Why should not credentials issued by such organizations be a proof that the person holding them possesses integrity of character and is competent for the work assigned? And why should not such organizations have the power to recall such credentials when used unworthily?

Too much like the church? Well, suppose it is! It is good common sense, and it is the way we adopted common-sense methods.

Spiritualism is not declining. It is Spiritualists who have—declined common-sense methods and have failed to grasp their opportunities. Spiritualism will continue on its mission, giving light and hope to the sorrowing, and dispelling the clouds of darkness which ancient error has cast over humanity.

It may be absorbed by other existing organizations; this will depend upon Spiritualists themselves. It is now, and that now is the time for action; and that if we do not now sustain the N. S. A., Spiritualism as a distinctive movement will prove a lamentable and ignominious failure.

WILL C. HODGE.

A LIVING VERITY.

Penetrating Every Walk of Life.

Your invitation to comment upon the editorial in the Philadelphia Press of May 7, gives me the chance to say that it was the only paper in this city which did not give us false conclusions during our recent mass meeting. I am then worth while to give its editorial such prominence at this time? However the lesson it teaches, by showing us how by our own apathy we are carelessly allowing our local societies to disintegrate, is well worthy consideration. It shows only too plainly how our cause is considered by the editor of that paper.

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SUCCESS AWAITS YOU
Opportunity Knocks at Your Door!
WILL YOU ANSWER?

Would you realize your ambitions? Would you attain lofty goals and gain your heart's noblest desires? You possibly lose the consciousness of power and wish to win greater honor. Perhaps you desire to rise from your present position to a higher one. You may want to turn failure into success—seek love—happiness—friendship.

The secret forces that will enable you to accomplish all these things lie dormant within you. It only needs developing. All that is attractive in man is a power for good in his nature; all those qualities which make a man capable of rising in the world, spring from his Personal Magnetism.

You can develop this great force in a few days, by your home without the knowledge of your nearest friends. You can become acquainted with the science that contains so intimately to yourself—that is so full of startling surprises—that shapes the path of the human will—that molds the minds of empires.

There is a book that gives you the key to Personal Magnetism; that unveils the secrets of Hypnotism; that lays bare the science of Personal Influence. It is from the pen of the World's Greatest Teacher, Dr. J. L. Moore Sage.

It is sent absolutely free to all who ask for it. Mail a comprehensive card to the New York Institute of Science, Dept. M K 19, New York, N. Y. You will receive it by return mail. A postal card dropped in the box at the corner will bring it to your very door. Address.

NEW YORK INSTITUTE OF SCIENCE,
Dept. M K 19 ROCHESTER, N. Y.

OPTIMISTIC.
The Decline of Spiritualism.

The article in the Philadelphia Press of May 7, upon the apparent decline of Spiritualism, is one that deserves on the part of Spiritualist earnest thought, backed up as it is by the pessimistic views and utterances of some who have been, and still are leaders foremost in our ranks, and backed up also by statements almost innumerable in our daily papers of fraudulent presentations and pretensions; to say nothing of unpublished evidences of fraud, coming under the observation of Spiritualists who, fearing to hurt the cause if told, keep silence.

The Progressive Thinker, a paper devoted to Spiritualism, and ever desirous of truth and progress in truths discovered should ask for the thoughtful expression of its large corps of contributors upon the question relative to "decline," or actual progress—which of this which has been demanding our attention for now several quarters of a century, admission as a teacher and demonstrator of personal continuity of life beyond the hour and article of physical death; nay, more than this, of personal rapport with us, and in this rapport, able to communicate with us, and by such communication influence us in our present lives (for this I hold to be the great truth of Spiritualism).

As for myself, I am optimistic rather than pessimistic in my views of this opening century of a new age in man's progressive development, and too, though I have no use for the old and formal God of orthodoxy, I do believe in a divine government, consequently in a divine plan, in the working out of humanity's uplift, and the establishment among us of a new condition; and this is my theology, a government and a purpose "over there," as truly as that we have government and purpose over here, and in my thought of the divine purpose, I expect to see the effect of that purpose in our own social development, the working out of which is in fact our religion, "the greatest good for the greatest number."

In my study of comparative religions, I find them to be practically, but the embodiments of some great principle of humanity, so that the principle becomes a social conscience that in the end overthrows an old form of government, and establishes a new and better social order. But, too, these reforms of social conscience are very slowly developed, especially as they are sufficiently differentiated to constitute what we call an age.

But, too, in my study of these age epochs I have found that with each and all, the beginning of the age has been marked by the appearance of what we to-day call "psychic phenomena," an outpour of the miraculous display of psychic powers. (I use the word "miraculous" in its true sense, under no "super" but I also note that these psychic wonders, or as they used to call them, "gifts of the spirit," do not continue; that after a time in the history of an age we find no record of them, as "an epidemic" to use the word of some of our opponents; though we do find "individual cases" recorded, scattered upon history's pages sparingly.

Now this study of mine has led me to seek to know what great fact of humanity is the spiritual (divinely given) lesson of an age; what is the revelation; what a man of this or that age thinks of himself—this more than what he thinks of God! The question is, what is man; what are his rights, his powers; and through this very human view I hope, or think I get, a view of the purpose of the divine, the exarcanate will, in these psychic movements.

Leaving all pasts, with their ideals of rights, for space we have not for their discussion, I ask myself: What is the divine purpose of this present age—of Spiritualism? In its first manifestation, is it not to demonstrate convincingly to every one who will honestly accept the evidence of a present immortality, and that being as man immortal, the event of a physical death does not change the man himself. Incarnate or exarcanate, he is "Man," with all that the word implies of manly character, of personal characteristics, of spirit towards his fellows?

To demonstrate this fact of our nature, it has been necessary, so to speak, to allow every kind of man to view himself by these phenomenal ways, the good and the not good; the wise, and the not wise; the man of pretense, as well as the man of honesty, and until the world of man is fully convinced of character distinctions in the exarcanate as in the incarnate, we will have these varied experience of sense.

But now I ask: What will be the outcome? Answer my own question by saying: Evidently all true Spiritualists will hold themselves responsible for what is done in the name of Spiritualism; just as the true citizen holds himself responsible for what is done in his city. We all know that "the people" are responsible for crime, as well as for social order; and as a people we take care to prevent, or to punish crime. Every society senses that it must keep itself clean, if it would be clean; and common sense tells us that our first duty to ourselves is social organization, possessing executive powers of discipline or of expulsion upon conviction of fraudulent practice. We must demand and enforce honesty; and we cannot do this without organization; we must be in position to deny, to view, to name "Spiritualism," to all who will not organize, and so assume just responsibility before the world in what is done in the name of Spiritualism; to

GROWING STRONGER.
Is Spiritualism Declining?

Is Spiritualism on the decline? I do not believe it is. In my circle of work and observation I find it quite the contrary. My work has taken me not into the highways—but into the byways of life; and I have been surprised to find so much interest manifested. People were reading, thinking, investigating. I found the spirit of Spiritualism at work—it is working still and nothing can hinder its progress.

The pessimism of Bro. Barrett and others is bearing its legitimate fruit, and is giving such papers as the Philadelphia Press and others who have not a good word to say for Spiritualism much food to fatten on.

The article which appears in the Press under the above heading is but a tissue of misrepresentation. As is the custom of our critics, they give us the true status of Spiritualism, and deals only with that which is calculated to mislead the public, utterly ignoring the truth, of which he or she evidently knows or cares but little.

It is true the frauds and humbugs in mediumship who falsely assume to be Spiritualists, are to blame for much of this adverse criticism; but to our mediums are all frauds as great an untruth.

If a man possessed one hundred dollars, fifty of which were counterfeit, we would think him very unwise



SPiritUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPiritUALISM

VOL. 24 CHICAGO, ILLINOIS, SATURDAY, JULY 13, 1901. NO. 607

NOT DECLINING.

A Reply to the Philadelphia Press.

To the Editor:—You ask me to write a short review of an article that appeared in the Philadelphia Press of May 7, in which the writer asserts that "the decline of Spiritualism is rapidly declining." The reason he assigns for such decline is that it is all fraud. He says: "It is quite conceivable that every medium might be a fraud and yet Spiritualism flourish mightily among those to whom questions of evidence count for nothing." He further says: "Moreover its place has been taken by Christian Science, which is just as certainly a humbug but happens to be the kind of humbug that is fashionable to-day, for there is a fashion in humbugs as there is in over-skirts."

Now, Mr. Editor, to answer such an illiberal, egotistical and poorly informed man as the Philadelphia Press writer has shown himself to be, is a waste of time and printer's ink. It is too harsh a thing to say that a man is either egotistical or ignorant, or both, who asserts that Spiritualism is all a fraud and a humbug and that "questions of evidence count for nothing," in the face of the fact that it has numbered among its believers the most distinguished scientists, lawyers, statesmen and authors of this and past generations—such men as Victor Hugo, Astronomer Flammarion, Alfred R. Wallace, Prof. Zeller, Judge Edmonds, Prof. Elliot Coues, Prof. Hare, Francis E. Willard, Ella Wheeler Wilcox and thousands of others who were doubters as capable of weighing evidence as this unknown writer in the Press.

It is a lamentable fact that dishonest people have practiced fraud in pretended mediums, but there are quacks in the medical profession, hypocrites in all the churches, traitors in all governments, tricksters in all parties, defaulters in places of trust, rascals in all fraternal societies. It is an old story that counterfeit money circulates along with the good, and that every store has on its shelves adulterated and shoddy goods.

I freely admit that Spiritualism, under that name has been damaged in the estimation of many honest, intelligent people, by bogus mediums, but the knowledge that man shall live after death and that this fact can be substantiated by evidence, is steadily spreading.

Names count for but little, but truth is all-important, and the truth of spirit return is as susceptible of scientific demonstration as the law of gravitation. If the Philadelphia Press man does not know this, he, instead of the Spiritualist, is the ignorant. I personally know eloquent clergymen, able lawyers, conservative logical thinkers, who after years of the most thorough investigation, have been forced to believe in the fundamental doctrine of Spiritualism—the possibility of spirit return.

Every great reform, every new truth, every grand discovery, has been ridiculed by egotistical, ignorant men. Galileo was persecuted; Bruno was burned; Morse was called crazy; Fulton was laughed at and reviled; Harvey was denounced.

There are now and always have been two kinds of people in the world. One class was orthodox. A man of this class thought all the wise men lived in the past; all truth had been discovered—he was satisfied. Any new thought was heresy; every reformer an enemy to good order; every invention a cunning fraud and every man who wanted something better a knave or a fool. The other class had their eyes in the front of their heads. While despising the wisdom of their fathers, they thought they did not possess all wisdom. They thought, they investigated, they experimented, they searched the nooks and corners of nature for new truths—they were always persecuted, and sometimes crucified by the rabble, but they were the true saviors of the race.

For ages the fear of death haunted men like a nightmare. They were told by the church that they must have faith that their loved ones still lived, but they wanted to know. A tiny ray coupled with intelligence came. They began investigating it. The phenomena deepened and widened. They continued to investigate, and they are still investigating. There are now millions of such seekers for the truth.

The conservative class thundered against these investigators; they denounced the phenomena as from the Devil; they declared that these students of the occult were insane; they said they were heretics; they ostracized them; they reviled them, and had it not been against the spirit of the age, they would have imprisoned or crucified them.

Spiritualism as an "ism" may decline, for it has never been an organized body, but the answer to the question of Job: "If a man die, shall he live again?" will be sought for, and the problem of life and death will be solved to all as it has been to millions who have partially investigated spirit phenomena.

Let the materialist who believes that men are swished out of existence by death ridicule; let the non-progressive orthodox who think that all truth has already been revealed anathematize; let the shallow thinker scoff; let the self-righteous egotist misrepresent; let the Philadelphia Press rake; but let the fearless seeker for truth keep a steady nerve and his face to the front.

Man on this earth is still in the cradle of knowledge; he is in the kindergarten of Nature's great school; he has not yet learned more than the alphabet of the knowledge that he will receive. He knows how to send his thoughts on the wings of the lightning to his brother in the flesh, but he will in the future freely converse with his loved ones who have laid aside the flesh and who are active beings in a sphere now invisible to those whose clairvoyant vision has not been opened.

Are, thousands do so now. The non-

THE MUSTARD SEED.

Spiritualism Is Growing, Not Declining.

I see in the last number of The Progressive Thinker a notice of a coming special number for July 6, to be devoted to the subject of the assumed "Decline of Spiritualism," charged by a secular paper. Not to forestall anything that may be written on this subject in said issue, I would like to just enter a protest in advance against all such allegations.

It is true, I suppose, that we Spiritualists are not sufficiently awake yet to the importance of proper organization, and there are various reasons for this, none of them, however, in my opinion, because of a decline in our numbers; but that Spiritualism itself is declining—that there is not, instead, a constantly growing popular interest in its fundamental doctrines—that they are not now affecting and influencing general thought and opinion on related matters as never before, these are all authorized conclusions in the course of a revolutionary reform. In orthodox affirmations now almost continually made by the press and preachers, or the wisest of them, concerning death and our future, compare these with what they were when Spiritualism introduced itself at Hydesville in 1848, and note what Spiritualism has done, and is doing, and then say it is declining. There are more people than ever before affirming our doctrines, and the number is increasing in geometrical proportion, whether we as a sect are doing our duty or not.

Ask any one you meet now, professing Christian or Free-thinker, what she or he thinks about death, and notice the reply. And the Christian clergy, when officiating at a burial, almost without exception speak of death in natural terms, now, adding, of course, here and there, some little of their old orthodox nonsense, that fits into and compares with the balance about as a piece of rusty old iron would as an ornament to a beautiful golden chalice.

Spiritualism declining! Why, never before has it reached its present place in the public mind and heart; never before has its teachings met with a more respectful hearing when properly and intelligently presented. Secular papers are keen to publish anything reliable on pertinent matters, and it is rare that an educated, well-informed expounder of our philosophy talks to anything else than a crowded house.

We are living in a materialistic time and, assisted by our apparent prosperity, are inclined to be pretty "biggoty," but we are as much interested in knowing what death is and means to us as ever, and this interest naturally increases as we become more and more enlightened and civilized.

Spiritualism offers the only satisfactory revelation on this subject that man has ever received, and the civilized world will never let it decline, besides, Spiritualism has told us the truth and it is sure to grow, not decline, as every other truth has.

There are many laments because of our failure at sectarian organization, but that of itself is not evidence of the decline of Spiritualism. One reason for this in my opinion is that we do not consider the salvation of our fellow creatures at stake; it is not with us a matter of life in a heaven of bliss, or a eternity of horrible torture in hell, it is merely a matter of education, and there are so few of us qualified to do this acceptably and fewer still who can afford to do this without pay. But this does not materially affect Spiritualism itself; the truth is out and is being thoroughly well demonstrated by competent mediums everywhere, and is a home in the hearts of millions, and is disrupting and overthrowing all their old and mistaken creeds.

Spiritualism, like the mustard seed mentioned in the Bible, that from so small a beginning grew up to shelter man and beast and fowl, has not yet reached its growth, it will take ages for that but it will never die; its soil is the hearts and consciousness of a naturally good and loving multitude who will never allow it to perish.

Spiritualism declining? Where? How? When? Truth ceases to be a hope, and Hope departs from the human breast, then, and not until then, shall Spiritualism, the modern evolution and product of all that is best, purest and sweetest in human experience and aspirations, be suffered to decline among us, but not before.

Union Hill, N. J.

est Spiritualist who knows this as certainly as he knows any other demonstrated fact, deeply regrets that some disaffected pretenders have brought reproach upon his soul-elevating cause, but he remembers that early Christianity had its Judas; the American Revolution its Benedict Arnold, and that every grand movement in all the ages of the past its calumniators and betrayers.

Man is immortal. Science has demonstrated that there is no death. All things visible and invisible are constantly alive and active. There is ten thousand times better proof that our spirit friends live, and love and progress, than that the body of Jesus was resurrected.

Spiritualism is the profoundest of all sciences. Without the light shed by it, the world would be left in midnight darkness and hopeless despair.

Alameda, Cal. R. A. DAGUB.

IDEALS.

Each soul's ideal prophecies
The future heights that soul may rise.
For he who loves the good and true
In time will reach their stature too.
So let your love forever twine
Its tendrils round some dream divine
And if your faith falls not away
You may be all you dream some day.

—CALIA HAROCOURT.

NOT ON THE DECLINE.

Stronger in Numbers and in Working Force.

The copy of the article published in the Philadelphia Press entitled "The Decline of Spiritualism" is received and we accept the invitation to review the same from our "own standpoint."

The article named starts out by saying: "The pessimism of President Barrett and other members of the National Association of Spiritualists, voiced at the New York meeting, is warranted by the facts. Spiritualism and its sister cult, Theosophy, have lost all their novelty, and in doing so have lost all their attractiveness."

In reply to this I will say, I see but one quotation from President Barrett or any other member of the National Association of Spiritualists in the entire article that can be in any way construed to indicate that Spiritualism is on the decline, or that interest in the subject is waning.

According to this article President Barrett said: "The trouble is Spiritualists have spent too much time chasing after phantoms and have not done enough concrete work." This statement is true in a measure, no doubt; but does that prove that Spiritualism is on the decline?

As to the statement that "Spiritualism and its sister cult, Theosophy, have lost all their novelty," I will say this is not true of Spiritualism. Of Theosophy I care not to speak here.

Spiritualism has not lost attractiveness either in its phenomena or its philosophy. More people are studying the phenomena and philosophy of Spiritualism to-day than at any other time in its history. This is shown in the great demand for its literature, and the prompt supply of the same. It is to be seen in the reports of the Psychological Research Societies of the world; also in the fact that a greater number than ever before of the professors in the numerous universities of learning of the civilized world are studying its philosophy and investigating its phenomena.

More evidence that Spiritualism is not on the decline is visible in the fact that a larger percentage of professors who investigate it thoroughly, report favorably to the truth of its phenomena, many of them accepting its philosophy, thus leading others to investigate it.

The tendency of many cults, such as Christian Science, Theosophy, etc., to appropriate portions of its teachings, is proof that it has not lost all its attractiveness.

The further fact that leading ministers of various denominations are preaching portions of the philosophy of Spiritualism in their pulpits, either openly or "under cover," in order to attract larger congregations, would seem to contradict the statement of the Press.

Numbers of the great scientists of the world have accepted Spiritualism as a scientifically demonstrated truth. This is evidence of its "attractiveness."

A novel can hardly be made attractive, since modern Spiritualism became popular, unless it contains something of the phenomena or the philosophy of Spiritualism.

The statement that "there can be no question of an enormous percentage of fraud in mediums" is true, but it is not itself evidence that Spiritualism had not lost either its "novelty" or "attractiveness," for if there were neither of these qualities in Spiritualism, there would be no demand for it, and consequently the occupation of "fraudulent mediums" would be gone. There are no doubt many fraudulent mediums, but there is not an "enormous percentage" of them. The percentage does not approach so near 100 that it is doubtful if there be the one white crow, the one genuine medium among all those who belong to and have their part and lot in the Spiritualistic Association. Such insulting language as this does not merit a reply.

After nearly twenty years of active work in the ranks of Spiritualism, associating and becoming personally acquainted with many mediums and witnesses to their powers, I can truly say they are as true as honest, as noble and good, as any other class of people. Many of them all positions of honor and all are respected in their home communities. A fraudulent medium is exposed by the Spiritualists. He is published in the Spiritualistic papers; the public press takes up the cry. It is heralded all over the civilized world. The people who never listened to the phenomena nor listened to the philosophy of Spiritualism, but who "know it is all fraud," cry out, "I told you so." The new investigator begins to doubt. The old Spiritualist says, "Well, it may be true," and thus the thought of fraud is projected, and the psychic wave carries it out upon the atmosphere, and it is imbibed by every sensitive, and through the law of "suggestion" the thought of fraud has been multiplied and increased on every hand until nearly every honest medium is under suspicion, and many innocent ones are accused. It seems to me it is high time for Spiritualists to call a halt. This fault-finding, fraud-hunting, accusing and condemning, is driving some of our finest and most sensitive mediums from the field, and should not be continued.

Dear reader, if you have come to be a doubter in consequence of the abnormal and unjust cry of fraud, go back to the home circle, to the dear home medium, who needs not to compete with the world for his or her sustenance with membership for an occupation. Or go to work and unfold your own spiritual gifts, and learn the truth for yourselves, but in heaven's name let us all stop poisoning the air with that fatal suggestion of "fraud."

There may be an increased number of fraudulent mediums to-day, but there are many more mediums than ever before. While the number is constantly increasing, doubtless, the per cent of fraudulent mediums is decreasing; and principally for the very good reason that enlightened Spiritualists have become educated to distinguish between the true and the false, and the

THE PRESENT

And the Future of Spiritualism.

The editor of The Progressive Thinker has called my attention to an article in a Philadelphia paper on the decline and downfall of Spiritualism. It may have been written by a Spiritualist, for there are croakers who who by personal reasons deride our cause.

This is not a peculiarity of Spiritualists. A number of years ago it became a fad among Unitarian ministers to talk and write on the failure of Unitarianism. It was asserted that the Unitarian churches were becoming deserted, that the number of Unitarians was fast decreasing, that Unitarianism had accomplished its mission, and that it already was in rapid decline and would soon cease to exist. Notwithstanding these unbecomingly pessimistic charges the principles of Unitarianism went marching on and the fad finally died away.

A similar fad is growing up among Spiritualists. It will have its run and then die. In the meantime the fact of spirit return will continue to win its way to the hearts of those who mourn.

The triumph of Unitarianism and Universalism is not in the growth of the number of their organizations, for they have but few if any more churches than they had forty years ago when I entered their ministry. These sects as organizations are a great extent failures, while in this respect the Methodist church, which is about the same age and whose principles are dying, has been a great success. The triumph of the two liberal churches has been in the spread of their doctrines, which were never gaining ground faster than they were at that very period when their own ministers were prophesying their decay.

So the triumph of Spiritualism is not so much in the growth of its organic body as in the constantly increasing respect which the fact of spirit return is receiving from the world at large. This is evident from the attitude of the public press towards it. Where there is one article like that in the Philadelphia paper, there are a score of articles to offset it and neutralize its effect. The latter, striking the phenomena which appear weekly in The Progressive Thinker are articles taken from the daily press of Chicago, New York, St. Louis and other cities. Were there not a growing demand for such articles they would not appear in such abundance. The same fact is proven by the public libraries, from whose shelves the demand for books of psychic character is on a steady increase, and was never greater than to-day. The same is true in the scientific world in which men of the highest scholarship are more and more feeling the truth of spirit return and openly defending it.

As a sign that Spiritualism is decaying we are referred to the increase of legislation against it. This is not a sign of its decay but of its growth. Laws are enacted against it because it is not dying but against a growing one. Laws are being enacted against Spiritualism and Christian Science because their steady growth is frightening conservative people.

Another fact is that no law has been passed against the fact of spirit return, but only against that phase of Spiritualism known as "healing," and these laws have originated principally among physicians who want them passed to protect their own pecuniary interests.

I fear some of our workers are doing just as the world does; that is they measure Spiritualism by its organization. The fact is the greater number of Spiritualists are not in our organizations and perhaps never will be. I am sorry it is so, but it is a fact. We are to remember that Spiritualism is not founded like Christianity on an organization. It had an existence and a growth, and a most wonderful growth, long before there was any thought of organization; and to-day above and independent of the machinery in which we try to harness it, it has an existence of its own. It is a movement more than a sect. Its power is not that of a river bound by banks which confine it to its channel, but it is the power of sunshine or of moisture universally diffused. It is an inspiration invisible, silent and wide spread.

Spiritualism follows the laws of other truths. No unpopular truth can be measured by the number of those who are willing to stand up and be counted in its defense. The feeling of doubt about the Bible being the infallible word of God is wide spread in the orthodox churches and yet if put to vote only a small fraction would stand up and be put on record against the popular belief in the Bible as the "word of God."

Even the fraud in our ranks need not and will not discourage a worker who is wise and thoughtful and comprehends the laws of his views. Neither are now Spiritualists so hostile to fraud, or so well prepared not to be deceived by it, or the pretender found it so difficult to gain success by his tricks, or the courts were so inclined to recognize true mediums as against the fakes.

It is unjust also to conclude Spiritualism is declining because it does not create the enthusiasm which it once did. It was then a craze. Thousands gathered to hear the most commonplace trance speakers out of curiosity. That a time of sifting would come was inevitable.

Again, Spiritualists falsely claimed that they had in their ranks millions upon millions of adherents. When organized Spiritualism reported only about 50,000 the cry of decline was made. Who does not see how illogical is such a comparison? The millions which were claimed, never existed, and the 50,000 of organized Spiritualists are but a fraction of the whole.

If in any part of the country societies are not prospering, the reason is not because those who desert them are not still Spiritualists firm as ever, but because of false methods and bad leadership and jealousies and personalities, which in time will be corrected.

Pessimism among its friends, is one of

CANNOT DECLINE.

Its Course is Onward and Irresistible.

To the Editor:—My attention being called to an article in the Philadelphia Press on "The Decline of Spiritualism," I am impressed to make a few comments thereon.

Spiritualism cannot decline. It has its foundation on the eternal rock of truth, as immutable and indestructible as the fountain from which it flows. If there is any truth in the article, it is that the people are leaving the spiritual ranks. John Jacob Astor, "Red" or "Rut," Why? Because of their lack of appreciation. In obedience to a fundamental law of human conduct, man seeks what he most desires if he thinks it attainable.

Everything depends on what he desires, and what he desires depends on the status of the man. While the prestige of truth is supreme, it is not for the truth's sake that it is preached—that time is wasted in the support of some special interest inimical to the general interest, and truth is ignored.

This "decline of Spiritualism" is the effect of a series of causes, a brief consideration of which is here presented.

The history of the world is a history of struggle and conflict of interest against interest, and will continue until the gods cease to govern. The church has asserted itself and its interests must be supported. They are great before computation. The Pope is the supreme sovereign in Christendom; cardinals are more powerful than kings; bishops more zealous and vigilant than the guardians of state, and the priests more devoted. These interests, involving untold millions of wealth, dignity, power, honors and glory, eclipse all else, and the church has committed herself to a specific creed, setting forth certain dogmas that must be supported, or the whole fabric falls.

Hitherto the weapons against her were simple protests and denials—negative in character and ineffectual in effort. Spiritualism comes forward and says: "Your claims are unfounded, your creed is absurd and your dogmas are false, ensure the sympathy of the reader. Then it speaks of 'the enormous percentage of fraud in mediums.' This is to convey the idea that most mediums are frauds—an impression most desirable to be made. 'In fact, the percentage approaches so near 100 that it is doubtful if there be one white crow—the genuine medium—among those who belong to and have their part and lot in the Spiritualistic Association.' Doubtful if there be one genuine medium! This is absurd, and an insult to the mediums who stand beneath and support the entire superstructure of Spiritualism. In the light of innumerable and well established facts, the writer is either mendacious or ignorant.

"Since the tawdry monotony of the heaven of Spiritualism has palled on the believers, they seek other and more exciting cults that promise more, and give results in this world as well as in the next." There is no "tawdry monotony of heaven" about it; neither is it a "cult." It is a revelation of what has hitherto been veiled and obscured by the dogmas of theology. "And as the phantoms have proved very unreliable, even Caesar and Franklin and Lincoln, to say nothing of Moses talking gibberish." This is an artful device to impress the readers with disgust and smirch the subject with odium.

The writer pretends that because "Spiritualism no longer fires the popular imagination, its weird claims have been wholly discounted, and no longer interest the general public," and must stand aside for "Christian Science," which is just as certainly a humbug. To declare Spiritualism a humbug is to declare men among the most eminent in all the walks of life who have, after years of careful investigation, and at the sacrifice of popular favor, accepted and proclaimed its truth to the world, to be the victims of humbug, even when the percentage of fraud approaches so near 100 that it is doubtful if there be one genuine medium." This is absurd.

So much in regard to the church. There are other obstacles to contend

WHO SAYS SO?

A Plain Business Proposition.

It seems from expressions made by various parties through the Spiritual press that a great many Spiritualists favor organization, and it seems to me the time has arrived when another kind of talk should be inaugurated and a grand start made to accomplish what were talk has failed to do. Some object to organize under the N. S. A. from the fact that they have expressed a regret to their belief; others object because of personal reasons.

Probably few persons if they would acknowledge their honest convictions really believe in every tenet embodied in the church creed to which they belong. It is generally known that Spiritualists are a scattered, unorganized people, without a tie to hold them together, other than will protect them in their rights and privileges either religiously or financially against the assaults of designing persons.

As a prelude to what I suggest in this matter of organization, I will relate a little incident. In the state of Ohio a blacksmith's shop together with all his tools were entirely destroyed by fire. A large crowd of men was standing around the smoldering ruins, and first one then another would express his sympathy for the blacksmith who had lost all he had by that fire. One man who had listened to the words of sympathy and sorrow, spoke up in a loud voice, saying, "Gentlemen, I am sorry five dollars. How much are you sorry?" In a few minutes enough "sorry" had been subscribed to give the blacksmith a good start again.

Every one knows that it will require funds to start an organization of Spiritualists, and I will make this proposition. I will be one of five hundred in the state of Kansas to subscribe ten dollars to be placed with the State Spiritualists Association for the purpose of sending out one or more missionaries, whose business it will be to organize societies through the state; and I will make the same proposition to the state of California, where I expect to make my future home. These new societies so organized to become auxiliary to the State Association. It is very nice where societies in large cities are able to hire the best talent by the year, but if all the best talent is so engaged, how will it fare with societies where it is necessary to have our best mediums to start an interest in the truth? Can you say that organization may be affected?

Where inferior or undeveloped media are used to prove to skeptics the truth of communion between the mundane and supermundane spheres, only continually is brought upon the cause of Spiritualism. Could a few more of our best mediums, like Bro. G. W. Kates and wife be given employment by State Associations, it would require but a few years until organization would be effected, and the strength of Spiritualism be a surprise to the world.

Who says ten dollars?

B. G. SWEET.

Empire City, Kansas.

"Where Am I At?" The Acorn.

A designer has a choice of ways by which to control; hence that class of laws that are invulnerable, or unchangeable, are not channels through which a designer can operate, or give free conduct to his will.

A universal designer would be one who could operate irrespective of law, or create and annul laws to his use and desires.

A designed law would say to the acorn:

What my creator doth decree,
Such, O acorn, thou shalt be.

A designed law, despotic and invulnerable says:

My plan no potency can revoke.
Thou shalt, O acorn, be an oak.

Lorain, O. E. V. MORSE.

Poor Preach, Poor Pay.

"Yes, sah, I preached fo' dat congregation two years, and all I evah got f'm de menbush wuz ten dollars. Ten dollars, sah, not a cent mo'."

"That was wuzten poor pay," replied the listener.

"I don't know," rejoined Uncle Rastus, scratching his head reflectively. "Did you ever heah me preach, boss?"

Success is full of promise till men get it; and then it is last year's best from which the bird is down—H. W. Beecher.

THE FUTURE OF SPIRITUALISM.

And the Future of Spiritualism.

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A similar fad is growing up among Spiritualists. It will have its run and then die. In the meantime the fact of spirit return will continue to win its way to the hearts of those who mourn.

The triumph of Unitarianism and Universalism is not in the growth of the number of their organizations, for they have but few if any more churches than they had forty years ago when I entered their ministry. These sects as organizations are a great extent failures, while in this respect the Methodist church, which is about the same age and whose principles are dying, has been a great success. The triumph of the two liberal churches has been in the spread of their doctrines, which were never gaining ground faster than they were at that very period when their own ministers were prophesying their decay.

So the triumph of Spiritualism is not so much in the growth of its organic body as in the constantly increasing respect which the fact of spirit return is receiving from the world at large. This is evident from the attitude of the public press towards it. Where there is one article like that in the Philadelphia paper, there are a score of articles to offset it and neutralize its effect. The latter, striking the phenomena which appear weekly in The Progressive Thinker are articles taken from the daily press of Chicago, New York, St. Louis and other cities. Were there not a growing demand for such articles they would not appear in such abundance. The same fact is proven by the public libraries, from whose shelves the demand for books of psychic character is on a steady increase, and was never greater than to-day. The same is true in the scientific world in which men of the highest scholarship are more and more feeling the truth of spirit return and openly defending it.

As a sign that Spiritualism is decaying we are referred to the increase of legislation against it. This is not a sign of its decay but of its growth. Laws are enacted against it because it is not dying but against a growing one. Laws are being enacted against Spiritualism and Christian Science because their steady growth is frightening conservative people.

Another fact is that no law has been passed against the fact of spirit return, but only against that phase of Spiritualism known as "healing," and these laws have originated principally among physicians who want them passed to protect their own pecuniary interests.

I fear some of our workers are doing just as the world does; that is they measure Spiritualism by its organization. The fact is the greater number of Spiritualists are not in our organizations and perhaps never will be. I am sorry it is so, but it is a fact. We are to remember that Spiritualism is not founded like Christianity on an organization. It had an existence and a growth, and a most wonderful growth, long before there was any thought of organization; and to-day above and independent of the machinery in which we try to harness it, it has an existence of its own. It is a movement more than a sect. Its power is not that of a river bound by banks which confine it to its channel, but it is the power of sunshine or of moisture universally diffused. It is an inspiration invisible, silent and wide spread.

Spiritualism follows the laws of other truths. No unpopular truth can be measured by the number of those who are willing to stand up and be counted in its defense. The feeling of doubt about the Bible being the infallible word of God is wide spread in the orthodox churches and yet if put to vote only a small fraction would stand up and be put on record against the popular belief in the Bible as the "word of God."

Even the fraud in our ranks need not and will not discourage a worker who is wise and thoughtful and comprehends the laws of his views. Neither are now Spiritualists so hostile to fraud, or so well prepared not to be deceived by it, or the pretender found it so difficult to gain success by his tricks, or the courts were so inclined to recognize true mediums as against the fakes.

It is unjust also to conclude Spiritualism is declining because it does not create the enthusiasm which it once did. It was then a craze. Thousands gathered to hear the most commonplace trance speakers out of curiosity. That a time of sifting would come was inevitable.

Again, Spiritualists falsely claimed that they had in their ranks millions upon millions of adherents. When organized Spiritualism reported only about 50,000 the cry of decline was made. Who does not see how illogical is such a comparison? The millions which were claimed, never existed, and the 50,000 of organized Spiritualists are but a fraction of the whole.

If in any part of the country societies are not prospering, the reason is not because those who desert them are not still Spiritualists firm as ever, but because of false methods and bad leadership and jealousies and personalities, which in time will be corrected.

Pessimism among its friends, is one of

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SATURDAY, JULY 13, 1901.

The Temple of Karnak to Be Restored

It was mentioned in these columns some months ago that while workmen were engaged in an attempt to restore the partly fallen Hypostyle Hall of the great Temple of Karnak, in Egypt, eleven columns gave way and fell. This was in October last. Thirteen columns had fallen in ancient times, and it was while preparations were being made that the others fell, and three others were so shaken as to compel removal.

Our architectural readers will be delighted to learn that hundreds of Arab laborers, under the direction of able engineers, are now engaged in restoring those ancient ruins, the largest and best preserved of any in Egypt which have reached these times.

All of these twenty-seven columns will be reconstructed and placed in their original position. The uppermost member of each column weighs 1242 tons. The architraves weigh 25 tons each.
Modern engineering processes are not equal to the task of reconstructing this work, so a huge inclined plane, requiring 100,000 cubic meters of earth, after the manner of the ancient artists, will be constructed and removed when the work is finished, which it is expected to be complete by May of 1904.

In December last M. Legran, in charge of the work, came upon a wonderfully beautiful bust of one of Egypt's old gods. Other portions of the statue have been found in the light, and it is hoped to find the residue and restore it in its entirety, save, possibly, a small piece to complete one of the legs. This statue, labeled "Khonsu of Thebes, God of the Day," will be placed in the reconstructed Temple, and it is expected other treasures of ancient art will be unearthed in the removal of the debris of ages which have accumulated in the ruins.

Dawn of the Millennial Morning.

The long-promised millennial era "when Christ is to reign a thousand years on earth," according to second advent theories, must be rapidly approaching. The evidence is found in that rarest of places for common sense—a Christian pulpit.

Rev. R. A. White, so very liable to say sensible things, is reported in a late Sunday discourse to have advocated pool and billiard rooms and dancing facilities by the churches as a means of recreation for members. He said: "The church must stand hand in hand with all forms of good amusement. Its ban must be upon cheap, shoddy, vulgar or immoral amusements. The good theater offering amusement and instruction ought to receive the support of the pulpit and of the church people. Physiological and biological science demonstrates that primal and universal desire or tendency on the part of children is to play. This tendency is not the gift of some evil spirit, as parents are sometimes tempted to think, but as instinctive and necessary a tendency as the tendency to hunger and thirst. This is nature's way of keeping the crude instincts and powers of the child in activity until such time as work and education, systematically directed, shall go on with the task of development. Amusement is the adult's form of play, and it should be encouraged."

Cheers, say we, for Dr. White, and for any other brave preacher who carries common sense with him into the pulpit, and teaches it to his people. We need more of the rescue of the blighted, dwarfing creeds, laboring to transform adults into babes, so as to fit them for heaven.

The Revolt Is General.

The anti-clerical party in Spain is in revolt at the action of the church in holding a jubilee demonstration. A cablegram from Madrid says: "Violent speeches were made by the anti-clerics, who afterwards paraded the streets shouting 'Burn the Convents.' The crowd harassed the Infanta Isabella, whose carriage was forced to change its course to avoid the infuriated people. A demonstration in Spain is indicative of the general revolt in all countries against priestcraft. The church would do well to observe the impending revolution against the tyranny of creeds, and shape its action to harmonize with growing intelligence."

Buddhism in Chicago.

A Buddhist nun, Sister Sanghamitta, formerly a Roman Catholic, is now in Chicago, beating up recruits to her new faith. She is holding meetings every Sunday morning in a fashionable quarter of the city. She is said to be refined, and was once a leader in diplomatic circles.

Bewildered Churchmen.
On any other hypothesis than inability to determine on a line of policy to meet new issues which have arisen within the last few years, how can we account for the evidence of unrest we see in all the churches? The truth is, their supports have failed; the foundation was laid in sand; and the structure is ready to fall in ruins. The lamentations of the clergy are only the creakings of the superstructure as its parts give way.

The Baptists lately held a Young People's Union, a State organization, at Mexico, Mo. Rev. Johnston Myers, pastor of the Immortal Baptist Church, Chicago, earnestly ambitious to do something for the upbuilding of Zion, gave a discourse entitled "Soul Winning."

The dominie seemed perfectly bewildered. Starting out with the bold assertion that God had sent him there to speak, to that State Convention of Baptists, he launched out with the broad statement: "There is something wrong with the church to-day. Our work is worse off than we know, because it is almost impossible to get the truth about conditions. Preachers report the bright side of conventions, because they are afraid their heads will come off if reports show their churches in bad condition. This is why we have Christian Science, faith cures and other strange doctrines. The people are looking for something the church is not affording them—a heartfelt religion. A variety of fads has swept the churches, and after them, instead of souls. The ministers are in society, some of them. They are popular with the people. They are good fellows instead of soul winners."

Now, that is good. The Elder lashed the clergy. They deserved it. If not up to some meanness they were about to be guilty of some misdemeanor or neglect of duty, so, like the naughty boy the parent couldn't punish amies, it was well to lash them when he had an opportunity.

We greatly question if our esteemed brother, Rev. Myers, knows the extent of the breach made, not only into the walls of the Baptist temple, but into that of all the churches. Every one of them was built on the fable of original sin and total depravity. They thought to cure the ill by making an atonement to God by a human sacrifice. Their remedy was the story of an immortal soul, half God, half man, who should suffer in man's place for the sins of the world. And yet the act was not complete unless man accepted the sacrifice as his.

As men broke away from the leading strings of the clergy, and thought for themselves, they saw every claim was false; that there was no fall; no total depravity; no endless hell into which sinners were to be plunged. Their physiological knowledge antagonized the spiritual God; they questioned the story of the crucifixion, and denied that of a physical resurrection.

And there is where the people are to-day, and these are the questions the clergy are called upon to combat. Miracles and special providences are like last year's birds' nests. They have served their purpose, and have taken their place with the faded banners who feasted on human blood.

American Thrift in the Orient.

Yankee thrift has entered the Orient, and Syria, Palestine, Arabia, are being revolutionized. The railroad from Joppa to Jerusalem paved the way to additional railroad lines which have made travel easy to the most secluded regions. The result: A new impetus has been given to everything. Wells are being bored, and water is being raised by wind-mills imported from Illinois, to furnish pure water for pilgrims to Mecca, and for general use. American flour is on sale in the markets. American leather is in great demand, and American watches are driving out inferior grades. Two hundred phonographs are on sale in Damascus and Jerusalem. Flouring mills have been introduced from Chicago, with powerful wind-mills for motor force. And, strange as anything, a steamer has been introduced into Beirut, for macadamizing the streets. Wire nails, puting, rope, clocks, paper, shoes, bicycles, coal, hardware, drilling machines, electrical novelties, agricultural machinery, canned meats, corn meal, oat meal, and nearly everything representing American industry, are on sale in the leading cities of Syria, etc.

Mohammedan laws will exclude infidants. If the missionary can be shut out with his sectarianism, commerce will rebuild the waste places; industry and science will reclaim her exhausted soil, and Palestine will enter on an era of prosperity, unparalleled in its history. Its fabled greatness of 3,000 years ago rested on the dreams of its prophets, and pretended historians, for it never existed in fact.

Christianity will claim credit for all these grand results we have mentioned, whereas, in truth, Mohammedanism, this evilizing agent which is revolutionizing the world, and Syria as well.

A Practical Text.

Here is a text for a sermon: In the storm last week, two churches in Pittsburg were struck by lightning, while a saloon was the only building that escaped. One of the churches was in Virginia town—Conneautville, Pa. Courier.

The editor of the Courier is a zealous Methodist. He was taught by his parents, and by his church, that all the machinery of the universe is directed by, and is under the special supervision of Providence; that he rewards good actions and punishes bad ones according to their merits, and that the lightning and the elements are his grim messengers for evil or for good.

But this act of destroying churches and of protecting saloons the editor thinks is a good object lesson on which sermons may be based. If our esteemed friend will allow the teachings of natural philosophy, to shape his judgment, instead of the narrow teachings of his church, he will find that all the elements, lightning included, are subject to changeless law, and cannot act other than they do act; that they know neither evil nor good, and never turn aside from their course at the caprice of any God. The saloon not destroyed was not in the path of the electrical current, and had no steeples inviting it to devastate its course.

A person who will be guided by reason, and will give common sense fair play, will soon eliminate the popular creeds from his theology, with nothing but this text, which the Courier suggests, to guide him.

Marvelous, Isn't It?
The student of ancient history, compiled by Christian authors, constantly meets with the announcement of some event antedating Christianity hundreds, perhaps thousands of years, and the assertion: "This is another example of the singular facility Christian history and doctrine was absorbed by and incorporated into Pagan legends."

It is to be presumed the late discovery of the cave in Crete, fabled as the birth place of Jupiter, and lost to the world for more than 3,000 years, will be apologized for as a rude attempt to imitate the birth place of the dear Jesus.

This cavern in Mt. Ida seems to have been closed to the world more than 1,000 years before the alleged birth of Jesus. Dark damp mould covered the floor from five to seven feet in depth. Unburned offerings were found on the stone altars. A bronze knife whose handle was in imitation of a human head, was a noteworthy discovery. Ivory ornaments from broken sword hilts, knives, axes, bracelets, were scattered around a stone altar three feet in height. Crevice after crevice was found stocked with blades, pins, tweezers, and occasionally a votive ear. Many of the bronze objects were found mostly inclosed in stalagmites, which had to be broken to recover the treasure. Immense stone jars, large enough to hide the "forty thieves," were standing in place. They were mostly still covered, but empty, having evidently been used in which to store treasure. They were elaborately carved.

Of the Palace of Minos, with its long corridors, blind galleries, tortuous passages, and spacious underground conduits, with bewildering small chambers, we have the suggestion of a labyrinth, and it may have been such.

The non-classical reader will be interested to learn that Minos, the King of Crete, and known as a great lawgiver, is reported to have been the son of Zeus—Jupiter—and the fair Europa, from whom Europe derives its name. His laws date from B. C. 1400, only a few years later than the period ascribed to Moses. Some writers have suggested that Moses is in fact a reflex of Minos transferred to Egypt, Palestine, etc., and antedated to make him appear the original. It may be. We don't know.

But we do know it is marvelous that the quarrel between the Sultan of Turkey and the King of Greece, some two or three years ago, terminated by placing the island of Crete in the hands of the British, and the exposure which followed of this great cavern, whose mouth was covered by immense boulders, and whose great depth, 200 feet, with large halls, fretted roofs, a multitude of rooms, antique relics, and well described by the poets of 3,000 years ago as the birth place of God, should be revealed to the world just when severe criticism is controverting the birth of another God, claimed to have been born of a mortal maiden in a cavern, in Bethlehem of Judea.

This subject, so full of interest, and so suggestive of corrections of what has passed for history we are unwilling to leave until a train of thought it has evolved is more fully ventilated.

Mean Act of Satan.

As plausibly instructed in the spring-time of life we were reading the holy scriptures the other day. It chanced to be II Samuel, 24:1, and we read: "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." Reading on to verse 15, we learned the Lord sent a pestilence on Israel because of that identical act he had ordered and seventy thousand men perished. Of course we wept.

Before the eyes were yet dry we opened to I Chronicles 21:1, and there read an account of the same occurrence, save it was Satan who stood up against Israel, and provoked David to number Israel; but the Lord sent the pestilence. Verse 14, just the same, and the 70,000 of Israel perished. Our grief was accelerated, for we were doubtful which to censure, the Lord or Satan.

Not a Pan-Religious Congress.

A Congress of Religions was announced to be held in Buffalo the last week in June, with Dr. H. W. Thomas, of this city, as president. Dr. Jenkin Lloyd Jones was to give the opening sermon. Rev. R. A. White was announced to read "The Relation of the Church to Amusements."

From the absence of leading orthodox names mentioned in connection with addresses, etc., it is probable that wing of the Christian faith want nothing more to do with Religious Congresses. The experiences at the Columbian Exposition were not very assuring of practical benefits to the dominant religion, on the contrary the allowing of all faiths a hearing there militated severely against the interests of the group claimed to be the custodians of all the good there is in the world.

An Old Practice Revived.

A curious instance of religious fanaticism has recently come to light. A wealthy Roman Catholic lady has been tried and convicted and sentenced to three years' imprisonment for kidnapping a Jewish girl and confining her in a convent, where she was baptized against her parents' will—Chicago Journal.

That kind of "fanaticism" was common all over Europe when Catholicism was supreme. It was one of the methods by which Christianity became dominant. That was a severe blow to the church when the civil authorities refused its aid to enforce the bulls of the Pope.

Unfortunate of Ticonderoga.

Rev. Jo. Cook, of Ticonderoga, N. Y., usually bailing from Boston, best known among Liberals of all schools for his blackguardism, and personal abuse of opponents, died at the place of his nativity, of Bright's disease, on the 25th ult., aged 63 years. Cook was of the Talmagean school of bitterness, mistaking it for religion. He imitated the Master, in his "Woe unto you scribes, pharisees, hypocrites," and in proclaiming the people "wolves," and "a generation of vipers." He is not wise, whether posing as a preacher, or a God, who deals in vituperation. It is a practice not commendable in any age of the world, or by any teacher. The more exalted his position the more the habit is to be deplored.

THE BOOK OF A TRUE PROPHET

We advise you to read "Volney's Ruins of Empires." Volney was born in France in 1757. He devoted himself to the study of truth. A small inheritance was devoted to travel, to historical investigation. He was a profound student; an earnest, simple man, a true philosopher. His arguments were sound. The proof of this may be found in the conduct of that distinguished gentleman, Napoleon Bonaparte: Napoleon asked Volney for his frank opinion and got it so truthfully that he kicked the distinguished writer in the stomach, being able to make no other adequate reply. Volney's splendid work, the foundation of much that now passes for original thought, is based upon an earnest desire to fathom the causes of men's success and failure. He says of himself in his famous letter to Dr. Priestley:

"The part which belongs to me is that of a traveler, resting upon the ruins and meditating on the causes of the misfortunes of the human race."

The essence of Volney's philosophy may be found in two lines at the end of his pamphlet on "The Law of Nature."

"Preserve thyself, instruct thyself, moderate thyself, live for thy fellow-citizens, that they may live for thee."

Could there be a more admirable combination of Christianity and sound, benevolent philosophy? It combines the importance of education with the moral beauty of the golden rule.

"Education, moderation, combined with unselfish interest in other men, will indeed accomplish the true work of civilization. For causes of evil, there are two: Ignorance and Cupidity. These are the twin sources of all the torments of man."

The invocation with which he opens his splendid study of men's minds begins thus: "Hail solitary ruins, holy sepulchres and silent walls. You I invoke, to you I address my prayer. While your aspect averts, with secret terror, the vulgar regard, it excites in my heart the charm of delicious sentiments, sublime contemplations. What useful lessons, what affecting and profound reflections, you suggest to him who knows how to consult you."

"When the whole earth, in chains and silence, bowed the neck before its tyrants, you had already proclaimed the truths which they abhor; and confounding the dust of the king with that of the meanest slave; had announced to man the sacred dogma of equality. Within your pale, in solitary adoration of liberty, I saw her genius arise from the mansions of the dead; not such as she is painted by the impassioned multitude, armed with fire and sword, but under the august aspect of justice, poised in her hand the sacred balance wherein are weighed the actions of men at the gates of eternity."

Visiting the sandy ruins of Thebes, Volney writes: "There a people now forgotten discovered, while others were yet barbarians, the elements of the arts and sciences. A race of men now rejected from society for their sable skin and frizzled hair founded on the study of the laws of nature those civil and religious systems which still govern the universe."

You will perhaps reject the conclusions of Volney as to the importance of the early negro intellect. His view is strongly supported. Lucian says of the negroes: "The Ethiopians were the first who invented the science

of the stars, and gave names to the planets, not at random and without meaning, but descriptive of the qualities which they conceived them to possess; and it was from them that this art passed, still in an imperfect state, to the Egyptians."

Diodorus declares that the negroes rightfully believed themselves to be the oldest of nations. He says: "It is probable that born under the sun's path, its warmth may have ripened them earlier than other men."

The man fit to teach his fellows is far ahead of them in intellect, and it is possible for him in the realness of science and of social questions to play the part assigned to inspired prophets in the religious world. Lamarck, Plato, Aristotle, Goethe, and above all the great genius, Charles Fourier, made predictions absolutely accurate, and verifying events have proved their right to respect and veneration as prophets of civilization.

Page after page of admirable writing, beautiful optimism, is filled by Volney with predictions of the future of the human race.

"Man's obstacle is his ignorance which misleads him in the means and deceives him in causes and effects. He will enlighten himself by experience; he will become right by dint of errors; he will grow wise and good because it is his interest so to be."

There is prophecy in that last sentence. It was written by a man who lived when a king's power of life and death was undisputed. Public opinion has reached kings on their thrones, limiting them to regular authority, and the despots of Volney's youth, their wings clipped by the revolution to which men like Volney gave birth, are now the mere puppets of legislatures and public opinion.

Read thus: "The world is waiting for a legislative people; it wishes and demands it, and my heart attends the cry."

"The world is now ruled by legislative peoples. Many of his prophecies are still to be fulfilled, but they will be fulfilled. A magnificent prophet of hope is Volney, a credit to the human race and to the glorious French nation, which has contributed so much to human welfare. In this prophecy the hope of all humanity is expressed:

"The human race will become one great society, one individual family, governed by the same spirit, by common laws, and enjoying all the happiness of which their nature is susceptible."

Read "Volney's Ruins of Empires." In that single book intelligently read, there is an education.—New York Journal.

The above is for sale at the office of The Progressive Thinker. Price, paper cover, 50 cents; bound in cloth 75 cents. It is a remarkable book.

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HEALERS, ATTENTION!
A Matter of Very Great Importance.

If you are not a healer yourself, read this anyhow and call the attention of any healer you may know of, to the following words of timely warning. With a view to self-protection against unjust persecution at the hands of the medical trust, backed by silly laws enacted and enforced by the same class of creatures who crucified Jesus, and burned witches, several attempts have been made to organize the natural healers of this country, but owing to a lack of interest taken by the individual healers all such movements have proven failures. It should not be so. Every body who wants the right to choose his own physician, everybody who thinks he knows enough to judge for himself whether or not he needs drugging, and above all the natural healer should take an active interest in any movement that may help him in retaining his natural rights.

The trouble in the past has been that most of our healers have been too contented and inflated with self-importance to give credit where it was due; swollen out with a feeling that he or she was the only one who could cure, some phenomenal success, many would turn up their noses and refuse to affiliate with those whom they considered their inferiors. Others whose success was limited because of lack of understanding, development or perseverance would denounce the claims of their more successful brethren as humbug, and in a vain refusal to affiliate with those whom they through petty jealousy, dubbed frauds.

Again classes have been opposed to each other, for no other reason than that they resorted to different means to accomplish a certain work. With Christian scientists everything was fraud but Christian Science. Mental scientists would admit nothing but their own teachings. Magnetic healers would not admit anything but magnetism. Now it is the time for the various people should be so very unprejudiced. Then there are those who have bigoted notions to the effect that no man nor law could interfere with them, etc.

All that is nonsense. No one person or class has a monopoly on healing; one will fall where another succeeds, all will fall sometimes and it is neither to the credit nor the discredit of a healer to succeed or fail if he does his utmost. Regardless of what the various healings are as to the best means of healing, we must admit that we do not yet know it all, and that it is a divine force (the father in heaven) which does the work be it through the laying on of hands, through suggestion, prayer, silence, manipulation or by the use even of drugs. We should remember that we are but instruments through which the infinite is manifesting its power, and instead of fostering feelings of jealousy and disdain, we should have room for nothing but love and encouragement for our co-workers in the vineyard of the Infinite.

Let it be so no longer. Let us all unite in one grand organization, that will cover the entire continent and eventually wind its way across the seas and around the world. Let us have an organization that will offer a solid front to all unjust legislation and persecution, one that will fight every single case for its individual members when they are unjustly brought into courts, and further an organization that will not only be strong enough to effect the repeal of unjust laws and passage of such as are just, but one that will go to the very bottom of matters by inducing the various systems of healing into the various systems of healing, thus letting the tub stand on its own bottom and giving the whole people of the country the truth at first hand leaving them to judge them for themselves if they want any more drugs or not. The health of the people of the nation is a national matter anyhow, and state legislation on the question should be abolished together, as it is not only nonsensical but most always dictated by the medical trust.

Though somewhat discouraged by the experience in the past, of others in the organization of healers, I am going to make one grand effort to establish an ideal society of the kind and hope I will meet with the proper encouragement from all healers. It is no small task to make a success of this work, for there are so many diversified opinions, but if everybody will put his shoulder to the wheel we will soon get it rolling. So, one and all of you—every individual who desires to preserve his or her natural rights, to choose his own mode of treatment when ill, to heal, etc.—come into the fold.

You cannot stand alone. In Illinois to-day you make yourself liable to the law if you lay a finger on a patient without first standing an examination on massage before a gang of political heebers (mind I do not say healers) who know about as much of healing as a pig knows of Sunday-school teaching. You may think you can fight your own battles, but when the officer of the law gets you by the collar and puts you in a dingy hole for curing somebody, you will find spluttering will amount to nothing unless you have plenty of money to squander, and then you will not get justice. If you know what is to your interest, be you a Christian scientist or a hydropath, don't fail to take advantage of this opportunity to get your rights in full. Attempts will be made during the next session of the legislatures of Illinois, Wisconsin, Ohio, Missouri, Florida and Texas to prohibit all but medicinal healing. Even mental or absent treatments are to come under the ban. I know many will say it can't be done. Don't be so foolish. Legislatures have legislative power and they can legislate to suit their own fancies. The medical fraternity are organized and petition for such laws as suit their purposes, while the natural healers being unorganized, can not do anything effective; though they may write a letter to their representative asking for justice, they will only be laughed at for their pains.

My plans in regard to this organization will lead us to success and gain for us our indispensable rights. We will make war on no man and even the progressive medical practitioners may join our ranks, but not the old-time dyed-in-the-wool quack; we want none of him. Now in closing, let me ask you not to expect very long personal letters, if any, as my time and means are limited. Will not answer any letters unless stamped envelope is enclosed, and the nature of the communication requires it. If you are in favor of such an organization, please write to me, and I will send you as soon as I can get them out.

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 24 CHICAGO, ILLINOIS, SATURDAY, JULY 20, 1901. NO. 608

SOLVING THE QUESTION

In the Multitude of Counselors there is Safety.

If this adage can be relied upon, the differences of opinion, and the embarrassments that involve the great cause of Spiritualism in consequence thereof, is possible to find a solution.

But in order to find a satisfactory solution, it occurs to me it will be necessary to call a delegate convention, at some central point, where delegates from every part of this country can be assembled most conveniently, who shall be delegated to represent the views of their constituents upon the important points now agitating the minds of leading Spiritualists, upon the subject of organization and the best mode of conducting, teaching, and what to teach, and the promotion and perpetuation of the cause.

We have so great a variety of opinions, all entitled to respect, it seems impossible to arrive at any satisfactory conclusion, which will have the endorsement of any respectable majority of Spiritualists without giving them an opportunity to consult upon so vital a question.

We have now before us several direct propositions for consideration, and it seems that some definite action is probable to be taken, at the National Convention, to be held at Washington, in October next.

But no radical changes can be made in the constitution or by-laws of the present organization, without James H. Hyslop, H. H. Newton, William J. H. Hyslop, A. B. French, J. M. Peckles, Hudson, Tuttle, Lyman C. Howe, Chas. Dawbarn, and many others.

But we have not the confidence Bro. Barrett has "that men and women are in the form to-day, who can through proper solicitation, turn streams of revenues into the treasury of the N. S. A."

If there are such men and women, it is surprising the officers of the N. S. A. have not secured the services of some of them. I am glad to hear the president's many meetings have served their purpose and should be retired.

But I am sorry to hear him say approvingly local societies are doomed to oblivion. As a large number of sincere Spiritualists believe local societies are the best and the only practicable way the masses can be reached, or a revenue collected therefrom.

The numerous reasons he gives for their failure in the past may be good, and I presume are legitimate. But if the time, the money, and the care that has been devoted to build up mass-meetings and state societies, had been judiciously expended in encouraging, educating and systemizing local societies, and protecting them from the class of partially developed mediums of which the president speaks at length, a different result would have occurred.

He speaks encouragingly of missionary labor, and what can be accomplished by a single individual in a small town or neighborhood of Spiritualists. But without a local society, how long after the missionary leaves would there be any life or activity among the converts? We have seen the result of this kind of work, even where there was a local society.

If we have learned nothing else, in the eight years of our experience, we have learned what is necessary to be done and how to accomplish it.

But judging from President Barrett's recent very long and comprehensive address on "The Situation," and a similar address every year for several years, on the same subject, with very little variation, it is very evident he has learned nothing of value, except that five years ago, we had five hundred local societies, and that to-day we have less than sixty. In that time I think he has organized fifteen state societies.

This may seem a little singular at first, but a partial analysis will show the result. Every state organization seeks and generally secures, every active member of man and woman in the state, and those are usually found in local societies, and the local society is taxed a pro rata tax of 50 cents per head per annum; they are of course, and the local society is of no use to them, and it goes down as the state comes to the front.

The president gives other reasons which the National organization has the power to suppress. If they have not, they might have secured that right long since far more beneficially than paying the president's traveling expenses for the years he was traveling, in which he "made three extended trips of the country."

In the Light of Truth of June 8, we have from Brother W. J. Hull another very able and elaborate syllabus or proposition, for an organization predicated principally upon metaphysics, ethical science and prayer.

If after it shall have been carefully considered by Spiritualists generally, and endorsed by the delegates at the convention in October next, of which there is not much doubt, we shall have at least an opportunity of choosing an entire new theory or system of government predicated largely upon the teachings of the Nazarene. And while I believe a majority vote can be secured for Brother Hull's proposition, unless he shall consent to step to the front, and devote his time to the cause exclusively, it will fall in less than one year. We have not spiritually enough in our teachings, to accept and practice the teachings advanced by Brother Hull, nor have we a teacher or a leader of sufficient ability to make a success of so great a change unless he shall consent to do it. And if so, I am not sure we can raise a sufficient amount of money to justify him to leave his paper and employ as many efficient missionaries as will be necessary to carry forward the great work upon the plan he proposed.

While he makes no reference to any specific method he would recommend to carry forward the more delicate and spiritual association, between spiritual and mortal, it is very evident he recognizes the value of honest, sincere men and women in explaining and promulgating the theories and the principles he has advanced.

Even the few converts that are credited to the N. S. A. since its organization are claimed, as the result of the labor of the "baker's dozen" of missionaries that have ever been in the field. And no one knows better than Bro. Hull does, the value of missionary labor. As he knows every effort in the last eight years has resulted disastrously to our cause, he need not be surprised from opposition from the National organization if they vote to accept his proposition at the convention.

Brother J. S. Loveland will find a few adherents to his theories, viz., that Spiritualism cannot be organized except upon a scientific basis. But the great majority of Spiritualists believe in organization as generally understood, and while we have not succeeded in agreeing upon all the necessities pertaining to it, Brother Hull will meet no serious embarrassment upon that account, although if we were systematically organized every effort to advance our cause, would be a success. If properly and legitimately made. He evidently has no faith in "Special Providence."

But if his proposition is accepted by our people and carried out in practice, he will be to us what Moses was to the children of Israel. And there never has been before so great a necessity for a Moses since the development of the cause.

Pasadena, Cal. E. W. GOULD.

Full Form Materialization.

The following will be of interest to those who have studied the mediumship of the saluts, witches and wizards. This seance was held before eight persons besides the medium who sat in the cabinet, in a suite of rooms at the Hotel of a four-story, four-suite house in the city of Boston, Mass. The cabinet was placed under my direction in a corner of a front room. One side of the cabinet was a twelve-inch solid brick wall, the other against the partition between the front and bath rooms. The bathtub was close to the wall on the other side of the partition from the cabinet, and a lighted lamp was kept burning in the bath-room. The cabinet was away from all doors and windows. The front of the cabinet was formed with coarse woolen, ornamented curtains. Near the cabinet on the floor there was a black cloth which was tucked to the floor in my presence, and by my hands, in part. The medium was a young man twenty-four years old. The seance was a spiritual seance.

The audience consisted of three men and five women besides the medium, who sat in the cabinet. Music was made by an ordinary music-box and at times a little singing of a pleasing tune. All except one man were acquainted with the medium. This man was invited into the cabinet. The man had just returned to his seat when the form of a young woman clothed in white, with bare arms, came outside the cabinet.

The medium was clothed in ordinary male garments, collars and cuffs, necktie, dark clothes, shoes and stockings. He had on an ordinary coat and vest. The first spirit that came was of a young woman, and gave the name pronounced Josephine Mallaca. The next form was that of a bent and aged woman who gave the name Grandma Wheeler. They followed Dr. Storer, Andrew Jackson, Stonewall Jackson, Elizabeth Hill, Annie Sears, two ancient chief spirits, Elizabeth Sanderson, Lucile Weston, four spirits to two women, whose names I did not learn, Florence, one spirit to Mr. N., one to Mrs. G., Moss Rose, and an Indian child spirit named Forget-Me-Not came and talked to us. Some of the forms came out more than once and greeted the people by clapping hands and talking with them, especially Grandma Wheeler, Lucile Weston, Josephine Mallaca, Mayflower, White Feather and Dr. Storer.

We have made arrangements to have several seances during the next six weeks. We expect as good spiritual manifestations in the future.

Roston, Mass. AURIN F. HILL.

WAITING FOR THE LORD TO PROVIDE.

"The Lord'll provide," he said. And sat around; While others stood ahead of him, and found He waited in idleness—

"The Lord'll provide, I guess," he said when the gray wolf howled, And "the Lord'll provide, I guess," he said when the wild wind howled. Like a fiend unbound.

"The Lord'll provide," he said. When they came and found The rags on the broken bed, Where he tossed around; He that waited in idleness—

Said "The Lord'll provide, I guess," "As they looked and sighed—

"The Lord'll provide, I guess," And the Lord did, at last, provide— A hole in the ground. —S. E. Kiser.

A predisposition toward the miraculous is the characteristic of all semi-civilized nations.—Lecky.

It is the function of civil government to make it easy to do right and difficult to do wrong.—Gladstone.

IN DEATH THEY WERE NOT DIVIDED.

Just how far the spiritual union between man and wife, lover and sweetheart or friend and friend may extend is a problem which many a great thinker has left unsolved and is the theme for many a beautiful theory from the author's pen, but that there exists some subtle bond of mutual love and sympathy, born of harmonious temperament and perfect understanding, which often blends two personalities into one, is a fact which no close student of those psychological laws and conditions which influence human life can deny. A remarkable example of the strong affinity between two people comes to light through the funeral yesterday afternoon of Israel S. Lampman, whose death, following just one week, almost to the minute, after that of his wife and caused by the same disease, forms the center of a chain of strange coincidences, perhaps unprecedented in real life.

Mrs. Lampman, who, with her husband, returned from the North about three weeks ago, was staying at San Pedro when the first of the series of strange happenings occurred. Both she and her husband were apparently in the best of health at the time, and when Mrs. Lampman complained of a severe chill on Sunday, June 16, no particular anxiety was expressed by her relatives. Home remedies were applied, and she seemed to grow better, but on Monday her condition grew rapidly worse and rendered medical attendance necessary. For four days more she rallied and sank alternately, and shortly after four o'clock on Friday morning passed quietly away, after bidding her husband and children, assembled about her bedside, an affectionate farewell.

HUSBAND TAKEN ILL.

After the first paroxysm of grief Mr. Lampman seemed strangely resigned. He attended to many of the details of her burial, including the arrangements for her cremation, according to Mrs. Lampman's often expressed wish. The funeral was held at the residence of Mr. Lampman's son-in-law, No. 230 West Fourteenth street, in this city, on the Sunday following, and the body was placed in the crematory at Evergreen Cemetery. Mr. Lampman discussed his wife's death quite calmly with his children after the party returned to the house, and alluded with deep feeling to the many happy years they had spent together.

While talking, and at exactly the same hour of the day that Mrs. Lampman had first shown symptoms of illness, he was seized with a violent chill and retired to his room. The coincidence was not noticed at first and the patient, in his turn also, seemed to revive under home-treatment, only to grow worse next day. It was then that his daughters became alarmed and called in Dr. Emery, an Osteopathic physician, who diagnosed Mr. Lampman's illness as congestion of the liver, the same disease which caused his wife's death. The anxiety of the watchers at the bedside deepened as it was noted that, day by day and hour by hour, Mr. Lampman displayed the same symptoms as had been manifested by Mrs. Lampman during the five days prior to her death. On Wednesday, June 26, Dr. J. S. Armstrong was placed in charge of the case, but in spite of his utmost efforts could not arrest the patient's rapid decline.

During the latter part of Mr. Lampman's sickness he became delirious, and, in almost the identical words used by Mrs. Lampman one week before, spoke of his coming death and of bright visions which seemed to come to him of a life beyond. On Friday morning, between four and five, he died peacefully, bidding good-bye to his family and asking that his remains be cremated, just as his wife had done. His grief-stricken relatives decided that the strange similarity should be carried to the grave, and yesterday Mr. Lampman's funeral ceremonies were made a counterpart of those attending the funeral of his wife.

ALWAYS BEEN LIKE LOVERS.

"There is no explainable cause for my father's illness," said his daughter, Mrs. S. E. Knapp, "unless it was due to some mysterious sympathetic condition, for my mother's disease was not contagious. They have always been like two lovers, though married thirty-five years ago, and were never happy without each other's companionship. We knew intuitively when mother passed away that father would soon follow, but, of course, we did not anticipate such a remarkable similarity in every detail of their deaths. We felt, however, that the end was near when we noted the strange course of events, and, as four o'clock Friday approached we instinctively knew that he would pass away at that time. He lived a little—a very little—longer than my mother, probably on account of his greater strength, and, just before the end, he spoke of her and seemed to see her before him, beckoning him to come."

"They were both born in Toronto, in the same neighborhood, knew each other from childhood and attended the same school. A strange bond of strong sympathy seemed to exist between them from their first meeting until the time of their death, and I have no doubt it will keep them together forever. For thirty-five years there has not been a death in the family, my mother never lost a child, and my little sister Bleathie is only nine years old."

EACH DIED ON BIRTHDAY.

"Another peculiar feature in connection with the case," said Mr. J. R. Lemon, a son-in-law of the deceased couple, "is that Mr. Lampman died on my father's birthday, while Mrs. Lampman passed away on the day on which my mother was born."

The Lampmans were formerly residents of Los Angeles, but for the last three years have lived in Northern California. Mr. Lampman was a contractor and was at one time very prominent in the business life of Ogden, Utah. He is well-known throughout California and has many friends in this city.

Mr. and Mrs. Lampman had five children, all of whom are living in Los Angeles, with the exception of J. H. Lampman, who resides in Redlands. Sherman E. Knapp and J. Royal Lemon, their two sons-in-law, are both in business here, the latter being a member of the insurance firm of Lemon & Co. Miss Maude Lampman and her little sister, Bleathie reside at 230 West Fourteenth street and both attend local schools. Mr. Lampman's remains will be cremated at Evergreen Cemetery to-day or to-morrow.—Los Angeles (Cal.) Herald.

THE GREAT QUESTION.

The Immortality of Truth.

The question, "What is truth?" is the great question that was propounded in the ages that have past, and is now being incessantly asked by the multitude of struggling, dissatisfied souls who, desirous to come to a greater knowledge of the truth, and feeling the force of the limitations that are holding them back from its more perfect realization, are determined to remove the limitations that are so oppressive to the expanding energies of progressive life.

The best answer to that question is, truth is the highest conception of what is possible of attainment in life which each individual soul is capable of giving. We may use the expression absolute, infinite truth; but that is something which finite existences cannot understand. Each individual life will have a different conception of what it consists; that is unavoidable as each one stands at a different angle and views the great panorama of life different from his neighbor. What one individual may be able to comprehend as the highest manifestation of revealed truth, to another whose life is more advanced those views may appear not so much as errors but more as a revelation, and worn garments which, however well they were adapted to the wants of the more primitive forms of life, as a move is made toward a more perfect comprehension of the truth the former modes of thought become useless encumbrances, their tendency will be to retard instead of assisting development.

Many of the ideals which have been presented to life in the ages which have passed as young and as vigorous to us as ever because they illustrated a manifestation of the truth will always be needed to make life not merely a stationary existence but one of progress to still higher conditions. "They are immortal because they are an essential part of the great universal truth and the time will never come when they can be dispensed with and progress by a new way. Other forms of thought manifesting itself in the religious, social and political life of the world have after a comparatively brief existence been cast off as dead matter relegated to the rubbish heap, because the world has outgrown its usefulness and every effort made by the religious or political world to incorporate that dead matter into the present living body has only resulted in a retardation of its progress."

The presentation of the truth a knowledge of to what extent the recipient is able to accept and intelligently assimilate the more advanced thought is necessary; for it is good counsel to proceed by, "give not that which is holy unto dogs, neither cast ye pearls before swine," for while the intelligent sifter of the soul knows that a treasure is before him, and that his labor he must observe the proper seasons and have the soil in the right condition, and so in the presentation of any phase of the universal truth, to make its assimilation successful both the mental and spiritual conditions must be right, or it will be in truth "casting pearls before swine." This does not preclude the missionary work that is needed to prepare the soil, and of all reformatory efforts the most needed, and those who are performing that labor are the greatest benefactors of the race and the least appreciated. It has always been so; those who have marched in the vanguard of progress and prepared the wilderness that the truth could find a fruitful soil where it could flourish have, in a large measure, been misunderstood, persecuted, and their labor he must observe the proper seasons and have the soil in the right condition, and so in the presentation of any phase of the universal truth, to make its assimilation successful both the mental and spiritual conditions must be right, or it will be in truth "casting pearls before swine." This does not preclude the missionary work that is needed to prepare the soil, and of all reformatory efforts the most needed, and those who are performing that labor are the greatest benefactors of the race and the least appreciated. 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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVENTEEN.—Continued.

Friends, I know whereof I speak. I was a shop girl, for a short time, myself, on earth; or if not a girl, a very young woman whom they called pretty, and scarcely a night passed as I hastened home from my toil, weary and well high heart-broken, timid and frightened, that some one of the male sex did not secretly follow and accost me at the first favorable opportunity where he thought he should not be noticed by others. With disgusted and averted face, my weary feet would quicken almost into a run and, with wildly fluttering heart, at length reach my own door or, rather, the door of the house wherein I had a poor little room. But it was a haven and home to me then, a refuge and rest, although a lonely one, from insult. And these are the very men who cry "free love" the loudest and most vehemently; and I now know that they were, the most of them, church members and followers after Paul, who had faithful wives at home from whom they expected and exacted obedience; and if these modest, shamefaced wives wanted to know anything, they must ask their husbands in all meekness, and these precious husbands would tell them what they pleased, always omitting the fact that they had followed a pretty shopwoman, hoping thereby to gain her favor; but before returning home to these meek wives, they usually gained favors in other directions. Perhaps from some poor victim of some other man's wiles.

Now any man who reads this, being perfectly innocent of anything of this nature, we do not mean you. You are at liberty to step one side; but all men who are guilty, I arraign you before a tribunal of justice, for, let me tell you, there is a strict law of justice and recompense for all deeds done in the body, or in the spirit, for that matter.

Thousands of wives, such as I have mentioned, come to the spirit world before their husbands. Shortly after arriving here they very naturally return and put themselves in rapport with the husbands they have so lately left, when the entire secret lives of the husbands lie before them like an open book. How many poor wives who have loved their husbands devotedly, who have never wavered in their love and truthfulness to them, have I watched as they recoiled in horror upon reading page after page of the supposedly hidden vices; how many have I watched as they turned away disgusted and sorrowful, their wifely love dying within them at the sight of that which they had never before even suspected.

Now all you honorable gentlemen who have not had vices, nor have been untruthful nor disloyal to your wives, you are not meant, and the love of your wives when they return to you in spirit will suffer no diminution, they will be likely to remain near you, providing your love for them continues, and wait for you until you join them in the spirit world. But if you marry another woman in the earth life, as the most of you do, what then?

No man or woman is entitled to more than one husband or wife, for we are not polygamous here in the spirit world, that is, not the enlightened portion of it.

There are many men who have had two, or three, or even four wives, and some women have had as many husbands—I do not mean those who have been separated by divorce, but by so-called death—and you are told by some of your earthly savants that husbands and wives, together with their families, are reunited in the spiritual world. Now which husband and which wife is the one to whom they are reunited? These same savants, in the same breath, will tell you that they neither marry nor are given in marriage in the heavens, still they say that husbands and wives are reunited in the heavens or spirit world.

According to this there can be but a very small number thus reunited, for there are but very few men or women on earth who have not had more than one husband or wife. There are comparatively few aged couples who have lived together up to near the period of transition, very few indeed, and if you were here with me you would know it.

Now, as Mr. Ingersoll often said and still says: "Let us be reasonable." Perhaps one man and one woman in ten thousand has been fortunate enough to marry and live together up to near the departure of one another. If such are reunited and only such, where does the law of justice come in?

These savants will also say that all become as one sex, that is, they do not retain manhood or womanhood but individualize into neither one thing nor the other. Then why should these comparatively few husbands and wives be reunited who have been fortunate enough to have had but one each? If they are neither male nor female, why should they reunite themselves? For by the time they reach the spirit world their children, if they have had any, are men and women themselves, with families of their own, probably many of them living to old age, and perhaps many of these same children will have had more than one husband or wife, and mayhap children by each.

Now if one speaks of an eternal soul companion, one and one only throughout eternity, these same unreasonable savants will cry out: "Pernicious doctrine! Untruthful doctrine! Seething passions! Free love! Unrest!" and so forth. But how the uniting of one man and one woman throughout eternity can be called free love and seething passion I fail to see. Quite the contrary, for unrest and seething passions are very apt to assail those who have not arrived at a point of development where they are capable of discovering the truth as it really is.

Men and women who are truly united in the earthly sphere will not be separated in the spirit world. All who love each other, desiring to remain together, surely will do so; but there is no law here that compels a man and woman to live together who do not wish to, and who do not love each other.

In writing of soul mates, I write of a higher, holier law than pertains to earth, a law that many on earth are not yet capable of understanding. This law does not yet apply to earth unless the parties are so far advanced in spiritual knowledge that they are able to understand.

This law has nothing to do with the baser passions, nothing to do with passionate attraction between the sexes, nothing to do with seething passions of any kind, nothing to do with propagation, it is the great eternal, unchangeable law of soul mates, far, far above all earthly conditions or passions, for a man is but half a being, a woman the other half, and a soul is never complete until it is reunited to the other half of itself, until it has become absorbed once more into oneness, rounded out into perfection; and the only reason why this eternal oneness became separated was for the purpose of propagation, the propagation of mankind on earth, that children might have a father and a mother, and when this separated soul has performed its mission on earth it is again united into oneness in the heavens.

Now I, Madam, have given you an eternal truth. Swedenborg also perceived it as have many others, and free love, seething passions, and so forth, have nothing to do with it. It does not matter whether the separated halves ever meet on earth or not; still they often do and are united in earthly marriage oftener, perhaps, than many suppose; and those thus married never feel unrest, never desire to be separated, never feel the slightest inclination to be united to any other; the thought would fill them with horror and aversion. So, my well-meaning but mistaken savants, do not worry about it. The law will take care of itself, and every soul that exists will have strict justice meted out to it by this great eternal law of soul mates; not one will escape; not one can escape; not one will desire to escape. It is not material body mates, but eternal soul mates. Material bodies mate in the material regardless of soul. This is all right but fleeting.

Souls mate in the spirit and soul world. This is eternal and lasting, as souls are immortal and eternal.

There are other points that I should like to touch upon that all ought to know.

You are told that husbands and wives are reunited in the spirit world together with their children. O, friends! Think a little deeper. Think out the problem for yourselves and you will soon see that this cannot be so. That they can see each other, can visit each other is true, but that they are again united as before is not true, and I will not make a statement that I cannot prove, absolutely prove through the common reasoning power of mankind. It does not require very deep reasoning either.

A young couple on earth marry. They have a family of children. Perhaps the first child dies in infancy. It may be the second or third. It may be one, or two, or three. The mother and the rest of the family weep and say, "We shall meet our darling again in heaven, or the spirit world." Time goes on. Many other children are born to them. A part, or perhaps most of them, live to become men and women. They marry and have children of their own. We will say the father and mother live to old age. They are grand-parents. Many of their grand-children die in infancy or perhaps as youths or maidens, for people are dying at all ages. Well, it may be the first couple mentioned live to be seventy years of age. Their little one, or more, died fifty years ago. That little one would, if it had lived on earth, have been fifty years old; in all probability a grand-parent. Now what does one suppose that child has been doing in the spirit world all those fifty years? Would one think it still a little babe, waiting to be reunited to its father and mother? Such thought would be folly. That child or children has long years ago grown to maturity and as progress is much more rapid in the spheres than on earth, that child has long ago become a bright and shining angel, far far beyond its earthly parents in wisdom and glory; it has long since been united to its own other self, and together they are many spheres beyond the earthly sphere, and unless they were to make themselves known to their parents the parents would not recognize them. They may visit those parents, they may act as guardian spirits, but that is all. They are not united as before.

We will say the parents live on earth until old age. Perhaps the father dies first, or it may be the mother. A bright and shining angel, filled with wisdom, comes to that mother; it says to her, "I was once, on earth, your little child. Fifty years ago you called me by such a name. Do you remember?" The mother gazes at the angel but can trace no resemblance between the glorious being and the little puny, dying babe of long ago. That angel may love and assist the parents in their onward progress, but they can never be reunited as before.

Then what can be said of those who have had two or even three husbands or wives on earth and children by them all, many of them having died? The first and second wife or husband are in spirit life; or, it may be a husband dies while living with his last wife with whom he has lived a great many years longer than with his first wife. The wife left on earth marries again, the wife in the spirit world has been here perhaps thirty or forty years, more or less as the case may be. What has she been doing all this time? Waiting to be reunited to her former husband, who in the meantime has been married to another woman who has also borne him a family of children?

Friends, you cannot fail to see the absurdity of all this. Families cannot be united in the heavens as formerly. Shall that husband wait for his last wife who has married again, or shall he be reunited to the first one who died so many years ago?

Now these are not idle questions, dear friends, but of paramount importance, especially when the wise savants of earth are teaching that families are reunited in heaven.

Then, what shall be said of the thousands upon thousands of divorced men and women who have had families, or a number of children, and the divorced ones are married again and also have other children? What shall be said of the polygamous nations, those men who have had many wives? David and Solomon as examples. Are these men to be reunited to their numerous wives and heaven knows how many children?

No, no, friends. Not so. Think more deeply. Professor Franz Petersilea, on coming to the spirit world, determined to inform his son just how these things were, and his actual experience is narrated in the book called "The Discovered Country," also his first wife wrote her experience in a book called "Mary Ann Carew." These are truthful biographies of the spirits who wrote them, and they will show that it is impossible for families to be reunited in heaven just as they were united on earth.

Yours sincerely, MADAM
(To be continued.)

Non-Progressiveness of the Monastic Mind.

For eleven hundred years monks were the custodians and copyists of manuscripts. Thousands and thousands of them toiled at the work of transcribing the ancient writings with a Chinese patience and imitiveness that was amazing, and that has been loudly praised by church historians. But not a monk ever thought of printing. Coster, who first invented wooden types, was not a monk. Pfister, Faust, Castaldi, Mentol, Valdfogel and others who claimed equal honors with Coster, were secular tradesmen. John Gutenberg, who added a number of improvements to type-making, was a business man. William Caxton, who introduced printing into England in 1476, was a merchant. The complete history of the discovery and development of printing might be written without the slightest reference to any monk or monastery. So simple an idea as that of movable types did not occur to any religious copyist during a period of over eleven centuries.

When the first books were shown to them, they regarded the printed pages with a savage wonder and fear, declaring that the devil was the author of the new "magic art." Had it not been for the growing power of commercialism, which since the fifteenth century has protected the inventor and explorer, there is little doubt that Gutenberg and his fellows would have met the same fate as befell Giordano Bruno.

As another evidence of the non-progressiveness of the monastic type of mind, look at the record of the monks as farmers. Five hundred years before the Christian era, there were monks who tilled the soil. For fifteen hundred years the monasteries farmed the fields of Europe. Yet not one agricultural implement in use in America today owes its invention to the monks. They labored as unthinkingly as oxen with their rude spades and wooden plows, sowing the grain by hand just as the first ape-man did. At the present day, the devout peasantry of Europe and the French Catholics of Quebec use the same rude implements as their forefathers. On the other hand, the lay farmers of America, unhindered by any "divine guidance," have in two hundred and fifty years perfected the most elaborate and scientific system of agriculture ever known.—Herbert N. Casson.

Genius always gives its best at first; prudence at last.—Lavater.

Gladly will every truth seeker change his conduct when convinced of sin, for he injures himself who abides in his error.—Marcus Aurelius Antoninus.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Not more surely is the blood quickened and purified by contact with the unbreathed air than is the spirit of man vitalized and made strong by intercourse with the real things of the earth.—John Burroughs.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

COVERT SPIRITUAL GIFTS.

St. Paul, in his epistle to the Corinthians, enjoins them to covet spiritual gifts, and by the sense in which the admonition was given, that they might use them when required to demonstrate to their fellows the power and potency of the spirit world, we can heartily endorse his recommendation. But unfortunately a large proportion of those who covet spiritual gifts, at the present day are actuated by a purely interested motive. It requires very little "reading between the lines" of the letters which occasionally reach us, to realize that the motive is a personal one, a desire to possess abnormal powers, not necessarily to misuse them, it may be to exhibit them for the admiration of their friends, or even to lavishly expend them for some person who pleases them. They would do it if they could readily acquire great wealth, but who, it is to be feared, would rarely carry out their good intentions were their desires gratified. We find that inquirers of the class we have mentioned usually want to find a short and easy road to the acquisition of their desires; some formula or instruments by the aid of which they can pass beyond the plodding student and reach the goal of a rapid time. When told that all mediumship is of value

NEEDS DEVELOPMENT, which takes time, application and some self-sacrifice, they are only half convinced of the fact, and, seeking for more encouraging promises in other quarters, they may find their way into some circle where rudimentary and erratic manifestations occur, are delighted to find themselves influenced in some way, and naturally suppose they are in a fair way to accomplish their object. They are, however, doomed to disappointment, though they may for some time remain in a sort of foolish paradise.

Mediumship in its higher aspects means subordinating the physical to the spiritual. This does not necessarily imply the "crucifying of the flesh," but the harmonization of both body and mind, so that the instrument may be perfectly attuned to the touch of the disembodied intelligences who desire to use it to transmit information and instruction to the world. As a rule the quality and tone of the communications are determined by the quality and

tone of the instrument. As wise spirits will not use imperfect instruments to transmit important teachings, knowing that they would be distorted in the process; but they may utilize them for minor purposes where the matter is of less importance and the results of less value. The great mass of communications, however, come from a class of spirits corresponding in development to the mass of humanity, their only advantage being a limited knowledge of the conditions pertaining to the sphere in which they happen to be located. If whilst conditions in communicating with this plane are not so stringent, it is still essential that the medium should be in a tranquil and receptive condition for the messages to come through as intended. From these spheres or planes come the test of identity and loving messages from friends, and it is perfectly legitimate to hold an occasional family circle, or visit a medium when desirous to hold affectionate communion with them; but before this there is little to be gained, because the spirit, through its very little knowledge of spirit life, and is generally ignorant of the laws pertaining to both worlds. If the spirit friends are modest they withdraw, others less diffident taking their place, and posing as teachers, enlighten(?) their audience with what they know, or think they know. It is customary with this class of

VAIN AND SELFISH SPIRITS to flatter the mediums and lead them to suppose that they have exceptional powers; as an endorsement of this, high(?) spirits are introduced, the communications assume an authoritative tone, faith detaches reason, and the medium believes that he has reached the goal. It is not long, however, before he discovers his mistake, either by the intervention of a wiser head or palpable contradictions in the communications, and then a revelation takes place, and he finds himself at the foot of the hill with less confidence in the stability of the road than he originally started with. It is to guard the would-be medium from these pitfalls that I, from starting on his journey, until he has studied the experiences of those who have traveled the upward road and attained the height he aspires to. Let him have some definite object in view; if he aspires to be the recipient of spirit teachings that will be of value to the world, he must realize the necessity of purity of life and elevation of thought above the normal plane of society at large; he must, as does the student, be prepared to withdraw from the times from the turmoil of the city and commune with nature, endeavoring to be in harmony with it, and all mankind. If he has any inherent qualification, this will fit him for the work, and the mediumship will come to him without the special seeking.

WORDS IN SEASON.

A provincial newspaper in France having published a report of a lecture delivered against Spiritualism, at Chateauroux, by a certain M. Aubin, reply was at once made to it by M. Leon Denis, the well known honorary president of the French Society of Psychic Studies. His insertion was refused by the local editor on the ground of the obedience he owed to the dogmas of the church, but the Union Republicaine cheerfully published it.

After enumerating the many men of scientific eminence who have become converts to Spiritualism after investigating the subject for four, ten and even twenty years, M. Denis goes on to say: "All these savants entered upon the study of Spiritualism as skeptics, as materialists, with the intention of unmasking what they considered to be a fraud. All concluded in favor of Spiritualism."

There is not a single instance of a savant of the scientific experimentalist having independently observed a sufficient number of facts and persevered in their researches; having arrived at any other conclusion than the spiritual one. We never find among the deniers of it any but those persons who have observed little, and studied little, for themselves.

This is, we fear, the case with M. Aubin. His attitude seems to demonstrate it. Spiritualism may be dangerous to frivolous amateurs, and inconsequent searchers. Everything in this world has its good and bad sides. Every medal has its obverse and reverse. But the pessimism of the lecturer is, to say the least of it, exaggerated when he speaks of the effects of experimentalizing, upon the health of mediums. During the thirty years in

which I have been occupied with Spiritualism, I have seen many mediums deceived and mystified when they gave themselves up without preparation, without method, and without elevation of thought to experiments; but I have never known one become insane.

According to Drs. Gully and Nichols, spiritual phenomena are not the consequence of a morbid condition. On the contrary, they cease in the case of mediums who are ill."

It would be just as reasonable to warn people against experimentalizing in chemistry, as against the investigation of spiritual phenomena. An incautious and imperfectly informed student of explosives, for example, may blow himself up and wreck the building in which he is at work; but is the all-important science of chemistry to be ignored because fatal accidents may arise from its pursuit by improper people? Yet strictly analogous is the contention of persons of the Aubin stamp.

A LADY'S DOUBLE.

According to the Moniteur des Etudes Psychiques, the famous dark phantom which haunts Windsor Castle, but is only visible just before the death of a royal personage, was seen last month within the precincts of that august abode. But we should like some circumstantial evidence of the fact before accepting it as such. From the same source we derive the following incident which seems tolerably well authenticated: "In the month of July, 1890, the members of the House of Commons were disturbed by the report that a ghost had taken to visiting a room opening into the Speaker's Court; and numerous members were excited by it. In the end, the truth was discovered. The phantom was not a ghost, but the double of a person still living, and that person was no other than the wife of one of the principal functionaries in the Palace of Westminster, namely Mr. Archibald J. S. Milman, K. C. B., Clerk Assistant of the House of Commons. Mrs. Milman herself relates the history of the spectre in these words: For years, this is what I have had to endure. I am troubled by another myself whom people meet with where I am not. The other day a friend took leave of me in the library. He had scarcely crossed the threshold when he met me at the landing-place. Stupefied, he stepped on one side to allow me to pass. Now, I had not stirred! Constantly are adventures like these occurring! And numerous witnesses confirmed the statements of Mrs. Milman."

A CHANGE OF TONE.

On the continent, at least, a marked change is observable in the tone of the press towards Spiritualism. Silly gibes and supercilious sneers are no longer indulged in; and the language employed in speaking of it is becoming respectful and even eulogistic. Le Progrès Spirituel, of Paris, quotes from three French newspapers their reviews of a book just published by Madame Tournier, a devoted Spiritualist, under the title of "The Philosophy of Good." Lo Memorial d'Aix says of it: "We have attentively gone through this book. We have deeply pondered over the terms and the purport of its various articles; and the reading of it has awakened in us a sentiment of profound admiration towards the author of a work inspired by the deepest respect for truth, justice and Christian charity. It is a book essentially addressed to sensible persons, eager for the light, and desirous of learning the veritable end of this fugitive passage through the planet earth, and of what will be its consequences in the life beyond."

"After having read this work," writes Le National, "which contains some beautiful dissertations upon the problems of existence and the perplexing after-life, we recommend the public to do the same; and we are persuaded that they do not entirely participate in the beliefs of its author, they will always bow before the generous sentiments by which it has been inspired."

L'Union Republicaine writes: "The Philosophy of Good Sense" is, in our opinion, one of the best works which has been written upon Spiritualism. Its style is clear, animated, and abounding in irrefutable proofs of the relations of the light and the invisible. Reading it, in a reasonable spirit, we must perceive, frankly adopt the ideas and beliefs of the spiritual doctrine, the object of which is to ameliorate the lot of humanity by leading it uniquely to the practice of the pure doctrine of Christ, obscured alas! by the blindness of human nature."

Must we not regard words like these, appearing in secular newspapers published in a Roman Catholic country, as a peculiarly hopeful sign of the times?

"THE WORLD DO MOVE."

After all has been recited And our brightest lamps are lighted And the pretty little things that lie between Are discovered in the fire That disseminates the higher, Firmly stands the grand old structure On the scene.

Since the principles are lifted, And the good and bad are sifted And the true has had an upward kind of boom, Let us keep the ball a-rolling, And not pause for self-consoling 'Till we show this world the world beyond the tomb.

Let us pause not from the labor Of enlightening our neighbor Of the bright and shining shore that we have found.

Let us take ourselves together Like all good birds of a feather And make all religions one the world around.

Let us still continue sifting And the world will soon be drifting From the milwedge pages of a musty book, To a bright, inspired thinking, And their future will be linking With our future while the angels smiling look.

After all has been recited And the good ship has been righted And each "master mind" has fit within its groove And its satisfaction granted He still finds himself confronted With the pleasant fact that still "the world do move."

DR. T. WILKINS.

"Invisible Helpers" is the expressive title of a little book by Mr. C. W. Leadbeater, two of whose lectures have recently been published in The Progressive Thinker, and with whose style and tone of thought our readers are not only familiar, but the reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many incidents of striking spiritualistic experiences, some of which seem fairly miraculous.

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THE OCCULT

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omission. These three students, having got the correct text almost by heart, unconsciously supplied the omission, thus correcting the examining professors. It was too strong! The professors suspected an ordinary fraud, and, without saying anything, declared the examination null.

The next day, when these students trooped in to the re-examination, the three clients of Mme. Fontaine were still more delighted to see that the next text was *Thucydides*, book V, chapter 19. This time the professors purposely had left an omission. Again the three unconsciously supplied it in their pa-

The count, who was accustomed or to the old-fashioned Ideas, here put a question: "Arist such phenomenon attributed to some new and peculiar sense which manifests itself internally?"

Cheroot, with his usual caution, answered: "It is plain that an organism being may have more senses than man, such as we know him in his normal state. Even on this earth there are animals which possess more than five senses, and of which we cannot obtain an precise idea. Who knows if the inhabitants of certain planets have not two, three, or even ten senses more than we?"

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LYMAN C. HOWE.

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PREPARATION.

PREPARATION.

We must not force events, but rather make
The heart-soil ready for their coming as
The earth spreads carpets for the feet of Spring
Or, with the strengthening tonic of the frost,
Prepares for Winter. Should a July noon
Burst suddenly upon a frozen world
Small joy would follow, even tho' that world
Were longing for the summer. Should the sting
Of sharp December pierce the heart of June
What death and devastation would ensue!
All things are planned. The most majestic sphere
That whirls through space is governed and controlled
By supreme law, as is the blade of grass
Which through the bursting bosom of the earth
Creeps up to kiss the light. Poor, puny man
Alone doth strive and battle with the Force
Which rules all lives and worlds, and he alone
Demands effect before producing cause
How vain the hope! We cannot harvest joy
Until we sow the seed, and God alone
Knows when that seed has ripened. Oft we stand
And watch the ground with anxious, brooding eyes,
Complaining of the slow, unfruitful yield,
Not knowing that the shadow of ourselves
Keeps off the sunlight and delays result.
Sometimes our fierce impatience of desire
Doth like a sultry May force tender shoots
Of half-formed pleasures and unshaped events
To ripen prematurely, and we reap
But disappointment; or we rot the germs
With briny tears ere they have time to grow.
While stars are born and mighty planets die
And hissing comets scorch the brow of space
The Universe keeps its eternal calm.
Through patient preparation, year on year,
The earth endures the travail of the Spring
And Winter's desolation. So our souls
In grand submission to a higher law
Should move serene through all the ills of life,
Believing them masked joys.

—Ella Wheeler Wilcox in *Chicago American*.

Psychology as a Part of Oratory.

Henry M. Soper, president of the Soper School of Oratory, has just returned from Buffalo, where he attended the tenth annual convention of the National Association of Elocutionists. As president of the association Mr. Soper delivered the principal address. The following is the substance of Mr. Soper's address at the convention:

"We thank you for your words of welcome and kindly greeting, and for your generous courtesy extended to us. We congratulate you upon the royal way in which you have welcomed all the nations of all America to your city. The genius of your architecture, the noble towers, the beautiful domes, lofty pinnacles, and stately columns that rise so magnificently from your exposition grounds speak in silent eloquence to every member of our association who has journeyed hither to gather inspiration for higher attainments in all that is eloquent and noble in life."

"Both young men and young women find that a business-like grace of movement and fluency of speech are demanded in business life of every kind," Mr. Soper continued. "Great questions are confronting our nation to-day which must be met and settled. Notwithstanding the frequent statements that money rules the world, let me venture the prediction that in the final climax of the crisis in public affairs that must surely come at no distant day between capital and labor it will not be bullets nor bayonets, but the ballot, which will prove its sovereign power, and the orator will sway that ballot; and whichever side sends forth the largest number of good orators will win the battle."

"Psychology should form an important factor in oratorical training," but the present deductions of most of the psychologists differ so widely that at present we should be careful how we teach as principles statements which to a large extent will be supplanted by something else to-morrow. To teach the best expression of thought we must study the silent forces of nature and of ourselves. Wireless thought or telepathy will yet be made as practical as wireless telegraphy. The science of thought vibrations, the sixth sense, the subtle ether that pervades space, the intangible, unseen power in highest oratory, demand our earnest attention if we would sound the secret depths of true oratory and produce a natural style of delivery. The silent forces of true expression are mightier than all melody and motion, which are but results of this force.

"When we have better mastered the psychic science we shall more easily exercise the judgment of common sense and follow more natural methods of training.—Chicago Inter-Ocean.

...and the

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**THE SPIRITUAL
SIGNIFICANCE.**
A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00.

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"If a man could feel
Not one, but every day, feast, fast, and
working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
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globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new employment. The author

environment from this evolutionary process, as illustrated by physical scientists, the author of *The World Beautiful* continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in addition to its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and the truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for *"The World Beautiful"* volumes an almost world-wide popularity.

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family. Cloth, \$1.50 and \$2. (1-2-22)

For one I am glad this discussion has been called out, even though its inspiration was due to a small conference in New York City on the second day of May, through the zeal of a ubiquitous reporter. I am grateful to The Progressive Thinker for giving the Spirit

Next May another session of the school will open. There should be no less than fifty of our graduates ready to join it for the work of self-improvement.

A. J. WEAVER.

PROGRESS.

Mystery! All is mystery!
Upon the land, in the boundless sea.
We think we know as we progress,
All knowledge from the limitless.

The more we learn while here below,
The more we find we do not know,
And as our minds expand and rise
To grasp the knowledge of the wise,

We find the range of mental grasp
Held back by mortal chain and basp
Of limitations in this life,
Of mental struggle, storm and strife.

When free, the soul will stand at last,
With sweeping vision of the past
Then upward, onward we'll progress
Toward the ever limitless!

Portland, Ore. J. C. FERRELL.

primary, force a derivation and emanation from spirit, and matter is force organized into the atom and its compounds. Matter, force and spirit form God, in the complex fullness of which matter is the plastic outside, and spirit is the innermost, insubstantial center, so that a tangible relationship exists between matter and spirit, with the physical and ethereal forces chemically acting between the two extremes. Man is a product of spirit, force and matter, and includes in his material, vital, and intellectual elements all three of these stratified unit atoms, by which he is an epitome of the cosmos, and thus an image of God.

Man has an exterior and interior consciousness; and his exterior consciousness is by force media of the senses, in chemical relation with matter, by which he perceives the small outer tendencies of law and phenomena of nature; and his interior consciousness being of the purest substance in nature, is in chemical

essence, as the indur growth and assimilation of the gospel of the living and taught. He sacred atonement, nor rapturous books, for all the reflection of the spirit essence, transcends, passions, being in accordance to intellectual development, but never of intelligibility in our

have a code of ethics assimilate the definite consciousness and nature, as the Christ, judging its errors and Let Spiritualism lay

of idole.

It is simply a matter of growth and knowledge. It came from the artificial into solid knowledge.

estimated here and hereafter is better estimated by viewing them from the windows of Modern Spiritualism. Errors are corrected and new truths planted.

It almost gives a new interpretation to all things mundane. What to live for is made easier. Education receives new definition and the social and useful sphere of both worlds is enlarged.

Thus while Modern Spiritualism has a definite limitation, it is still the most important light that has come to earth in the last century. It clears up more vexations than any other single discovery. It has led humanity into naturalness, and time will prove the wisdom.

Verona, Wis. E. W. BALDWIN.

White clouds float in the bluest of sky
And every hour glad with some fresh
surprise. —Luella Clark

some of us must toil to secure them to humanity and for our successors in the public fields of spiritual culture. We hope for strength to endure, whilst we also hope for the needed spirit of co-operation to secure.

GEORGE W. KATES.

LETTER NUMBER EIGHTEEN.

Now it does not matter whether the two halves meet earth or not, for, as has been said by another writer The Progressive Thinker, any other half can be got along with very comfortably by trying to adapt themselves to each other, that is, the other writer said that there might be a number of women from which a man might choose a wife and either one of them would make a suitable companion for him if they tried to overlook each other's faults and strove to make each other happy. . . Perhaps these are not his exact words. The medium cannot remember, but this is the meaning, and it is true.

MADAM

LETTER NUMBER NINETEEN.

LETTER NUMBER NINETEEN.

spirit along with it into the spiritual realm, and the spiritual realm is composed of the spirits of all things that have had life, or a living germ, consequently life is mortal. It never had a beginning, it can never have an end, but it possesses the power of development. If soul germ, having no beginning nor end, enters matter and spirit for the purpose of development, simulating aside its outer coverings as it grows, why, immortality is a self-evident fact; it needs no other demonstration.

(To be continued.)

Ignorance and servitude are calculated to make men wicked and unhappy. Knowledge, reason and liberty

LIGHT, LONDON, ENGLAND.

she has^d held over thirty meetings and has made no mistake in any of her numerous tests. Her lectures and tests have done a great deal of good, and has given skeptics facts that they cannot get away from. Facts like this stick and cannot be broken off. During the whole of the season the press, with the solitary honorable exception of *The Daily Standard*, was a monster. In s

And oh! no matter where you are—
Upon the mountain top, or deep
Down in the valley, or out far

By E. D. Babbitt, M. D., LL. D.
very instructive and valuable work
should have a wide circulation,
well fulfill the promise of its

DEATH SHALL BE DESTROYED.

Beyond this, there is the beautiful and significant fact that all the laws of nature point to advance as the result of change; so that, if there is life beyond what we call death, we have the analogies of nature on our side in hoping that the future state of being will be in some way an advance upon this.

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It has demonstrated that the etherosphere is intangible, imponderable and intelligent beyond our ability to

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chopenhauer is one of the few philosophers who have been generally understood without a commentary. His theories claim to be drawn direct from facts, as suggested by observation, and to interpret the world as it is; and whatever view he takes, he is consistent in his appeal to the experience of common life. His characters are so drawn as to give a freshness and vigor which would be difficult to match in the philosophical writings of any country, and impossible that of Germany."—*Translator*.

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WORTH OF SPIRITUALISM AS A CONTRIBUTION TO THE RELIGIOUS CULT OF THE AGE

An Address Delivered by Rev. J. O. M. Hewitt.

Man is naturally religious, reverent, irreligious in man is abnormal, indicates a diseased state of the mind.

There is an innate feeling, though it may seem to be nothing more than a feeling, that inspires reverence for some power or powers, near us though not perceived by the outer eye, and this reverence, however worshipful, it is this spiritual worship of mankind, that I call religion.

I do not say, however, that the creed the man formulates is religion; nor the ritual of outward observance; these, no matter what name they bear, so long as the occult power is to the worshiper unknown, are each and all but the superstructures of superstition—for the ignorance, the wisdom that builds them, I can see by them, it is true, man's advance in spirituality; and therefore I may say that they have been useful in their day and generation, but by no means do I regard them sacred, even though one may be the Westminster Confession; or one the elaborate ritual of "the High Church," and these last mentioned are to me no more sacred than the performance of the whirling dervishes, or the incantation of the Digger Indian. They all are but the assumptions of men, though perhaps I may say the deductions of some mental philosophy useful to us, as I said; as waymarks of intellectual progress, but never sacred, as I would ascribe sacredness to the innate feeling that produces reverence; that I name religion. Like Emerson I would say:

"The word unto the prophets spoken Was written on tablets yet unbroken; The word by seers or slybs told In groves of oak or fane of gold, Still floats upon the morning wind, Still whispers in the willing mind"—

and this universal word is the word of religion.

There is but one in the world; its creedal and ritualistic superstitions are as the leaves of the forest.

What I would call the religious cult of an age, is the found-out things respecting the God—respecting the power revered, worshiped, through the ages. Matthew Arnold called it "the power that makes for righteousness among men." Herbert Spencer, "the unknown and unknowable."

To the world at large, it is the X in the Algebraic problem of life. Yes, the X that needs the key of science to penetrate if possible the dust and mould of the centuries of superstition, and present to us of to-day the actual of God, be it a fair form of beneficence, or the duller one of an intelligence no higher, purer, or better than ourselves.

The need of to-day is, I may say, a scientific religion; and in order to such result, we must have observed and demonstrable facts relative to that power.

Are the various sectaries prepared to furnish them? We know that they are not. We also know that so far as faith in an Over Life, or God, is concerned, this age of to-day is becoming largely agnostic, if not atheistic. And, too, the materialistic spirit of to-day is plainly perceptible in its destructive work, not simply of idols and of creeds, but also in its lack of spiritual development of personal character.

The world is, with all its increase of intellectuality, its increased knowledge of the physical sciences, losing the moral incentive of high living. In a word, with its loss of a God, it is also losing its high humanity; as evidenced by the almost universal greed for material wealth, its mad race for political and social honors.

We hear almost everywhere the expression of "One world at a time;" with its ulterior meaning of "Every man for himself, and the Devil take the hindmost," as to-day's "golden rule."

Yet not all are of this spirit. No, like as in the old Bible story, where the prophet said, "And I alone am left," we find our "seven thousand who have not bowed the knee to the image of man," who are at heart still reverent and considerate, seeking the higher life of a true humanity, the broader brotherhood of mankind.

So, too, I am not pessimistic in my outlook, for I have a faith in the Over Life—the divine in the human; and I keep my religion, though like others, I have little respect for the superstitions that create idols and rituals and creeds.

What has Spiritualism the key to the occultism of the ages? Can Spiritualism demonstrate to the world the natural cause of its religious sentiment, so that without superstition's aid it can be ennobled in reason and manifested as a known mental and moral power for righteousness in the world? Will Spiritualism eventually nullify Herbert Spencer's agnostic creed of "The unknown and unknowable"?

To these questions I answer: It has the means by which to accomplish all this!

Spiritualism has the possibilities of elimination, so that we may take from life's problem the algebraic X and write its word of God, in the plainest characters, so that the wayfarer man, who is not "a fool, need not err therein; for I know that that is strong assertion; know that to many it will seem as if I proposed a miracle; but I think I can show that it is no miracle-working on the one hand; but on the other, a truly scientific demonstration of a fact—a revelation rather of a long series of facts, known indeed by the scholarship of the world, but until now unclassified; and consequently unused by the people in their search for religion's sense, for the God they worship ignorantly; that is, superstitiously.

But to do this, I must ask you to patiently go back with me to the known beginnings of an outward faith in an occult-mental-power—a power potent but invisible and unknown.

In this review of the producing cause or causes of the religious sentiment of the world of mankind, I find at first only a vague impression of a power occult, that I note what may be called, what we would call intuitive speech that was ascribed to this already believed in occult power. Where it came, they could not tell, nor whether it went; it was enough for the primal religionists, that it seemed to come to them—in other words, it was their previous thought, but a "thought" that came from the unknown, the idea of its coming, they found enough of superior wisdom—superior to them—so that they learned to give heed to these flashes of idea, hence called them "divine"—their word corresponding to our word flashes—both the Aryan and the English word being derived from the material symbol of "lightning." So we may know that their "divine words" were as sudden flashes of the mind.

But then came study of condition of mind in our most favorable to the "lightning" of the mind—the speaking of the divine word, and they found by observation, that while it might come at any time, under almost every condition of environment, it was most apt to come

In the hours of silence and meditative repose. Hence they who sought for "God," sought the word-divine of this occult-power; soon learned to seek "the silence," not only setting apart times and seasons, but places for their seances—for that was what they were) and on these set-apart, these mentally consecrated places, devoted the hours to reveries upon the themes that pertained to the wisdom sought.

The results of these seances were of such character of wisdom that those who practiced themselves in them came to be counted the wise men, the wise women, of their time and place, and too, they came to be called "Reverends," i. e., men of reverie. They were by the common people esteemed the favorites of God—still unknown, hearing the primal name, "Od," and so the people came to set these "Reverends" apart as mediators or mediums, by which divinity spoke!

Then the wise among the priesthood (they were priests now) began to notice the speech of abnormal conditions of mind, in the delirium of disease, in insanity, in intoxication, and in what we call the "trance," the semi-trance, the ecstasy, and such as these in which the divine element appeared.

The result of this long continued, close observation and experiment, was the establishment of "the divine mysteries" as they were called. What was done in the seance rooms of the mysteries was not revealed to the people; but it is a fact that the person of the "mystic brotherhood" came the authoritative declaration of personal immortality; and we all know that the priest-hoods of old proclaimed that the God of the nation was some former ruler of the nation!

Even as far back as the earliest religious establishment of the mysteries, what the occult power, the God-power, was known to the priest-hood of that day, was the power of earth's dead. "The Immortal Gods" were not the blind forces of material nature, but the mental forces of deceased men and women. The world of man was ruled by ghosts.

The mediumistic priest was the mediator between the divine ghost and the man, and the sacred oracles were what we Spiritualists call communications—their words were not more than the communications received in our seance rooms. And yet the so-called sacred books or Bibles of the race, are composed for the most part from these oracles; and the legends of the most noted mediums, or seers or prophets, of incidents in their lives, fragments of their conversations, or their public addresses. We value them for what seems to us of actual worth to us in our study of life, but to us, knowing their history, they can never be infallible authorities, either in morals or in government or physical sciences, neither do we count our salvation as dependent upon our acceptance of them, as divine authority!

But while I say this frankly, I just as frankly say that I do have reverence for them; for with all their mistakes, their errors in both history and science, they have been able to tell the true souls of the race, who have in their hearts sought for a higher, truer life as manly men, as tender and true woman.

In fact, they are more to me to-day, knowing their true history, than they were when I was taught to believe them to be "the infallible words of God;" for I find in them all more that corresponds to my own psychic experience, than I find in other books. They are "guides in faith," but they must not be rulers of conscience in religion!

But returning to the history of man's growth in religious knowledge, I will say that the knowledge that "the God," the occult power that was worshiped, was incarnate man; that we as man, are immortal, or that we can communicate and receive communications, is not enough to constitute a truly spiritual religion.

It may emancipate us from superstitions, but in our new found freedom from what had been held to be divine authority, there is the liability in the "swing of the pendulum"—in the reaction, that there comes an actual loss of true spirituality; as when the slaves of our day were emancipated by the president's proclamation, so many of them, there is a loss of self-government, really sunk into worse condition than they were as slaves!

In fact, the history of religion, the religious cult of those days of discovery, proves that there was such loss. So great was the demoralization of the priesthood that the people came to regard them as impostors; the cry of fraud, and the charge of profligacy became as common then as the cry of "the unknown and unknowable" is today.

Yet not by any means will I say that all the initiates of the mysteries were frauds or mercenaries, any more than that all the mediums of to-day are of that class.

No, then as now there were noble men and women who to their knowledge added all the spiritual graces that we prize, and who were the crown of a true humanity. These sought none the less, divinity, divine inspiration; but in addition they sought to spiritualize anew the religions. Instincts of the race, and in so doing they also sought for some rule of judgment, that might be a guide to mankind in their seances with those who had passed the veil of death; and now, in ethereal dress of soul, were communicating with mankind those who thus sought, one name stands out more prominently than all the rest; that name is "Moses"—in its Hebrew form of speech; Om Osiris, or Ra-messes, in Egyptian word.

In priestly language Om—om—manifestation of Osiris; in the kingly nomenclature Ra-messes—one who rules by the authority of Osiris. As an initiate, and by virtue of his initiation into the mystic world, he was entitled to both these Egyptian names, of which "Moses" is simply a dialectical pronunciation. (We would say of him, as a medium—or priest—"his control" was supposed to be Osiris, a former king of Egypt).

But letting all this go; I would next invite your attention to this man Moses; in his seance with "a ghost." (I use this word "ghost" for a name; not like the word to call our loved ones, ghosts, but to plainly trace for you all the line of descent of the cult of to-day, I use it—and I will, I trust, be pardoned.)

Tracing the history of the man, we know he was an initiate of the mysteries; by the name under which he is known; then, too, in the records, it is expressly stated that he was "called upon by the unknown and unknowable." Also we have this word—word of the Lord; or as we often hear, the word of the spirit control: "I will make you a God to Pharaoh."

So we are justified in saying he was fully developed as a medium, or psychic; and we must understand him; and what is recorded of him from this

standpoint; no other can be a correct one.

Then notice: He was in the retirement, the silent solitude of the mountain cave. There to him came the voices out of the invisible. Then notice the natural question: "Who are you, and what is your name?" (How often have we heard or used that question, when a guest came and manifested in the seance-rooms of to-day?)

But instead of giving his name or rank or relationship, this one only replied: "I am who I am!"—as much as to say, "I am who I am; to you, Moses, who I was, who I am! in my word or communication only that should concern you."

Then is recorded events of the seance: The word or command of "the Lord"—(the equivalent of our modern "Sir") and instruction to Moses, that he must himself assume the responsibility of what was said to the people, or the acts among the people, that he did.

We hear the request of the medium, as it reads in our version, "I beseech you, at least, I beseech you, to consider it would be, let me see you—'glory' meaning only this, manifestation of person."

It was refused—but partially granted. Moses might see the form, but not the face! Why not the face? Had not this strange visitor refused his name—then is not the inference plain that if Moses saw his face, he might recognize him? So, at least, I would have you consider it would be, let me see you—'glory' meaning only this, manifestation of person.

But amid the multitude of the host invisible, how are we to know whom to trust? That question introduces us to a standard of Spirituality in the coming one of the seance hour; and so we have the divine name, "Jehovah," or "the God," the "Father," the "Father," and "Jehovah," the "Father." This is the true significance of this compound word, and I am borne out in it by some of our best linguists of to-day's scholarship. So Moses was taught to reverence any guest of the seance, whose evident spirit towards him, that is, evident to the medium, was parental. With Israel's seers, the parental spirit was the holy spirit—its word divine. All that it worth and value is an ideal standard of moral worth. And yet our ideal of what a father should be to his children is much higher than it was then to any people.

Then the father was absolute ruler of his child; he might sell or give away his child; he might cause the child to be slain. In Roman civilization as late as the Caesars, the father might sell his son and daughter into slavery, or he might sell his daughter, but the purchaser set her free, the father might seize her again, and sell her to another—the woman was never to be freed!

This is why I said our ideal of fatherhood and its spirit of dealing with children was very much higher than then, but it gave to Israel a standard of judgment of the guest or ghost who came to the medium or prophet. It was an advance over Egypt's trust in the name of a supposed high rank.

But with all this, remember that every "God" was the incarnate personality of some "son of man"—Moses, in this, was no different in his belief from the priests—the mediums of Egypt, or other nations of his time.

And, too, Jesus was no different as Jesus, and in other words, he was the 14th chapter of John's Gospel. In that chapter he tells of "the paraclete"—translated comforter; literally "the one standing close by"—(wherever that angel one might be; and in the 26th verse of the 14th chapter he says expressly that "the comforter" is the holy ghost, i. e., the ghost who is holy—not unholy! But Jesus does give us another standard of judgment of worth than Moses, for he says "I myself of truth"—that is, he like the rest of Israel prayed to "the father" his disciples were to invoke truthfulness—the ghost must manifest the character of one who is truthful!

Now then this being so, Spiritualists may come forward with their experiences; and explain to these muddled and doubting theologians of orthodox, their Bible; may teach then religion that is not sectarian, and that is not the field of battle where the mad men of those legends that they are stumbling at, and maybe they will also explain, demonstrate to them that many of the very miracles they would eliminate from the Bible are not to be eliminated; for we can verify, duplicate them to-day, if they will only take the trouble to investigate as we have investigated and found proven!

What I want I have said is true (and I did not feel sure of its truth I would not have said it), then religion, the communion of our souls with our dear departed ones, would be filled with a new life; and too, our practical piety would reach out for a brotherhood of humanity; such as no other age has known.

Without Spiritualism the age will become still more atheistic; and its ruling spirit will be greed—yes, greed in the field of truth, rather than in the field of wealth. The world will set up again the golden calf. The world, did I say? No, the trusts, the combines, the wire-pullers; these will do it, and command the people, the great people, to fall down and worship it—worship the gilded chariot, the imperial title, the coat of arms—the place, not the true manhood of the race.

The I say the present madness for wealth, the juggling for power, the scramble for title, to a loss of faith in the Over-Life of Soul? I answer, I most certainly do; and other than this I will tell you of philanthropies greater than ever the world saw before; tell of bequests for educational purposes of libraries more extensive than the famous Alexandrian, and point to various hospitals, speak of Red Cross work in the field of truth, rather than in the field of wealth. The juggling for power, the scramble for title, to a loss of faith in the Over-Life of Soul? I answer, I most certainly do; and other than this I will tell you of philanthropies greater than ever the world saw before; tell of bequests for educational purposes of libraries more extensive than the famous Alexandrian, and point to various hospitals, speak of Red Cross work in the field of truth, rather than in the field of wealth. The juggling for power, the scramble for title, to a loss of faith in the Over-Life of Soul? 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QUESTIONS AND ANSWERS

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often leaves the questions in a state of incompleteness. It is hoped that the answers, which of all things is to be desired, will be of service to the readers of this department. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his turn and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, and the letters will not be sent. If the request be made, the name will not be published. The correspondence of this department has become excessively large, and it is necessary to request private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and its Laws." Price, single copy, to any address, 35 cents. For terms to agents, Address Hudson Tuttle, Berlin Heights, Ohio.

W. A. Starret, British Columbia: Q. What is the origin of meteoric stones? Until the beginning of the last century, the stories of stones falling from the sky were regarded as mythical. Attention was however called by a great display of meteoric fragments, which was witnessed by so many that it could not be disputed. It was found that all these falling stones in the combination of mineral elements were alike. They contained iron and nickel combined in the metallic state, and were found in the rocks of the earth. This material is thought to have furnished the first iron for defensive weapons, at least there were such weapons before man had learned to reduce the obdurate ore.

There have been collected in museums over 400 specimens of these meteorites, all of which have so close resemblance that they are unmistakably of common origin. Among savages the falling of a meteorite caused wonder and fear, and the stone was frequently made an object of worship. The black stone which is guarded in the Holy of Holies at Mecca, is a meteorite, and its sacred character and worship had remote origin. In size these fragments vary from less than a pound to many tons. One fell in Iowa, in 1875, weighing 500 pounds. An immense one of pure iron and nickel was found in Brazil, and many successful attempts have been made to melt it. The largest from the Arctic circle, the Vegety with which they meet the earth varies from ten to thirty miles in a second, or more than a hundred times that of a cannon ball.

The casual observer on a clear night often sees "shooting stars," and it has been estimated by observation, that the number of these on the average is 500 an hour. That is, as the earth moves in its orbit it cuts through a zone of meteoric matter, and the friction produces such intense heat that they are set on fire and either changed to vapor or dust. Nearly all of these bodies are thus resolved in the higher regions of the atmosphere, only occasionally, when of least inflammable material, are they able to reach the earth's surface.

NOW READY FOR DELIVERY "How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." It is now ready for delivery. Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

of years, we must infer the continuance of the same freedom from misrule and disaster.

NATURE'S LIMITATIONS

A Philosopher's Unique Conclusions.

Notwithstanding her limitations, Nature includes all that is, ever has been, or ever can be. Nothing outside of Nature; nothing supernatural; not one atom of matter or force ever added or subtracted. The ultimates of matter are hydrogen, oxygen, nitrogen and carbon gases.

The cosmic forces that inhere therein are gravity, heat and life. Electric and magnetic forces are only different forms of gravity and heat forces. From these four ultimates and three forces, all differentiated phenomena are evolved and dissolved. Throughout eternity these three forces have been working over and over the same material, with the same results. At infinitum.

Naturalists tell us that no two blades of grass are alike; that Nature never duplicates. This however is an illogical conclusion. Matter with its ill-fused elements and limited cosmic forces must necessarily be limited in differentiation and consequent duplication. Logical deductions are more reliable than limited observation.

So much of the old orthodox rot is persistently preached and printed, about natural law; about divine purposes; about eternal progress, and immortality, it behooves all lovers of truth for its beneficence, and all who deplore error for its perniciousness, to strive to euthrone truth and dethrone error. In considering the above postulates, the paramount factors to be borne in mind, are that eternity means time without beginning or ending; that everything that had beginning must end; that every phenomenon ends exactly where it began; that the same phenomena have been evolving and dissolving throughout eternity.

Alternate evolution and dissolution however is not a law. The essence of law is a predetermined uniformity of action for the sole purpose to promote beneficence. Everything lacking uniformity or beneficence is outlawed. In the realm of Nature, uniformity is conspicuously absent. No two consecutive seasons are alike. The almanacs and weather man never can forecast correctly. Disastrous phenomena abound equally with the beneficent.

Destruction follows construction, without remorse or pity. No conclusion could be more absurd or aberrant than the imputation of predetermined destruction and consequent misery of millions, to infinite intelligence with omnipotent power. If floods, famines, and earthquakes are not calamities; love, pleasure and pain are delusions. If general sunshine and showers are Divine purposes of beneficence, it follows that floods, famines and pestilence are diabolical purposed calamities. Some writers are so overpowered with the idea of a Supreme Ruler, omnipotent and omniscient, who notes the fall of every sparrow, and knows the number of hairs on everybody's head; they fear to accept logical conclusions, deduced from correlated facts, lest they lose caste.

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thereon, is 1st, nebulae; 2nd, comets; 3rd, planets; 4th, satellites; 5th, meteorites; 6th, nebulae; 7th, as at the beginning.

More comprehensive intelligence is the only characteristic that distinguishes man from other animals. Sensation is the first faint prophesy of intelligence. Consciousness and sensation are one and inseparable. We may hope to understand the process, whereby insensate forces acting through the agency of insensate crass matter evolve intelligence; the process however is no more mysterious, nor is the fact less doubtful, than the fact that gravity and heat forces begot and perpetuate motion (explained in a previous article)—without motion intelligence could have no existence.

Sensation is knowledge in embryo, begotten of necessity. Necessity is the only source of knowledge. Ambition is but a superfluous sequence of necessity. All evolved phenomena have a tendency to disintegrate. Sensation arising from disintegration urges a counter action by permanent integration.

Constant change of conditions necessitates constant change of effort to maintain organic relations. Every changed effort contributes additional knowledge. Mind, however, with all its grand possibilities, eventually succumbs to matter, otherwise no animate would ever submit to eviction from flesh, so dearly loved by all.

Immediately after man is forced to depart the flesh he is enrobed in a material body devoid of bones, flesh and blood, that requires neither food, raiment or shelter.

Pork and beans are no longer a necessity to the highly cultured Bostonians recently evicted. Hence knowledge acquired here, in pursuit of the indispensable, is of little use after transition. Food, raiment and shelter no longer being a necessity, there is little inducement to acquire more knowledge. In our new body, we subsist and abide without effort. Whereas to abide in the old body, was a constant struggle, thence cometh "rest for the weary."

Objective phenomena here, becomes subjective phenomena there. To fully enjoy the subjective phenomena there, we must first have become familiar with the objective here. Encarnated ladies of culture who reappear in the garb of us, robe in silks and deck with diamonds. Indian women robe in blankets and deck with feathers. Neither is able to transcend their educational limits acquired in the flesh.

This sphere is our only school; and necessity our only tutor. Subjective phenomena in the aerial sphere, however, are so realistic, that all are immediately conscious of the change.

When man is no longer compelled by necessity to acquire knowledge whereby to maintain his globe, his knowledge begins to wane. Mental faculties unused become atrophied. Knowledge being man's principal characteristic of individuality, it follows that as his knowledge dwindles, so, too, does his individuality and eventually becomes obliterated.

We are afflicted with much nonsense in regard to the greiling communications from earth-bound disintegrates. Why, my dears, is the only recently departed who lovingly linger near earth who care a hen-penny for our weal or woe, only the ardent love of recently departed friends yearns for recognition. Remote ancestors become lost in the ocean of forgetfulness. The Ramesses take no thought of their descendants at this remote age.

Furthermore, honny'ancients who have been long in this world thousands of years have become imbeciles, hence their rapid communications. Higher intelligence of higher spheres, is all tom-mor-row. Necessity is the only spur that gives zest to social joys. Love, like hunger, is a sensation resulting from material conditions; remove the conditions and the sensation is lost.

Disrobed of flesh, love begins to wane and eventually becomes a dim dream of memory, similar to the imaginary pain in a foot, long since amputated. Discarnates so often tell us they take no note of time, it is probably true, hence their waning interest in passing events on earth.

If eternal progress and immortality obtained with discarnates, millions would long ere this have attained to infinite intelligence, presumably to our benefit in the discontinuance of dire calamities. When we pause to consider the eternity of time and matter and ever rest, less cosmic forces working over the same material with the same results, we readily perceive that our boasted civilization was doubtless known and enjoyed by millions of people on millions of worlds, millions of years ago; that millions of worlds and millions of people must have been evolved and dissolved, millions of years ere this world and people will be evolved and dissolved millions of years after this world and people have ceased to exist.

Reader, ever bear in mind the axiom, that every phenomenon ends exactly where it began. Hence there is no more occasion for tears, my dears, in regard to the future, than for the past. Here we rest.

Washing, Pa. GEO. M. RAMSEY, M. D.

BOOK REVIEW.

Marvelous and Conclusive Demonstrations of the Phenomena of Spiritualism, by Fourteen Communications Direct from the Higher Spheres of Life.

Consists of communications by spirit writing, preceded by explanations. Highly interesting and spiritual in quality. A handsome little cloth-bound book. For sale by P. Pakradnoo, 56 South Third street, Philadelphia, Pa. Price 25 cents.

Legendary Lore of MacInnac. Original poems of Indian Legends of MacInnac Island. By Irene M. Page. Cleveland, Ohio.

Indian legendary lore possesses a strange and often weird fascination. Many of these are here deftly woven into a fabric of rhyme, and embellished with numerous very fine illustrative pictures that add to the captured spell cast over the reader. Some of the poems are of unusual interest to Spiritualists. For sale by W. B. Page, Cleveland, O., 245 Crawford Road.

Reading the Vail: This volume is a compilation by J. W. Niles, of psychic literature, most given by spirit through and by means of full-form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, to the medium being William W. Aber. 507 p. octavo. For sale at the office of The Progressive Thinker, Price \$2.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other scriptures, showing great incongruities. Price 25 cents. For sale at this office.

"Nature Cure." By Dr. M. A. and Dr. C. O. Conner. Excellent for every family. Cloth, \$1.50 and \$2.

MRS. M. A. LOGUE.

The Answers a Clerical Villifier.

To the Editor:—I herewith enclose a letter that appeared in one of our local papers from the pen of one who has devoted her life to the cause of Spiritualism. You have the privilege of republishing it, as it will show something of the war we have got to wage against our enemies in Montana as elsewhere. The letter is an answer to an address delivered by an itinerant speaker who tried to force a fall out of the cause here recently, and it may prove interesting, showing as it does that we have some fearless and able champions of our cause in this community. Truly yours, A. C. MCINARRY.

To the Editor of the Standard:—Will you allow me space in your valuable paper to ask the Rev. Mr. Tilburn a few questions about Spiritualism? It is amusing to an intelligent person to see his poorly performed tricks, and hear him tell all he knows about Spiritualism. I am surprised that a man of his learning should expose his ignorance on a subject he is entirely ignorant of and one so far beyond his comprehension. It looks to me as if the reverend gentleman has been investigating Spiritualism on the sly and has been duped by shams and think riggers and so-called mediums. He is so egotistical enough to think he knows just how it is done, and vain enough to think by these tricks that any schoolboy can do and his silly so-called lectures that he is wiping out all evidence of spirit return and communion. My dear sir, you will have to burn your Bible then. Phoenix-like, the truth will rise from the ashes. You might as well try to hide the light of the sun under a bushel as to keep your eyes shut on the old woman who tried to mop up the sea with her mop.

I will ask you the question, Do you know the difference between Spiritualism and spiritism and between a spiritist and a spiritual man? If so, why do you not explain the difference to your delighted hearers? If you will call on me I will show you a few new tricks, as you are in the business for money. I am kindly disposed to all churches and always contribute a mite when called on to do so. I will help you earn a few dollars for your church. You asked the question, admitting there might be some truth in it, What good does it do for a spirit to knock over a table or ring a bell? I answer, "None." And those who regard the turning of a table or answering questions by raps as all there is in Spiritualism labor under a great mistake. The modern manifestations of trance writing and speaking, do not constitute a true Spiritualism. It is not alone for to-day, it runs like a golden strand through all revelations of the past, it forms a glorious pattern in the web of history. The ancient and modern manifestations are the same, and from the time the first spirit entered the great beyond the inspiration of the departed has not ceased.

It is the fashion to doubt and sneer at a narrative transcending the region of senses and in this way the Rev. Mr. Tilburn seeks to conceal his ignorance on the subject he would expose. Have you ever studied psychic research or spiritual laws? Unless you have you are not capable to pass judgment on Spiritualism. Hudson Tuttle says: "Spiritualism is the essence of life, penetrating all things, sustaining all things. Law, no miracle, rules the spiritual as well as the physical world. If it were possible for angel hands to roll away the stone from the mouth of the sepulcher it is possible for our angel friends, yours and mine, to move a table or rap responsive to our thoughts." If I relate the story of the great medium, D. D. Home, how he was wafted from his chair out of the second story of his home and returned through another window of the same, the Rev. Mr. Tilburn would laugh with derision and say it was contrary to the laws of gravitation. But if he should tell me the story of Ezekiel being taken up and carried a great way and down amidst the assembly of the 70 ancient ones, and I doubted the story, he would call me a heretic and say I must not dispute the Bible. Trance mediums when their spiritual preceptions are opened see the radiant forms of the immortals and describe them. They are not deceived nor are they deceivers.

When Peter, James and John were up on the mount with Jesus and as he prayed the fashion of his countenance became altered and his garments white and glistening, and behold there talked with him two men, Moses and Elias. Were Peter, James and John deceived or deceivers? There are mediums who are especially endowed with power over disease. They can by laying on of hands remove pain—Christ while on earth exercised the same power and bestowed it on his disciples, making it a test of their faith in him, saying that these gifts should follow them who believed in him. I ask the Rev. Mr. Tilburn where is written any revocation of these gifts? There is one law of spirit return and communion. What is possible in one age is possible in all, and if it was possible for Moses and Elias to appear to mortal vision 2,000 years ago, it is possible for your friends and mine who have passed the shadow of the grave to appear to us under similar mediumistic conditions. We could name hundreds of the best writers and mediums in all ages who have not thought it beneath their intellect to investigate spiritual laws or the claims of modern Spiritualism, and after so doing have declared their belief in spirit return. And not only the wise and learned men of this age but the scientists as well. Socrates was a pronounced Spiritualist and on the last day of his intercourse with his friend, previous to drinking the fatal hemlock, he asked his friend "Bury me! Catch me before you bury me! Have I not told you this body is not Socrates?"

While we, as intelligent Spiritualists, deplore the many frauds and fakirs, so-called mediums, that cling to the good old ship Spiritualism like barnacles, impeding its progress, we should do all we can to weed out the tares. But we know as the good old hymn sings—"Tares must grow." Among the wheat? Until the harvest comes." MRS. M. A. LOGUE.

Butte, Mont.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is warmly commended to students of the science of religions, and to Buddhists in spirit and living principles. Spiritualist or Christian, can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 70 cents. For sale at this office.

Grand Lodge, Mich. Spiritualist camp-meeting will open July 28, and close August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Lodge, Mich.

Zoo Park Spiritual Camp, Mo. We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. F. J. Underwood, president; S. A. Haseltine, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Matheus, treasurer. C. M. FOLSOM.

Forest Park, Ottawa, Kan. Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. This is one of nature's lovely spots. Large and commodious halls, seance room, good music, good speakers, true mediums. Send for program. H. W. Henderson, president, Lawrence, Kans.; Jacob Hey, secretary, Overbrook, Kans.

Arkansas Valley Spiritual Camp-meeting Association will hold their annual meeting from the 18th to the 26th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Briggs Park Camp, Mich. Briggs Park Camp, Grand Rapids, Mich. F. A. Baldwin, president; Geo. Matthews, treasurer; E. E. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

The Delphi Camp. The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Niantic, Conn. The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Ct.

Southern California. The Southern California Spiritualist Camp-meeting Association, of Los Angeles, Cal., will open this year, August 11, and close September 11. If there are any speakers or phenomenal workers that expect to come to California this fall, there is a good opportunity here, as almost all societies are in need of some good workers, so many of the California mediums going to Buffalo, N. Y., to spend the summer, thus leaving the place for new workers. Nettie Howell, secretary, 139 W. Fifth street, Los Angeles, Cal.

Unity Camp, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 29, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me. The annual camp-meeting at Verona Park will open July 27, and close August 19. We have nice hotel accommodations and shall be glad to meet and mingle with the true and loyal in our exalted religion. F. W. Smith, secretary, Rockland, Me.

Wenewoc Camp, Wis. The Wenewoc (Wis.) camp is now a settled thing, lasting ten days, from August 24 to September 2. Correspondence with phenomenal mediums desired. Address either Mrs. Nellie K. Baker, secretary, Portage, or Clara L. Stewart, Fond du Lac, Wis.

Lake Brady, O. This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady, via Kent, Ohio.

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Summerland Beach, O. Woolley's Summerland Beach Camp Association opens July 10, and closes Sept. 1. It is located at the head of Buckeye Lake, ten miles long, three miles wide, and the most beautiful lake in Ohio, in a network of railroads. Take the Central Ohio line by way of Columbus, and stop at Millersport, O. Everybody is cordially invited, especially the ministers. The largest and best hotel of any camp anywhere. S. J. Woolley, president, Millio, Ohio; I. Weldon, general manager.

Forest Home Camp. This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Manvelon, Mich.

Canon Camp, Colo. Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, box 780 Denver, Colo.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price \$1.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.



Send in Your Camp-Meeting Dates, Etc.

Chesterfield Camp, Ind. Chesterfield camp-meeting opens July 18 and closes August 20. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich. This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kansas. The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 20. We have secured of the Union Pacific railroad a rate of one and one-third fare from Topeka and intermediate points, and the same rates on all railroads in the state within one hundred miles of Delphos. Tickets good during the entire meeting. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass. Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H. The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley Camp, Ohio. Camp opens July 14, and closes Aug. 4, 1901. W. F. Randolph, secretary, Ashley, Ohio.

Mt. Pleasant Park, Clinton, Ia. The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Lake Helen, Fla. Southern Cassadaga Camp-meeting opens the first Sunday in February, 1902. Continues six weeks, with seven Sundays. For programs and information write Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Mantua, Ohio. Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga Camp. This favorite place of resort will open its yearly session July 12 and closes August 25. Write the secretary, A. E. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Onset Bay Camp. Opens July 14 and closes Sept. 1. All the ablest speakers engaged. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich. Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18, and closes September 2. Geo. B. Warner, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 226 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass. The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association, will open Sunday, July 28, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich. The eighteen camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Fraser, Vicksburg, Mich.

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Forest Home Camp. This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Manvelon, Mich.

Canon Camp, Colo. Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, box 780 Denver, Colo.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NINETEEN—Continued

But life is complex, beginning with the simplest forms and ending with the greatest and grandest; but if man came up through the tadpole and so forth, he would return to the tadpole and so on—I am here speaking of the soul or life germ—he would surely go back from whence he came; but, not coming from these but from the pure fountain of life, or the fountain of soul germs which do not originate either within matter or spirit, he returns to that from which he was taken, as a developed entity, or soul.

O, how pure and simple and clear this is to one who understands! My soul, your soul, or the soul of Charles Darwin, never crept up through a long chain of animal life—never, never, dear friends—but the soul of Charles Darwin was the undeveloped soul germ of Charles Darwin from all time, patiently waiting its development, not yet conscious, or, rather, not yet self-conscious, that was to come with his development. It was the same with me. It was the same with you. One species of animal life does not merge or run into another. All are distinct. A starfish is a starfish from all time. A clam, a clam. A violet never becomes a rose, and a lily is a lily from all time. A sheep never becomes a bear or a lion, nor a forest deer a clucking hen, or vice versa. All are separate and distinct, and so are the nations of earth. The black, the white, the red, and the copper colored, for all are true to their own soul germ life. Your soul or mine never resided within the monkey or gorilla, but we came pure from the great eternal fountain of life, a little germ or spark of that life, a distinct drop or germ from that divine source. Some call it God. Some, Infinite Intelligence. The source of all life is certainly infinitely intelligent, for the fountain of life is all intelligence, is pure intelligence.

If a man is intelligent he came from an intelligent source or he could not be intelligent; he is simply a spark of intelligence developed or progressed, and the stream cannot rise above its fountain.

Now we do not tell you there is a personal God as he has been understood, in time past or time present, by many, or that Infinite Intelligence is in the form of a man or God somewhere, for such is not the case, that is, if such is the case we here in spirit life do not know it, and we have never seen such a God, but we do know of angels that are called God-angels. There are spirits, angels, arch-angels and god-angels. The god-angels are supposed, by us, to be all-wise, all-good, all-beneficent. They are, to us, bright and shining as your sun is to you of earth—so bright we cannot look at them for they blind and dazzle our sight. But I cannot tell you of them for, of course, I am far below their altitude. They, also, are in circles or bands, which leads us to suppose that that which is called God, or Infinite Intelligence, runs in infinite circles of intelligence. Matter runs in infinite circles from infinite atoms to infinite worlds. Spirit runs in infinite circles from the heart of the atom to the heart of infinity, and soul is in circles from the living germ of the moss to that of man, angel, arch-angel and God-angel. Farther than this I am not able to tell you. But do not sneer at Infinite Intelligence, for you are, or will be, infinitely intelligent yourself, whoever you may be, having sprung from the eternal source of infinite intelligence.

We, in spirit life, have been listening intently to the contradictory opinions of those who believe in Infinite Intelligence, and those who do not; but how can you rid yourselves of Infinite Intelligence we fail to see. You certainly all think that you are to become infinitely intelligent, and as there has been intelligence from all time and will be to all eternity and all time and space are filled by it, how can infinite intelligence be ignored? Why, it needs no proof. It is self-evident for intelligence itself is infinite or there could be no immortality. It seems to us that this must be clear, even to a little child. It is simply the great male God, Yahveh, that should be annihilated or forced into oblivion, the horrible, Jewish Jehovah. It seems to us that when we can conceive of Infinite Intelligence we are becoming as broad as eternity, and we certainly cannot get outside of eternity. We may let Infinite Intelligence sleep, but it is only sleep, it will waken up again; it is not dead for it is a living, speaking intelligence.

We do not write this article for the purpose of siding with one clique or another, but we write that which is eternally true as far as we here in spirit life are able to understand it. A certain amount of intelligence dwells within all things that have life. The least life has the least little spark, while the greatest amount that you are cognizant of dwells within mankind. And thus it is from the atom to the angel and the God-angel.

But there are other worlds that hold beings who are as far beyond man in intelligence as he is beyond the least mite of intelligence that exists on your earth.

It has been a great error to call all below man, instinct, and has led to great misunderstanding and entanglement. Friends, give up the idea of instinct, together with your Jewish Yahveh, or Jehovah, or God. Give them both up. That which you have called instinct is simply lesser intelligence. That which you have called God is a magnified, cruel Jew, of the male gender. Let these foolish notions go and grasp Infinite Intelligence. Let your male Jehovah go and grasp male and female in one, or at oneness. Infinite Intelligence is both male and female, for both are intelligent, one as intelligent as the other.

Yours truly, MADAM

LETTER NUMBER TWENTY.

It is often said by those of earth that it is useless for people to speculate about how it may be in the spirit world, they had better turn their attention toward improving the condition of those who live upon the earth. If what we have to tell you was mere speculation on the part of the medium, the foregoing remarks would be just, but speculation has nothing to do with these letters or messages, neither are they the vagaries of an uncurbed imagination, and those who make such remarks are dealing unjustly with spiritual things and are sending forth unjust thoughts toward the medium. We know very well that many of these persons do not intend to be unjust, but because this particular power does not belong to them, they immediately come to the conclusion that it must be speculative or imaginary on the part of our sensitive. We pray you not to put stumbling blocks in our way but listen to what we have to say.

That we are not able to give through all mediums what we can through this one, is true, but that fact counts for nothing. No two mediums are alike. Their powers differ. Probably there is not another sensitive upon the earth through whom we can give precisely the same things that we can through this one; but because of this fact that we are able to give through this one should not be despised or called untruthful, or mere speculation, or the vagaries of an uncurbed imagination.

Spiritualists, of all others, should not be unjust toward each other. We find it impossible through this one to tell you just how you should arrange your earthly affairs; through another we are able to give you a great deal of information on such points; and thus all differ. It is well for the world that they do—well for the earthly world and well for the spiritual world. We should have little encouragement if one medium was precisely like another. Suppose there could not be found upon your earth any flowers but daisies and these all precisely alike?

Natural laws do not work thus: quite the contrary for no two things upon the earth or within the heavens, are precisely alike. The gifts and powers of no two men are precisely alike. What is utterly impossible for one is accomplished with ease by another. So wonder not at what we are able to tell you through this particular medium and say that those of earth cannot know how it is within the spiritual world, for it can be known; therefore we admonish you, listen gravely to what we are able to tell you about it, and do not grieve the heart of our sensitive and throw a wet blanket on our endeavors to do so. So do not call us liars and deceivers because we are able to tell you something that you may not already know, for if there is nothing more to tell than what you already know, progression is at an end, and it is this very progress that you as Spiritualists are all talking so much about.

Another thing we wish to say, Do not suppose that Charles Darwin, Robert Ingersoll, Helena Blavatsky, and a great many others whom you have called great, think and teach precisely what they did when within their earthly forms, for each and all of such personages have found many things different from what they had thought them to be when they dwelt with you in the flesh. They now desire to tell you how they have found it, and this sensitive is one of the best that they can find through whom to tell you.

Robert G. Ingersoll wishes to tell you that he was wrong—that he made a mistake when on earth. We beg of you to allow him to do so.

You say, as Spiritualists, that you believe that spirits communicate with the people of earth; then why dash cold water in the face of such, when they try to do so, by saying you do not believe it to be the spirit of Robert G. Ingersoll.

Charles Darwin found on coming here that he had made mistakes—that in many things he had been right, but in some others wrong. He, also, desires to rectify such mistakes. Do not render it impossible for him to do so by holding doggedly to the errors that he so much desires to eradicate. He wants to tell you of involution, which should go hand in hand with evolution, but his earthly followers will have none of it, which grieves him sorely. Do not push the returning spirit from you, we beg. If you do there can be no progress.

Madam Blavatsky also wishes to tell you that although she was right in many things, in some others she was mistaken—the most important of all being reincarnation—and she now begs that you will not continue in this error, for she has found it to be utterly without foundation in truth. Why not allow us to return and rectify the mistakes we made when in the body of flesh? There is not a man or woman living on the earth to-day who, when they get here, will not discover that they have been mistaken in many things, and their first and greatest desire will be to rectify these mistakes if possible. Why render it impossible for them to do so? No matter how great you now consider them to have been, they were but fallible men and women, liable to be mistaken in many things, and because they are good and great, is the reason why they wish to correct the mistakes they made.

A great musician dwells in a world of rhythm and harmony; his soul vibrates in a different key from that of ordinary men—different from that of those who do not dwell in this exalted region. Those who do not understand music have not the slightest idea of its deep spiritual significance; they are not in harmony or sympathy with the soul of the master of music. When one has become a master in music, he has mastered it, consequently his soul dwells above and beyond that which he has mastered; and when a musician has mastered all that earth can give, he dwells in the region of music belonging to the spiritual and the angelic.

We wrote you, at one time, that if one could wholly comprehend, understand and define God, he would have mastered God, consequently would be above and beyond him—would have become the master of God. One can readily see the absurdity of such a proposition.

No mortal, spirit or angel, can comprehend, understand or define that which is called God. As it is in music, while on earth, many of the great minds can master or understand the natural laws pertaining to earth and thereafter rise into the spiritual, for all that can be thoroughly mastered the soul rises above and is ready to grapple with spiritual and angelic laws; but none can master or grapple with God or the infinite, for in order to do this they must have reached the infinite or become one with that which they call God.

This great truth must be evident to any mind. How utterly useless it is for the clergy to tell people all about God, just what he wants them to do, and so on and so forth, as though they fully understood all about God. Really, one might think they were a little superior to God, knowing better than God what they needed, so that by constant prayer and teasing God would, at length, be brought to understand all about it, and give them what they so much desired. When one desires any gift whatever, one should struggle with all one's might to obtain it, and when obtained one's soul rises up and beyond it ready to conquer other and greater things.

Dear friends, never allow yourselves to stand still, thinking you know it all or that it is all exactly as you happen to think it is, for if you could change your soul to that of another man or woman, things might look entirely different to you. One should put one's self in an attitude, if possible, to look on all sides of a question, take up every point and thread in it, and even after this, one will eventually find one's self wrong in many things pertaining to it. Do not be too positive about anything. Leave the mind open and free to accept any new truth that may be given from above. The truth is only new to the one on whom it dawns. All truths have always existed, it is that one's mind has become developed enough to perceive them that they appear new.

Now when a soul dwells in the region of pure rhythm and harmony, as does those of most great musicians, and as we said before has become the master of what earth can give, that soul then enters the realm of the spiritual and angelic and we are able to do through such an one much that we could not do through one who had not.

This message has been given by the band of spiritual messengers, but the direct controlling power is your most humble and obedient servant, MADAM

(To be continued.)

THE ETERNAL WILL.

There is nothing we cannot overcome; Say not thy evil instinct is inherited, Or that some trait in thy makes thy whole life forlorn, And calls down punishment that is not merited.

Back of thy parents and grandparents lies The Great Eternal Will. That, too, is thine Inheritance; strong, beautiful, divine, Sure lever of success for one who tries.

Pry up thy faults with this great lever, Will, However deeply bedded in propensity, However firmly set, I tell thee, firmer yet Is that vast power that comes from Truth's immensity.

Thou art a part of that strange world, I say, Its forces lie within thee, stronger far Than all thy mortal sins and frailties are; Believe thyself divine and watch and pray.

There is no noble height thou canst not climb, All triumphs may be thine in Time's futurity, If whatsoever thy fault, thou dost not faint or halt, But lean upon the staff of God's security.

Earth has no claim the soul cannot contest, Know thyself part of that Eternal Source, And naught can stand before thy spirit's force, The soul's divine inheritance is best.

—Ella Wheeler Wilcox.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SECRET OF SPIRIT LIFE.

We who are blessed with the knowledge of the secret of spirit life here and now, ought to find great comfort in it, and to realize that the processes of what we call the outward life, there is really no merely outward life. All life is inward, and results in inward issues, and is so down to the lowest form of life, and to the growth of a habit, the development of an instinct, the secretion of a scent. Everywhere this glorious summer time, we are being taught how entirely the outward exists for the inward. "The words that I speak unto you, they are spirit and they are life," said Christ. So say the breezes, the sunbeams, and the rain; to the blades of grass, and orchard blossom, and ears of corn. A late writer put it most tenderly and truly:

"The preparation has been going on long and silently in the dark workshop. The creative process has brooded and covered with its soft wings the younglings of the spring. The sky has taken a new and tender touch to bend over and welcome them to shelter. When they come. The trees, still leafless, wake from their sleep; they begin to look alive. They gather deep purple tints, rich and dark, against the mist and the lighter hills. At their feet the turf has suddenly grown bright emerald."

"Then the shrubs take up the symphony—a flame of red, a burst of sun-bright yellow, a whiteness as of angel's robes and seraphic choirs. The trees put on their livery in orchard and garden, in a mystical name of sage and rose and lilac, impalpable, melting into the blue of the sky."

"The same great laws extend to the spiritual world, the same operations are carried out in the growth of a soul; for souls do grow, and they grow silently from prepared conditions, even like the grass of the field or the leaf upon the tree."

"Purity, patience, faith, love, obedience, have distilled a precious quality, not intellect, not brilliancy, not even morality in the abstract, but the charm of soulfulness, of being alive, of having grown by God's beautiful laws of harmony and the secret and silent influences that permeate the universe."

How consoling is this! There are the ordered seasons of the soul—the springs, summers, autumns and winters of the heart. There are days of desolation, and nights of glooms, and storms, and frosts, and, at times, everything seems to be going to wreck and ruin. But, at the great heart, the order is maintained and the processes are secured. We have only to watch God long enough in order to recall every doubt and fear, and bow the head and say, "Bless the Lord, O my soul, and all that is within me bless his holy name."

DEEPLY THOUGHTFUL LINES.

The following deeply thoughtful lines, by the late Robert Buchanan, may, to some, seem exaggerated; but they are far from that; and, thinking of him now, they have deep significance. We hold it to be absolutely true, on the spiritual plane, that all gain won by tramping a "poor struggler" down is "lost"; and equally that all fame is lost when the struggler is alone. It is a hard saying, but the decisions of the spirit plane will often seem hard—may, indeed, always seem hard—to the mere combatant of sense and time.

All gain is base— The Victor's wreath, the Poet's crown, In conquest in the giddy race Means one poor struggler trampled down—

If he who gains the sunless throne Of Fame sits silent and alone, Without Humanity to share His happiness or his despair, This Gospel I uphold, the one The latter Adam comes to prove: To every soul beneath the sun, Wide open lies a Heaven of Love; But gone, however free from sin, However clothed in pomp and pride, However fair, may enter in Without some witness at his side, To attest before the Judge and King Vicarious love and suffering. Who stands alone shall surely fall, Who folds the falling to his breast Stands sure and firm in spite of all, While angel choirs proclaim him blest.

A PROPHECY OF VISION.

I send you an account of a vision I had nearly two years before the war broke out, as I think it may interest some of our readers:

In June, 1897, I was staying with a friend about five miles from Krugersdorp, South Africa. I had only been in the country about two months. One night, as I was lying awake, I suddenly had a vision of the world in front of the house I was in. The next morning I told my friend, and he asked, "Of what nation were the soldiers?" "That I can't say," I answered; "certainly not English, because the uniforms were all light, and I have never seen anything like it." Six months afterwards I went to Durban, and there for the first time saw our men in khaki. "That is the uniform I saw in my vision," I said to my husband. Two years later our men were all over that very part, and about the same time my home in Zululand was looted.

—ALICE GASSETT.

TRUE PRAYER.

We have received a report of an interesting lecture delivered by Mr. W. J. Colville, of the Australian, upon the subject of "Real Efficiency in the Light of Mental Science." In the course of which the speaker gave expression to many thoughtful and spiritually helpful ideas. He clearly summed up his argument in the following words:

"An earnest, faithful prayer at night, before falling asleep, often disposes the mind to the reception of illumination during sleep, which otherwise troubles some dreamers and brings rest would have ensued. When we are in earnest about anything, we pray steadily for it, we are setting up machinery in motion to bring it to pass; but true prayer never dictates ways and means, and never presumptuously or inquisitively suggests how an event should or probably must take place. We give our students everywhere the following concise directions in connection with instruction concerning prayer, in our lessons on psychic healing:

"1. Let us bear in mind that we are living in an orderly well regulated universe, with the order of which we cannot, and should never seek to, interfere; therefore our rightful aspiration is for added light; never should we seek to hasten the unfulfilled, and concerning the strictly spiritual we are wholly helpless, and should therefore be content with the staff of God's security."

"2. Never let us pray for anything which includes conflict between diverse interests, but seek only to see our own duties clearly and do them faithfully."

"3. Always let us remember that reciprocity is the law of life; that we are co-operating entities sustaining interdependent mutual relationships; conse-

quently the good of one enhances the well-being of all; likewise the welfare of all includes the health of each."

"4. Let us never seek to discover at the outset through what channels those blessings will flow to us which we need to embody in our work, but confidently expect the right means to be employed to convey to us whatever will conduce to the most efficient performance of our mission."

"The prayer of faith opens our spiritual vision to behold in due season the special steps we need to take—always one by one—to reach the goal of ultimate attainment of our highest hopes. Whenever an undertaking is commenced in full assurance of faith that it is a righteous project, we should hold ourselves ready to await the coming of all the assistance necessary to its entirely successful conduct."

THE TWO WORLDS, MANCHESTER, ENG.

A WONDERFUL TRANCE.

The Paris correspondent of the Leader says: "Extraordinary accounts come from St. Quentin of a girl who is known in the district as the Sleeper of Thénelles. Little village not far from St. Quentin."

"It was in 1883 that Marguerite Bouvenat, the daughter of a small farmer at Thénelles, fell into a cataleptic trance, in which she has remained ever since. A faint movement of the heart was perceptible, and the patient could be made to sneeze, but all efforts to awaken her have been utterly fruitless. For eighteen years her mother has watched over her night and day, bathing the whole body four times in every twenty-four hours with perfume, by which treatment alone the doctors say Marguerite has been kept alive. But within the last few days the symptoms of life have ceased, and it is feared that life is flickering out. The most dreadful thing about this eighteen years' trance is that the doctors say that the patient is probably quite conscious of all that goes on about her."

A MIRACLE.

It often happens that the specific gravity of epileptics, whose fibres and muscles withered away, was lighter than water, and that they floated when put into it. "A miracle!" was instantly exclaimed. It was pronounced that such a person must be a demoniac or a sorcerer; and holy water or the executioner was immediately sent for. It was an unquestionable proof that either the demon had become master of the body of the floating person, or that the latter had voluntarily delivered himself over to the demon. On the first supposition the person was exorcised, on the second he was burnt. "Thus have we been reasoning and acting for a period of fifteen or sixteen hundred years, and yet we have the effrontery to laugh at the Catholics," Voltaire.

THE FUTURE JUDGMENT.

I sat alone with my conscience, in a place where time had ceased. And we talked of my former living in the land where the years increased. And I felt I should have to answer the question it put to me. And to face the question and answer throughout an eternity. The ghosts of forgotten actions came floating before my sight. And the things that I thought were dead things were alive with terrible might. And the vision of all my past life was an awful thing to face. Alone with my conscience sitting, in that solemnly silent place. And I thought of my former thinking of the judgment day to be, But sitting alone with my conscience seemed judgment enough for me. And I thought of a far-away warning of a sorrow that was to be mine, In a land that was the future but now was the present time. And I wondered if there was a future to this land beyond the grave, But no one gave me an answer, and no one came to save.

Then I felt that the future was present, and the present would never go by, For it was but the thought of my past life grown into eternity.

Then I woke from my timely dreaming, and the vision passed away, And I knew that the far-away warning was a warning of yesterday.

And I prayed that I may not forget it, And I know that the far-away warning that I may not carry in the future and no one come to save.

And so I have learned a lesson which I ought to have learned before, And which though I learned by dreaming, I hope to forget no more.

As I sit alone with my conscience, in the place where the years increase, And I try to remember the future in the land where time shall cease. And I know of the future judgment, And I sit alone with my conscience, will be judgment enough for me.

TIRED OLD AGE.

I feel I have seen my part of life most Upon this terrestrial sphere, In shifting about from pillar to post, And gladly will I disappear.

I never have lagged, shirked duty along Or feared any part in the strife; I have held my own in this awful through

Throughout my checkered long life, I'm tired just now and would like to go; I raise my weak voice in request; My form is so weary from waiting here, so

I long for that sweet land of rest, I long for the change that I know will come When I leave this world with ring clay, When this body shall lie dead, cold and dumb

And I am out floating away, The change of itself quite restful will be, Without any deep, dreamless sleep, Such as often sweet rest brings unto me From Nature's great fathomless deep.

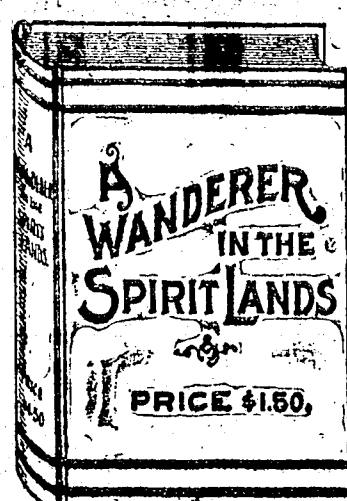
My feet are so weary with this constant tread, My legs are so palsied with pain, I envy the rest of the dumb, silent dead, And would not forever remain.

I long for a glimpse of a dear wrinkled face, A touch of a loving old hand; My soul keeps in line and often I trace Her footsteps to that border-land.

I know that a welcome awaits me somewhere, And maybe a home with love blessed, And someone there waiting and longing to share

My bliss—Eternity's rest. DR. T. WILKINS.

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THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

A. J. Weaver writes to correct a mistake made in the heading of his article in last week's Progressive Thinker. Instead of "The Spiritual Training School" it should have been "The Spiritualist Training School," which latter is its name. A spiritual school would be one that trains simply the spiritual nature and may, as truly belong to Methodists or Unitarians as to Spiritualists. This is not simply a spiritual school but a Spiritualist workers' establishment for Spiritualist workers.

Edgar W. Emerson would give notice to his Western friends that he will be in Chesterfield Camp, Ind., from August 3 to 19 inclusive. He would be pleased to meet them all there, as he will not be at Clinton, Iowa, this year.

The unbroken heat and growth prevailing in the Southwest.

A Springfield (Mo.) paper says: "Miss Cora L. V. Richmond delivered an able and interesting lecture Tuesday evening at the Spiritualists' meeting at Zoo Park on 'Christianity, Socialism and Spiritualism.' She is a very captivating speaker and as an intellectual matter it was fine. Her theory is that Spiritualism is the logical fruitage of which Christianity is the seed, and Socialism the harvest. The dictation and delivery of this lady is such as to make her a marked woman. As for the balance of the performance there were two features. One was made up of tests by Miss Josie K. Folsom and the other was a slate writing exhibition by

his world. Besides, and this is the main point, his selfishness and his kind of pleasure, by creating and enjoying his earthly life merely because it seems unpleasant, I show that I have a perverted idea of the object of life. I assume its object to be enjoyment, while its real purposes should be the perfecting of my individuality (ego) and the service of humanity in general. Suicide is, therefore, immoral. Our life is not a means to an end, but an end in the service of others. But the suicide enjoys life only so long as it seems pleasant to him, whereas in all probability its usefulness is just beginning when it becomes unpleasant. Every task is disagreeable at first."

About the year A. D. 1852 spirit manifestations commenced in McLean county, under different phases of medium-

to Spirit manifestation and communion with the living is not of modern birth; the Bible is full of it. Please read the 28th chapter of 1st Samuel and the Encyclopedia of Biblical Spiritualism by Moses Hull. God is spirit, and every spirit is a part of God. Spirit manifestations are done through natural laws. Indeed the spirits tell us that naturalism would be a better name for it than Spiritualism. I will say to friends who scoff at spirit communion with the living that many scientific scholars, college professors and statesmen of renown have spent much time trying to solve the mystery of spirit manifesta-

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

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NO. 611

ROMISH SPIRITS.

An Example of Their Nefarious Work.

J. M. Peebles, M. D., Battle Creek, Mich.—My Dear Sir and Brother:—You ask me to tell, for publication, in your new forthcoming book on Spirit Obsession, what I know of spirits, good and evil. In reply, I do positively know, from an extended experience of forty years in Spiritualism, that spirits, good and evil, do exist.

For with clairvoyant eyes I have seen them, and with clairaudient ears I have heard them speak, and have talked with them face to face many times. Some may ask, what do spirits look like. I answer, they look just like humans, that while some, like humans are clothed in different styles of costumes, and of different colors, others are completely nude. Some of the nude are transparent and bright as day. Others opaque and dark as night. From personal appearance, however, we cannot always judge of good and evil spirits. It is only by their acts you can judge of them. Spirits who manifest to you, with good intent, are good. Spirits who manifest with evil intent, are bad. Evil spirits will falsify to betray; good spirits, never. Good spirits represent all that is good and true and beautiful, moral and spiritual; angels of light, and love, and divinely intelligent. Their treatment of humans is always benevolent; that of evil spirits is always malicious. Evil spirits are the very opposites of all that is good. They are cruel and remorseless. They will stand at nothing to accomplish their ends, and except antagonized by friendly spirits, hostile spirits, to gain their ends will hypnotize, suggest, impress, stuff, obsess, and otherwise impel us to misfortune. They have done so to me many times. During the past forty years they have been my worst and only enemies, and often made me feel and think, by their persecution of me, that life was not worth living. For instance, they have often tried to kill, or cripple my usefulness, by cutting off my supplies. Once a spirit stood before me in the hallway of my own home, and audibly declared, as follows: "Dr. Greer, I hate you! I hate you! and except you are on the alert, I will poison you if I can." Suffice it to say that on three different occasions I was made, by this spirit, to swallow, or to drink, a dose of poison, enough to kill half a dozen men, but presence of mind and proper antidotes saved me. No later than three and a half years ago, they gave me a terrible fall, and threatened beforehand they were going to do it. This fall did me considerable bodily harm, knocked me out of business, and laid me up for repairs for nearly a year. I have not quite recovered yet. A week after, while on my bed of pain, I was visited by three young men spirits, with clean shaven faces, and in clerical attire. They appeared to stand in front of me, at the foot of my bed, and with eyes sternly fixed upon me, the one nearest to my left, exclaimed in tones of demoniacal satisfaction, "Aha! aha! we told you we would fix you."

"Yes," I replied, "but, sir, what have I done that you persecute me so. Tell me, and if I can atone for it, I will, if possible." Their reply was, "You are atoning for it now, you have pretty well atoned for it during the past forty years."

"When you were young and in your prime, and overwrought with the religious zeal of Protestantism, you antagonized severely the mother church—the old peerless leader of the Christian religion, the only way to grace and glory. You drew from it many of its adherents, who also in turn drew from it many more, and many whom you now here, but not of us. They worship at other shrines to the great discomfort of their family ancestors. In spirit life, as in human life, there are many sects, and church organizations, and we of the mother church are very jealous of any attempt by them, or others, to invade our sacred domain, to undermine the faith of our adherents. Our remotest ancestors, too, desire to have with them all their posterity, or lineal descendants, born in the church, and war, war, is ever waged among them, who hinder or try to hinder. Witness for instance our hostility, in earth life, to all those apostate priests and bishops who, from time to time, secede from us. To them we are unrelenting and merciless. But, you say, as you have often said, that the mother church is not Christian but Pagan. Perhaps you, although a layman, may think you know more than all our holy priesthood, since the mother church began. They ought surely to know more than you. They educate themselves, for us they think for us, and tell us we are Christians, and we believe, and are satisfied."

"But to the point, for forty years have been upon your track, and hostile to you, and you knew it (but did not know for why) for you attributed to us, and rightly too, all your misfortunes. To mar your joys and pleasures, to often make you sick, deprived you of your energy, tempted you, often too, when you were wrapped in slumber, we entered into your dreams, gave you false impressions, to speculate upon, in your moments of commerce, but only to disappoint and despoil you. We broke you up in business, too, and made you bankrupt more than once, and all because we had orders from the mother church so to do. Not, however, for the purpose of dominating you to our holy religion, for that would be impossible. Besides, we would not have you if we could for to us you would ever be a disturbing element, but our discipline of you was to teach you one of life's important lessons, namely: to love your mind, hereafter, your own business, and let mother church and her marriage laws alone, for we want to increase her population, her treasury, and her ecclesiastical power."

"Our treatment of you, we know, was rather rough, but well meant, and you bore it well, but now our missionary work with you is done. This shall be our last exploit against you. We will, therefore now leave you, and haunt you no more forever. What have you to say?"

To this I replied: "Spirit missionaries of mother church, my adversaries, and tormentors: I have this to say, and I beg you will listen while I say it. In this last terrible fall you gave me, while descending my own doorsteps, and which is now causing me so much pain, you have played me a scurvy trick. Thus, for doing good, according to your own admission, I have paid a pretty severe penalty, for my sincerely religious devotion. So you call this Christian. Ours with such an ideal! But, sir, I do not profess to know it all. I do know, however, from what I have read in church history, that Christ, the founder of the Christian Church, taught a religion of love, and the church that he founded was the church of the Golden Rule."

"I know, too, from what I have read, that soon after the first century, because of the corruption of the priesthood, the Holy Spirit was withdrawn, and the original Christian church had ceased to exist, and that no church had existed again under the name of Christianity till about the third century, when a few fanatical priests, with others, banded themselves together to take possession of the sacred ruins and called themselves Christian. They, too, soon began to be wicked and intolerant, claiming that God exclusively belonged to them. They fought and quarreled among themselves about the interpretations of the Master's simple creed, the Golden Rule, till as many as fifty millions of martyrs, during the dark ages, were slain, slaughtered, and burned alive. And all, it is said, at the behest of mother church. For 1000 years she has kept up the fight, more or less, and blood and carnage have followed in her trail. Her methods are now, of course, not the same. They are changed, thanks to the world of progress, but the spirit of intolerance is just the same, and if she dared to, she would inflict upon 'heretics' to-day the same cruelties as she did in the days of yore."

"For my part, I have no respect for the cruel tactics of mother church. Her religion, too, from my standpoint, is a sophism, a fallacy, a delusion, an absurdity. And from my standpoint, too, I regard mother church as a great gambling speculation, and all her devotees as gamblers, for they are gambling upon a future beyond the grave, of which they know nothing, and the clergy get away with all the stakes."

"Priests preach a world of future pain and bliss, To cheat the weak and rob the poor in this."

At this juncture, and wishing them to remain till through with my say, the speaker, as if stung at my reply, in a spirit of frenzy exclaimed: "Bravos! bravos! he is going. This man is defiant, incorrigible and irredeemable. Let us leave him with the lost, and bid him adieu. Whereupon they immediately vanished, and to be hoped never to return."

Dear Doctor, there are, as you know, two sides to everything in life and nature, the bright and the dark side. The above is the dark side of Spiritualism, the next will be the bright side if you desire it. Fraternally yours, Chicago, Ill. DR. R. GREER.

Has God Become Deaf?

About six o'clock in the morning, on Friday, June 28, a visiting contingent of the Epworth League might have been seen solemnly wending its way up Ohio street in the direction of Thomas Hill, the highest point of land in the Queen City, on which is situated the stand-pipe of the Bangor water-works. This stand-pipe is about a hundred feet in height. Eighty feet above the ground is a balcony, reached by a flight of wind-ward stairs, which is open to the public at certain hours in the day. At the top of the pipe is a platform, to which visitors can usually gain access only by a permit from the water board.

On reaching the stand-pipe the members of the League, not finding the doors open at this early hour, sought Mr. Fred Crowell, the gentleman in charge, and obtained permission to ascend toward heaven. Arriving at the balcony, and still feeling satisfied with their elevation above terra firma, they impromptu the care-taker to allow them to ascend to the upper platform. As they were visitors from out of town, this request was also granted.

On reaching the top, they all knelt and poured out their hearts in prayer and supplication to the Most High, Jehovah, God of Abraham, Isaac and Jacob, and divers other barbarians, of olden times. Arising from their knees, they evoked the echoes of the cheerful city, with a few good, old-fashioned hymns; then turning to Mr. Crowell, they asked him if he liked singing, and receiving his affirmative answer, politely offered to sing for him any piece he liked. Mr. Crowell suggested they sing, "Nearer, my God to Thee."

We have not been informed as to whether their nearness to the supposed locality of the throne of grace obtained a favorable hearing for the good brothers and sisters, but we sincerely hope it did. Such devout zeal ought not to go unrewarded.

If, however, the League's effort to obtain a hearing did not meet with its desired success, would it not be advisable for the worthy brethren to organize an aeronautical praying corps, composed of the most eloquent representatives of the association, and send them up regularly in a balloon, that they might bombard the throne of Jehovah from close quarters?

EDITH MAUD LANGDALE.

Bangor, Me.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

Philosophy, when superficially studied excites doubt; when, thoroughly explored, it dispels it.—Bacon.

Quarrels would not last long if the fault was only on one side.—De la Rochefoucauld.

There are truths which are not for all men nor for all times.—Voltaire.

A DIVINE LESSON FOR SPIRITUALISTS TO CONSIDER.

An Interesting Account of Unique Experiments in the Training of Slum Children.

"Train up a child in the way he should go, and when he is old he will not depart from it."

This is what the scriptures say, and this is the principle upon which for the last ten years Dr. John H. Kellogg and his wife, of Battle Creek, Mich., have been conducting a work here that is being watched with the keenest interest by all privileged to know of it, as set forth in the Chicago Inter Ocean.

The old axiom, "blood will tell," finds no evidence on the part of Dr. Kellogg and his wife. Heredity is a bugaboo, according to the doctor. It is the environment and training that makes children grow up to useful men and women, or vice versa. But the blood or breeding makes no difference. The child of the drunkard, thief, or habitual criminal, according to the doctor, if removed from its vicious surroundings and given the benefits of loving home life and Christian training, is almost as certain to be a credit to such a system of training as the progeny of a long line of Christian ancestors.

Dr. Kellogg's work has gone beyond the experimental stage, and the correctness of his theory he thinks is established. During the last ten years several hundreds of children have been reared on the doctor's system, and as yet he has had no reason to doubt its efficiency. All of these children, from the lowest and most forlorn condition of life, if the doctrine of heredity is of any value, then these children that the doctor has reared were almost certainly doomed to lives of crime and shame. That they have not followed such lives may be said to have given a severe jolt to the old doctrine.

Dr. Kellogg is well known for his work in connection with the Battle Creek Sanitarium, of which he is superintendent, but he has been at it for many years, and he is at it to attain great results in the future because of his unique theories and experiments in child culture. Although the doctor and his wife have never had a child of their own they have a family of twenty-four bearing their name and living in the same house with them, while right in the immediate neighborhood of this remarkable family are 130 other children whom the doctor has rescued from the worst slums of America.

The household of the doctor is one of the most interesting in the country. The twenty-four children in it differ in nationality, color, and personality to a remarkable degree, yet they all live together as brothers and sisters, and with a less degree of friction than can be found in families that are one in blood. To accommodate this big family the doctor has a forty-room house, and the building and location contain almost everything that will make children better and happier.

The household is modern in every detail, and contains one of the largest private libraries in Michigan. It is set in the heart of a grove of forty acres, which has been converted by the art of the landscape gardeners into a beautiful natural park. In it are found herds of deer, a dozen or more ponies, a large swimming pool, toboggan slides, a multitude of swings, and various other devices for the amusement of the children. These privileges are enjoyed not alone by the two dozen children who call Mrs. Kellogg mother, but by the thirteen dozen who live in the Haskell home at the opposite end of the grove, which is an outgrowth of Dr. Kellogg's peculiar theories in regard to the training of children. The home is named in honor of the late Mrs. Caroline E. Haskell, of Michigan City, who a few years ago gave it \$30,000.

To a reporter for the Sunday Inter Ocean Dr. Kellogg talked of his theories of child-training as follows: "I am a firm believer," he said, "in the power of environment to neutralize or eradicate, to a large degree, hereditary tendencies. Evil is only perverted good. No child is born actually vicious. The child simply inherits tendencies or predispositions which, when favored by a bad environment, or not antagonized by a wholesome environment, may develop a life."

"The children are born savages. None of us, perhaps, appreciate the enormous amount of labor required to tame and subjugate the animal man so as to bring under control the senses, the will, and the judgment. The child of the most cultivated parents, brought up from infancy under conditions of savagery, would differ little, if any, in his conduct from the wild-born savages about him. A boy requires an immense amount of training to fit him for life in civilized society than does a colt to enable him to do the work required of the ordinary work horse."

"Criminals, for the most part, consist of children who have never been trained or whose training has been bad. For example, the statistics gathered by Morrison, Wines, and others show that one-third of the 10,000 boys and girls who constitute the child population of the United States, and the thirty per cent of juvenile criminals found in the prisons of Great Britain, are largely made up of orphans or half-orphans, 33 per cent having been deprived of both parents, and a considerable proportion of the remaining two-thirds having but one parent."

"These boys and girls are left to run upon the streets like community cats and dogs, and receive almost no training in the usages and obligations of civilized society. Like other members of the animal creation, they are moved by physical impulses which are merely in character, and are by these impulses led on from truancy to vagrancy, theft and other crimes against property, and finally to crime against the person. Having never been taught self-restraint, their moral training having been neglected, they are practically savages, but are deprived of most of the ad-

vantages enjoyed by savages, and so sink far below the level of the ordinary savage. The worst savages to-day are to be found, not in the wilds and jungles of Africa, nor in tropical South America, but in the slums of our great cities."

"The statistics of juvenile offenders has also shown that 80 per cent of the parents of children who are not properly trained to give them the training they require, 88 per cent being drunkards and the remainder being criminal or disreputable. According to this showing, scarcely one-eighth, or not more than 13 per cent, of the children that are to-day found in reformatories and prisons have ever had anything like a fair chance, and probably a careful investigation would show that but a small proportion of this small remainder have really enjoyed the benefit of proper mental and moral training, for moral, and even Christian, parents are often so engrossed in affairs of business and social life that their children do not receive proper care, and in not a few instances the influence of parents is almost altogether counteracted by the pernicious influence of immoral servants, or vicious playmates, or school associates."

If, from the fact above stated—that 80 per cent of the parents of criminal children are themselves criminals or morally delinquent, it is argued that heredity must be the dominant factor in the development of criminal character in children, it is only necessary to suggest in reply that environment as well as heredity is brought to bear upon the child in each of these cases, since morally defective parents are certainly incapable of surrounding their children with the educational atmosphere necessary to develop a good character."

"If a child whose heredity is bad is, with rare exceptions, subjected to an environment which tends in the same direction as heredity, the child who inherits a predisposition to drunkenness, from an intemperate father, has constantly before him a parental example calculated to lead him straight to the saloon; but certainly heredity stamps a certain quality upon the character, as well as upon the physique. The child's brain resembles that of his father, as closely as his eyes, his ears, or his figure; and his conduct is as likely to be like that of his father as is his gait, or his mode of speech, and for precisely the same reason."

"The child who has a bad heredity, as before suggested, is also likely to have an equally bad environment, whereas he needs a specially favorable environment. The boy who is born with a small chest, has a natural predisposition to pulmonary consumption; his breathing power being defective, his vital resistance will be low, digestion will easily become enfeebled, and thus he will become susceptible to the tubercle germ. Such a child may be saved from premature death and may develop a very considerable degree of constitutional vigor by removal, at a sufficiently early age, to a mountain region. The rare and pure air found at an altitude of a mile above sea level may successfully and permanently overcome, and even obliterate, a hereditary bias. So a child with a natural predisposition to theft—may be saved from becoming a criminal, and brought up to a useful manhood by the elevating influence of the high moral tendencies of a Christian home."

While Dr. Kellogg was talking a handsome little boy entered the room. He was dressed in a neat white suit, and a smiling pink and brown striped necktie. He was a fine specimen of a well-developed child, and he had a head of black curls, after he had withdrawn the doctor said:

"That little boy's case is a remarkable example. I rescued him from the slums of Chicago about three years ago. He was then only four years old, and had been running wild in the streets for a year, receiving practically no care whatever. He picked his living from the garbage boxes and in the gutter, occasionally receiving a crust from some friendly saloon-keeper. He was family known for a while along Walston avenue as 'Hilda's kid.' His heredity was as bad as it could possibly be, and his environment had been, up to that time, worse than that of a savage. The only training he had was such as he could get himself while picking his way under the feet of the horses and the throng moving along the busy thoroughfare, in quest of apple cores and other fragments which constituted almost his only diet."

"He had had so little attention that he had not even learned to talk. He had no ideas. He was covered with vermin. He had practically no hair upon his head, the scalp being one great sore, caused by a parasitic disease. His case was so pitiful that I asked the kind-hearted judge to turn him over to me, which he did. I wrapped a blanket around him and brought him home. I sent him to Battle Creek from Chicago by Dr. Sarah Hackett Stevenson. This child was so badly afflicted with rickets that his case seemed to be practically hopeless. But the influence of a pure diet, pure air, sunshine, and a thoroughly natural life, have, in three or four years, developed the frail infant into a vigorous and healthy child."

The house is filled with interesting studies of children—some who still have the marks of the lower world on their

countenances, and some who have grown to strong manhood and beautiful womanhood, and are entering the world as doctors, nurses, teachers. Stories could be told of some of them that would seem beyond belief, but their past is now sealed, and they live only in the present and the future.

The work in the Haskell home is under the direction of Superintendent Combs and his wife, but over all is the influence of Dr. Kellogg. The home now shelters 130 wards from all parts of the United States, Mexico, and Porto Rico. A brighter and healthier looking lot of children could not be found anywhere, notwithstanding the various evidences of defective constitutions which these children presented when first brought under the influence of the home. Dr. Kellogg acted as an escort for the Sunday Inter Ocean reporter in a visit to this home.

The boys of the home were in the field picking berries, each having his stint, when Dr. Kellogg's familiar form came in sight. It was several weeks since he had been with the boys, he having just returned from Mexico, and instantly the field echoed with cheers, while dozens of bright, sunburned faces beamed with smiles, and dozens of berry-stained hands went into the air, to be shaken by the godfather.

One dark-skinned boy, with beautiful black eyes, proved to have been originally a Mexican vagabond, whom the doctor found three or four years ago in a mud hut in Mexico.

"He was as woebegone a specimen as you ever saw," declared the doctor. "He lived on the ground; he had never lived anywhere else. He was simply a little Mexican savage. To-day I don't think his own mother would know him if she had an opportunity to meet him—which I trust she never will."

The home is not like other institutions. The children live in groups or families, instead of being herded together like cattle. Each group has its "mother," who loves each child and is loved by them. Salaries for this work are few and far between. The "mothers" work for love.

Each family sleeps together in a cozy little dormitory, with a parlor and other rooms adjoining, and each has its own morning and evening worship. Each has its own table at meals, the height being to suit the height of each group. The children take turns as waiters. The food is simple and nourishing, with plenty of grains, fruits, and wholesome vegetables. No child ever sees meat in any form.

The home has its own schoolrooms, where sloyd work and manual training are found at their best. Most of the boys are handy with tools, and many can make chairs from the beginning, cutting and "curving" their material, while the girls make baskets and exquisite needlework.

The children rise early and retire early. They have the benefit of daily exercises in the gymnasium, out of doors, where they can play in a sand heap, swim in a large pool constructed for the purpose, exercise in various ways, exposing their bodies as much as is consistent with modesty to the sun and air, so that they become hardy and develop the "rough" health of the cowboy and the Indian. They have a number of shooting galleries, and are thus given an opportunity to develop courage and capacity for management.

"And, by the way," added Dr. Kellogg, in pointing out this fact, "there ought to be an outdoor gymnasium connected with every school in our cities, where children, secluded from observation, could run about in bathing suits, plunge into water, roll in the sand, turn summersaults, and get as near as possible to the health of the cowboy and the Indian. Nature is the great teacher, the source of all life and energy. Civilization has led us into perverted and unnatural ways. We need an apostle to preach a return to nature. The gospel of health is, in a sense, a part of the greater gospel, but has been almost altogether neglected."

"I am glad Mr. Goddard is stirring up the Chicago public on the question of 'What Is Duty Toward Homeless and Friendless Men.' Chicago is shamefully in need of free swimming baths, where a man can get a bath as free as he can get a breath of air, which is one of the unalienable rights of every human being. A recent canvass of the tenement house portion of New York City showed that among 250,000 people there were less than 400 who had any opportunity for obtaining a bath. Chicago is no better off. Although the city extends for more than a score of miles along one of the great lakes in the world, the long bathing beach is of no advantage whatever to the great unwashed multitude of the city."

"The city of Chicago differs little in this respect from the cities of Europe during the dark ages, when, according to a great historian, for 1,000 years not a man, woman or child could take a public bath except by accident. Millions are expended for ornamentation on parks, boards, etc., and millions more for political purposes of various sorts, whereas the expenditure of a few hundred thousand dollars would provide life and soul-saving means of the greatest value."

"Chicago ought to provide at least one bathing place—a swimming pool arranged for the accommodation of both sexes—in every ward. In my opinion nothing would conduce more toward the moral cleanliness of a city than such an opportunity for maintaining physical cleanliness and the development of physical health. The question of child culture is largely one of health culture, and this and cognate questions will receive an increased amount of attention in the immediate future."

With spontaneous accord all will concede that Dr. Kellogg is doing a noble humanitarian work. His unique enterprise will tell for good to the fortunate children who have been taken under his care, and will exert a far-reaching influence, extending out beyond the limits of that home in Battle Creek, Mich.

Such work bears the divine stamp; it is angelic; it is humane in the highest and purest sense. It is a work on which "spirit-mothers" can smile, and in which their kind loving natures can join

hands and hearts with those earthly "mothers," to uplift, ennoble, guide and spiritualize the waifs gathered from the streets and slums.

One can but think, how great the good results to the world if all such waifs, in every city and village, were gathered into such homes, to receive the divine impress of pure living and right training and guidance.

Truly Dr. Kellogg's experiment affords a worthy object lesson for Spiritualists to consider. It exemplifies the true spirit of Spiritualism, which bears for the welfare of humanity both here and now and in the world beyond this.

JAS. C. UNDERHILL.

CONSEQUENCES

Of the Cold Dead Hand of Ecclesiasticism.

The fact that a given mode of religion has done well, even magnificently, in one era, is no reason at all that it will do well in another. To have succeeded once is enough, shows that the work was duly performed.

There are living men who are cordially willing to give the fullest meed of praise to what the Romish, the Elder Greek, and the Protestant churches have done in Europe during fifteen centuries. Their history is read with great interest and deep satisfaction by many. Scholars have stood in their cathedrals with an overpowering sense of awe; they have lingered by their altars, studied their art, they testify that these aged institutions were the friends of man when, otherwise, man was friendless.

It is on record that those who were bowed down were lifted up by their strong hands.

When it served them, they stood by the side of the weak against the strong, even when kings and emperors kept the people under their feet.

The wayward children of humanity were gathered to their arms and were comforted. We need not forget this. We may think with deep and tender gratitude of the way in which the Roman church placed the sweet face of the Madonna over every temple, in every wayside shrine, above so many altars, and then brought poor women, forsaken girls, the tempted, the fallen, the broken-hearted, the ignorant and the deluded, brought them to their knees before their conception of the mother of heaven and comforted them with the thought of an infinite compassion and an everlasting and unchanging love. Let us never speak in bitterness against a faith that could do so much. Rather let us strive that the faith of the future may ever be as sweetly and gently human.

All that these churches claim to have done for learning, for industry, for sympathy and reconstruction, for unworldly good will, let us cheerfully concede; nor may we call up to memory the darker, more forbidding side of the historic pictures, with their agonies of persecution, their torture chambers, their fires.

But does it follow that, because in the barbaric ages, the long chaotic night of the "Dark Ages"—these churches with the strong hand of power, did this grand service for the ignorant hordes of humanity, does it follow that here in a new world, in a new age, it is here in a new age, that we should not question or mine? To solve our modern problems?

Should we prefer the asses of Syria for our traveling purposes, to the Pullman palace car?

Let us strive to do justice to that religious faith which has fought the battles for freedom of thought and soul liberty. Luther, Calvin, Knox, Cromwell, Parker, Sumner, and many more have done well. Let us gratefully acknowledge our obligations to them, and do our duty by carrying forward the torch of enlightenment.

No need for us to despise those whose conservative natures lead them to cling to the old forms and ceremonies.

But let us help them and lead them to a knowledge of the truth; show them that Jesus founded no church, was an avowed opponent of priests and confessors, and of ritualistic services. "Love God the Father, and love your neighbor as yourself," and serve him by helping him to light and freedom—to spiritual liberty. This was his doctrine, practically. He discriminated light from darkness, teaching one God only; and that God was Light, Life, Love, Goodness, Knowledge—the attraction that holds all things.

It has long been known that similarity exists between Buddhism and Christianity. The ceremonies, ritual and rites of the Buddhists closely resemble those of the Roman Catholic church. The Buddhist priests are monks. They take the same three vows of poverty, chastity and obedience. They are mendicants, like the orders of St. Francis and St. Dominic. They are tonsured; they use strings of beads like the rosary to count their prayers. They have incense and candles in their worship, use fasts, processions, litany and holy water. They have a form of adoration of saints, repeat prayers in an unknown tongue. They chant a psalmody with double choir, they suspend the censer with five chains. In China some Buddhists worship the image of a virgin called the Queen of Heaven, having an infant in her arms, and holding a cross.

In Tibet the Grand Lamas wear a mitre, dalmation and cope, and pronounce a benediction on the laity by extending the right hand over their heads. The Dalai Lama resembles the Pope, and is regarded as the head of the church. Religious worship is very old among the Buddhists and so are pilgrimages to sacred places.

Tradition to these mere forms and ceremonies keeps men prisoners to the low conditions, and to those who seek to hold humanity in darkness, through the control of priestcraft.

As a verification of this and as an example of the harm done by these dark ones, let us read a communication to Henry Kiddle, from the (once) Archbishop of New York, Rev. John Hughes.

"Archbishop" (defaced)—"Hughes" is

my name and this is what I wish to be known by. Please leave my title of respect to the Bishop of the back ground, for I only commend me to the humble misery. I do not wish to be ruled, but I am merely a request that a spirit in mercy asks of your kind forethought.

"My name is Hughes. I was born in Ireland; and I remember well that my early education was under the tutelage of the followers of the High Roman Church, in the strictest Jesuitical style. Never a bent was given to my mind outside of my tutors' books. But, falling away from religion, and heresy in scorn, and the mislead of the Bible as the fighters for liberty. My dear hearers of the Christian church, I am commanded to relate to you my passage from earth to my heaven! Following the education given by my superiors, I took upon me the dignity of office, in my castle of state, with the homage of a lord, for which pomp my soul longed, that I might reap the delight therefrom. After lingering and enduring many hardships—from disappointment—I at last succeeded in reaching the highest position in the noble Roman church in America. I can but ask God's blessing upon it now in the fullest thought of its degradation. My mind is more humble now—not affected with either pomp or pride; and my extreme selfishness is gone."

Firmly, my Christian hearers, I am now a reformer under the atoning blood of the Lamb of God. I have been sanctified upon sin's lawless. Be the price what it may, I will bow my knee to no other God but Him. No other I need, and no other will I accept than God and his Almighty Son in heaven, and by heaven and with heaven's love abiding.

"May heaven be your home. May bright seraphs waft you all the sunny air from harmonious circles of rapture and truth—such as the sincere are seeking by your holy aim. Be ye all both bold and firm in the love of your Master; and being taught by Him to live, ennobling lives, be not bound to any man, Pontiff or priest; no, never! Avenge me now the wrongs of my people. I suffer. O God! I suffer. Forbear! my grief is strong—is overpowering. O that the death of Hell were not upon me! Sometimes I see myself, as it were, enthroned with blackness and bigotry. Oh! be ye avenged, my people in heaven. Be lifted out of sophistry into truth. Oh! find me a rest beyond a million graves! Oh! for all eternity I shall be kept from the fold, without redemption, unless you grant me a penitence in your existence, and turn, O God! Turn! Be led, be taught, be persuaded; be enlisted—but unto God's love. Bow unto him for favor. Love and serve him. Pray! Pray always—in church and out of church. Be good followers of the Lamb; and let the word of the day come, when the word of the Lord will seal you unto a rest, or hope to go up higher and higher—to brighter and more peaceful rest, or—(O God) that I should know the other and interminable anguish so well! the remorse from unexpected loss—the thought of a misdirected life. I was in the care of saints. Where were they when I passed away with all my pomp? I was a mortal, and an unfruitful one. I am, indeed in the love of God; but I am so much the worse off; for his love melts me into a vapor of hate toward myself. I could plunge myself into a cauldron of fire, if God would, thus to break his vengeance upon me. But no, never a wrong do I perceive in his commandments. Justice!"

"Follow in my steps. O people in darkness, and you will obtain the reward of unfathomable justice for your blind folly. Mercy is shown to the giver of mercy. The blessings of God come not with distinction of persons, but are distributed unto all—both great and small, high and low, according to your work of love in the universe of his creation. Pray for me—your consoling from God, and save me as likewise yourselves from further painful retrospection. Moreover belong to the mansions of the Lord—(Light)—and not to the apostates of Rome or Hell!... Be warned unto God and flee the wickedness of Satan. Remember not Archbishop Hughes; he is dead—but the spirit finally conquers and I shall gain a day of atonement at last."

"Pray for me always. That is the reality of my present state of existence. 'HUGHES.'"

What dreadful surprise and horror must strike Christians, indoctrinated with the ecclesiastical system of thought, when they discover a few days after death, that they are wholly unfit for the society of progressive humanitarian souls. That a great work of exploration and self-searching and judgment awaits them, that they must become reconstructed in their whole mental and spiritual natures before they can reach their goal of peace and progress.

It is our duty as Spiritualists and Theosophists, to make these truths known. J. P. COOKE.

A WOOD DOVE.

The mourning dove, From out the deep sequestered wood, Doth sing all day, her plaintive lute.

Early across the misty mares' garlanded border, Scattered by new-mown hay, And when the Summer cock doth fan, The glinting heat away at even. O plaintive bird, this voice of thine Doth strike a sympathetic echo in my soul.

Like thee, I love the dim, deep solitude Of the sequestered dreary shadow Of the deep deep wood.

And there I sing like thee, The mournful plaint of sorrow, Forever unalloyed, forever new, Through dawn and midday and the long shades of eve.

Voicing some disembodied spirit's ceaseless plea, Like thee, strange haunted dove, like thee.

DR. LOUISE V. FISCHER, Minneapolis, Minn.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWENTY-ONE.

All worlds in space move in strict time, perfect rhythm and heavenly harmony. Each moves within its own measure. The music of the spheres is not a mere figure of speech, but they throb in unison, they move in time, their rhythm is perfect, and their harmony according to the great harmonies of heaven. The more you know about this world the better able you will be to make the earthly world correspond to it. The more you know about us, and our lives here, the nearer you will try to make your own lives like ours.

Every truth given by us to the world below makes that world better.

War is hell, and not fire and brimstone. The Christians, at the present time, are making a horrible hell, warring and slaughtering the Chinese. It is not the slain Chinese who are in hell, but the surviving Christians. The Chinese love their country and whether in or out of the body they will try to save it from the marauding Christian. Thousands of the Chinese have been sent to this world before they ought to have come, and every one has his face turned toward his struggling countrymen yet left on the earth, and they have but one thought—to help those that are left—to help them to free their land from the "accursed foreign devils," and until this has been accomplished their attention to this life cannot be gained. The Christians will not gain their point but will, eventually, be overthrown. The whole spirit world is against them, and Christianity is tottering to its fall. The Christians are the most warlike people on the face of the earth, consequently the most hellish. They preach and believe in hell, therefore hell is projected from them. They are continually shedding the blood of their brother man, and rioting in it, but every slain man turns again, in spirit, to rend and destroy the Christian.

Now, when it is fully understood that a man is like that in which he believes, he will try to believe or think that which is good. If a man believes in a hell and a devil he becomes a devil and lives in hell; he thinks it is his brother man who is going to live in hell, forgetting that as a man thinketh so is he, and his brother may not think hell, may not believe in the devil, consequently he cannot reside in hell or associate with his Satanic Majesty.

The Christian nations are busy to-day cunningly inventing hellish machines and warships wherewith to slay their brothers. It is a mystery how such nations can be called Christian. Christ said, "If thy brother offend thee forgive him seventy times seven times. If he strike thee on one cheek, turn the other also. If he take away thy cloak, give him thy coat." To call these warring nations Christian is a misnomer; they cannot rightfully bear the name of Christ.

Buddhists live up to the teachings of Christ far nearer than the so-called Christian nations do.

Recall your missionaries. China doesn't want them. The Chinese could bear the name of Christian more truthfully than those who are slaughtering them. "Vengeance is mine and I will repay, saith the Lord of hosts." The true meaning of that saying is this: The Lord of hosts is the principle which governs them. If they are governed by the principles of war, hate and slaughter, those principles will turn again and rend them, for they are the principles of vengeance, or revenge, and nothing that is revengeful can be Christ-like or truly spiritual, and when the war spirit governs a nation, by war, or the same principle, shall it be laid low; and those nations that have warred the most vengefully shall be warred upon with more vengeance than any others and shall be conquered and laid waste, for a great natural law or principle can never work otherwise.

I hear some of you ask: "Madam, cannot the spirits do something to hinder these horrible and most atrocious massacres? Why do not the spirits, if they are as powerful as you say, put a stop to all war of whatever kind?"

Dear, unsophisticated reader, this is precisely what we are trying to do; but so long as the world will have a jealous and wrathful God, who delights in war, and who will put himself on the side of those who are the strongest and most warlike; who, for prayers and humble petitions will lend a willing ear and help the allied powers of the world to slay, and drown, and impale upon their bayonets his weaker and more helpless children, just so long the horrors of war will continue.

Can anyone conceive of a God in the form of a woman, listening and helping to slay her little weaklings? Did you ever hear of a mother who could be induced through petitions and prayers to aid in dashing out the brains of her most helpless children—to aid delightedly in impaling her helpless babes on the points of bayonets—in driving her elder children, the youths and maidens into the waters that she might delight in their drowning cries and gloat over their dead bodies which blocked navigation and rotted on the shores?

No; you cannot conceive of a God in the form of a woman committing such horrible, unnatural crimes. This God who aids and listens to the prayers of the strongest is a male—a great big man who must be worshipped and caajoled—who has no wife to intercede in behalf of her children and her little ones, her weak ones—he is Yahveh, or Jehovah, the jealous, the wrathful, the vain, the revengeful. He is a bachelor. He never had a wife that we know of or ever heard of; but he is most licentious and incestuous.

This is your God, O ye Christian nations of the earth! Do you wonder that you are filled with drunkenness, debauchery, revenge, incest, murder, and all kinds of unnameable crimes? Do you wonder that war and rapine follow in your tracks? Is it a matter of surprise that you invent hellish machines, bursting bombs, and gutting guns, that you may slaughter your thousands and tens of thousands—aye, millions—of your God's weaker ones, and then praise and thank the bloody monster because he has taken your part and helped you to do it?

Sing his praises in the thousands of costly temples erected for the purpose of falling down cajoled, and worshipping him. Tell him how good, loving and kind he is; how beautiful, glorious, and altogether lovely; how full of justice and mercy; thank him because he has robbed his weak, but peaceful and industrious children of their rightful heritage; praise him because he has taken their cities and villages away from them and given them to you; praise him because he has incited you to tie together the long and beautiful hair of his weak women, his old men, his young maidens and youths, his little children, and cast them into the deep waters, there to strangle, struggle and drown; that beautiful, lovely God, sitting on his great white throne, that holy of holies; that all-wise, beneficent God!

How can such a God's throne be white? On the contrary it is reeking with blood—the blood of his helpless little ones. Pools, streams and rivers of blood are pouring from it in all directions; and this God is a raging devil, delighting and feeding on the blood of the slain, a beast with ten horns and a tongue of fire, whilst fire and brimstone are belched forth from his eyes and nostrils in the form of powder and smoke, and he tears and pushes with his horns—which are the Christian nations of the earth—and then with what a horrible grin of satisfaction he listens to their hypocritical praise and worship, and you ask me: "Madam, why don't the spirits do something to stop all this dreadful carnage?"

My dear, I will tell you why. The world, excepting a few Spiritualists, has not been thinking of or listening to the spirits of just men and women made perfect, or far more perfect and wise than those who worship Yahveh, or Jehovah, or God—it matters little which you call him; on the contrary they have been listening to this imaginary

God, worse, far worse than any pagan God; in fact he is the small God of the pagans enlarged to an enormous size; and the many Gods of some of the pagan nations are joined together as one. All the vices and bloodthirsty wickedness of the many Gods are combined in the Christian's God. You have been listening to this God and not to the spirits, angels, or heavenly messengers.

If we cannot be heard we can do no good. If a deaf ear is turned to us and the people run after the idol Yahveh, our pleadings and teachings will not reach the souls of mankind.

When we speak of Yahveh we do not in anyway refer to Jesus of Nazareth. Jesus has nothing to do with the Christian nations of the earth to-day. They know not Jesus, neither do they follow any part of his teachings. His gentle, loving spirit finds no place among them.

You ask: "Madam, what can be done?" My sisters, rise up and destroy Yahveh—demolish him root and branch. Write against him, fight against him, if need be, but do not fight each other. You have a perfect right to hew down and destroy an idol. An idol has neither sense nor feeling: Hew this grinning, bloody monster down. Purge your souls of this horrid idol. Believe not in him at all, neither worship him in any way, for no such creature exists except in the imagination. And when you have destroyed him, listen to the voice of the angels, and if you must have an idol, or a God, let it be male and female in unity or oneness; let the mother God gather her children, all of them without distinction of color or race, unto her loving bosom, shielding and caring for them equally alike; let the generous and loving father God provide for and guard his helpless little ones, or weaker children, as well as his strong ones; let this noble, good and wise God provide schools, colleges and educational halls for his children.

When he or she has done all the good and wise things possible, then you may praise him or her, a little if you must; but a good, noble and all-wise God does not care to be praised. The good he or she has accomplished is praise enough of itself. It brings its own reward.

The God within you is yourself, and as you are so is your God. Yours for the Night.

MADAM

HE AND SHE.

"She is dead!" they said to him. "Come away; Kiss her and leave her, thy love is clay!"

They smoothed her tresses of dark brown hair; On her forehead of stone they laid it fair;

Over her eyes, which gazed too much, They drew the lids with a gentle touch;

With a tender touch they closed up well The sweet, thin lips that had secrets to tell;

About her brows and beautiful face They tied her veil and her marriage lace,

And drew on her white feet her white silk shoes; Which were the whitest no eye could choose;

And over her bosom they crossed her hands—"Come away," they said, "God understands!"

But there was a silence and nothing there But silence, and the scents of elegancere,

And jessamine and roses, and rosemary, And they said, "As a lady should lie, lies she."

And they held their breath as they left the room With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread The sweet, the stately and the beautiful dead, He lit his lamp and took the key And turned it. Alone again—he and she.

He and she; yet she would not speak, Though he kissed, in the old place, the quiet cheek.

He and she; yet they would not smile, Though he called her the name she loved erewhile.

He and she; still she did not move To any one passionate whisper of love.

Then he said: "Cold lips, and breast without breath! Is there no voice, no language of death?"

"Dumb to the ear and still to the sense, But to heart and soul distinct, intense?"

"See now; I will listen with soul, not ear; What was the secret of dying, dear?"

"Was it the infinite wonder of all That you ever could let life's flower fall?"

"Or was it a greater marvel to feel The perfect calm o'er the agony steal?"

"Was the miracle deeper to find how deep, Beyond all dreams, sank downward that sleep?"

"Did life roll back its record, dear And show, as they say it does, past things clear?"

"O perfect dead! O dead most dear, I hold the breath of my soul to hear.

"I listen as deep as to horrible hell, As high as to heaven, and you do not tell!

"There must be a pleasure in dying, sweet, To make you so placid from head to feet!"

"I would tell you, darling, if I were dead, And 'twere your hot tears on my brow shed;

"I would say, though the angel of death had laid His sword on my lips to keep it unsaid.

"You should not ask vainly, with streaming eyes, Which of all death's was the chief surprise!

"The very strangest and suddenest thing, Of all the surprises that dying must bring."

Ah, foolish world! O most kind dead! Though he told me, who will believe it was said?

Who will believe what he heard her say, With a sweet, soft voice, in the dead old way?

"The utmost wonder is this—I hear, And see you, and love you, and kiss you, dear.

"And am your angel, who was your bride, And know that, though dead, I have never died."

—Edwin Arnold.

Gems of Thought.

No opportunity should be lost to inculcate a spirit of honor and respect for faithful work in every useful vocation.—Lewis G. Jones.

Chiefly, the mold of a man's fortune is in his own hands.—Bacon.

The Mohammedan proves the divine mission of his apostle by appealing to the marvelous propagation of the faith. If the argument is good in the mouth of a Catholic, is it not good in the mouth of a Moslem?—Ingalls.

The true Christian not only feels no need of culture, because this is a worldly principle and opposed to feeling, he has also no need of (natural) love. God supplies to him the want of love, of a wife, of a family.—Feuerbach.

Tolerance is a most impious system and contrary to the views of the clergy. It can only be practiced by those Christians whose lack of zeal leads them to betray the interests of the church, by allowing everyone to think in his own way on certain questions; and especially on such questions as one can understand.—Voltaire.

Some of you have read Tacitus, and no doubt recall his account of the elasticity of the northern tribes of Europe before they were conquered by the Romans or converted to Christianity. Such accounts come from all ages and from many lands—truth, honesty, chastity, gentleness, tenderness—such as are by no means universal in lands under the influence of Jesus.—Herbert Spencer.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

THE FEEBLE MINDED

Spiritualists, of course, regard the physical brain, not as the cause of consciousness and intelligence, but as the instrument by which these are externally manifested; and our readers therefore will note with satisfaction the full concurrence with this view clearly expressed by a distinguished medical man.

We learn from the Eastern Daily Press that on the 28th inst. at Newch, at the annual meeting of the Eastern Counties Asylum for Idiots, the Duke of Norfolk presiding, Sir Frederic Bateman, the consulting physician to the institution, made an eloquent appeal to his hearers for a practical sympathy with "the feeble minded."

There had, Sir Frederic said, been several definitions of an idiot. He had spent a great deal of time in the investigation of abstruse points of cerebral pathology, and the question of the idiot had not escaped his attention. He submitted the following definition: An idiot is a human being who possesses the tripartite nature of man—body, soul, and spirit—but who is the subject of an infirmity, consisting anatomically of a defective organization and want of development of the brain, resulting in an inability to be less complete, for an exercise of the more intellectual, and sensitive faculties. It would be observed that he had described an idiot as a human being. Time was when this would have been challenged. A great theologian of the sixteenth century, on being asked by a father what he should do with his idiot son, replied, "Drown him, he possesses no soul." Times were happily changed. We did not drown idiots in these days, but taught them to swim against the adverse currents to which they were exposed; we buoyed them up on the tempestuous waves of life; we piloted them through the rocks and shoals of their ill-starred careers till their chequered race was run, and they were safely landed into the haven of everlasting rest. Philosophers of even a later date than the sixteenth century had questioned the idiot's place in creation, and had endeavored to pretend that the brain of the microcephalic idiot was so far removed from the human type as to constitute him a connecting link between man and the anthropoid apes. He admitted that all animals of the vertebrate type were constituted on a similar plan, and that man was an animal, but he maintained that the brain after all was merely an instrument by which the high psychological attributes became manifested to the world. These philosophers had fallen into the common error of confounding mind, thought, and consciousness with the material instrument by which these attributes became externally manifested.

A reference to music would illustrate his meaning. The music could not be said to be in the instrument, but in the soul of the performer. If the instrument were in good repair the inspiration breathed by which the artist would become apparent, but if the instrument were damaged nothing but discordant strains would be produced, although the musical faculty of the performer remained the same. Idioty might be considered as a disease of the instrument rather than of the performer. The idiot's brain was damaged, and he became an unfit instrument for the outward manifestation of the powers of the mind, but the lowest idiot possessed the germs of intellectual activity and of moral responsibility, and with his malconstructed organism there lay concealed, in its fragile fleshy casing, a precious jewel of immortality—an imperishable essence that was destined to live on forever and, for aye, through countless eons of time, when the dicta of the dreamers of whom he had been speaking would have "melted away like streaks of morning cloud into the infinite nature of the past and future."

Idioty was classed amongst the varieties of insanity, and idiots would be seen skulking in the corner of the lunatic asylum courtyard, chained to a staple and lying on a litter of straw. Nowadays idioty was not regarded as a form of insanity. The distinction between the idiot and the insane was clear and marked. The imbecile suffered from an abnormal development of the brain, the idiot from an ill-developed brain. The mind of the imbecile was not in proper balance, in the idiot it was not in proper power. The idiot was alone in the world, isolated, as it were, from the rest of nature; he saw, but did not perceive; he heard, but did not understand or appreciate; the organs of sight and hearing might be perfect and yet useless; the impressions formed upon the optic and auditory nerves were duly transmitted to the sensorium, but were there collected, and he knew of nothing; he was indifferent to the grandeur and beauties of nature; he stood unmoved at the thunderclap, the foam of the rushing cataracts, or the roar of the mighty ocean; he heeded not the hum of the insect world, or the song of the early lark, that winged chorister of the air; the star-bejeweled canopy of heaven; the mountain landscape lighted up with all the purple splendor of the sunset; or the moonlight on the sea; he was a soul shut up in imperfect organs. Idioty knew no distinction of rank; it invaded alike the palace of the peer and the hovel of the pauper, but the greater number of idiots were to be found in the cottages of the poor, where the trouble of providing for one such member often reduced the family to pauperism. It was formerly thought that the idiot was best removed from the world, but the results obtained in this asylum showed that which might be done for him, and that under the proper training he might become sensible, affectionate and happy. They had proved that in the majority of cases the idiot might not only cease to be a source of annoyance and danger to those around him, but be made able to contribute to his own sustenance, by obtaining a knowledge of simple duties of a mechanical kind, such as those of the carpenter, shoemaker or tailor, and by following household and industrial pursuits. Science in the nineteenth century gave an emphatic denial to the statement that nothing could be done for the idiot. Science had done much, science would do more. The idiot had the germ of intellect within him, the germ of sensibility, and this germ, cherished and nourished by the genial warmth of human kindness, fenced round and protected from the blasts and buffetings of the world by the cords of true philanthropy, watered by the dew of human sympathy, although, possibly, only permitted to bud here, is destined hereafter to expand into a perfect flower, and to flourish perennially in another and a better state of being.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the history of religion, and to all who wish to gain a fair conception of Buddhism in its spirit and living principles. 8: ritualist or Christian can scarcely read it without spiritual profit. Price 61. For sale at this office.

THE TWO WORLDS, MANCHESTER, ENG.

WHITE LADY OF STOCKHOLM.

In a volume of reminiscences just published by the Rev. Pastor Wadstrom, a minister of the Lutheran Church in Sweden, he relates an incident which had received from the lips of the Princess Eugenie, sister of King Oscar of Sweden. It occurred in the month of March, 1871, and shortly before the death of Queen Louise. The Princess and her mother, the Queen Dowager Josephine, were passing through the apartments of Charles XV., on their way to the bedchamber of the Queen, when, in the middle of the saloon, the younger lady of the two saw the figure of a tall and stately lady, very distinguished in appearance, standing in the centre of the room under the great chandelier. She wore a robe of white satin, and a lace collar falling over her shoulders. As the two passed her she did not stir, but looked at them without any change of countenance. When they reached the door of the Queen's chamber, the Princess turned round and saw the stranger still standing under the chandelier. "Who is that lady?" she asked of her mother. "What lady?" replied the Queen Dowager. "The lady all in white, who never stirred and never saluted us as we passed." The elder of the two was profoundly agitated and said, "Do not breathe a word of this to anyone, for it is most likely the White Lady you have seen; and if so, some great trouble is about to happen; possibly it is the death of the Queen." Next morning the bulletin announced that the Queen's condition had become critical, and three days afterwards she died. The appearance of the White Lady in the palace at Stockholm has always been the prelude of a similar bereavement.—Le Progress Spirite.

A DREAM REPEATED.

I am not one who believes in all dreams, nor am I superstitious, but I certainly did feel as if something would come of the dream which occurred as follows:

As near as I can guess it was about the 12th of June that I dreamt I was very ill, and had to be put to bed by my friends. The following night the dream was repeated, with the addition that I had to call my sister to do my house work. This happened again on the third night, on which occasion I could see a nurse attending me. A few days after I was taken very ill indeed, had to be put to bed, my sister and friends had to be informed, and I had to be nursed for more than fourteen days. Thus was my dream fulfilled. Strange to say, I dreamt since then that I was again very ill, and I called the same doctor as before. I could hear him say, "I am going to magnetize you." He commenced to magnetize me, and I lost all my strength. I could see my husband trying to relieve me. He was sitting on the bottom of my bed. This also came true. One night when very tired I laid myself on the sofa to await my husband's return from business. I had not rested twenty minutes before I realized the same feeling. I was not asleep for I heard the clock ticking, in fact almost every little noise. I heard my husband enter the house, he spoke and I could hear but could not see him, I was practically blind and motionless at that moment, but when he aroused me, to my astonishment he was sitting at the foot of my bed just as I had seen him in my dream.

Spiritualism at Marcellus, Mich.

The Marcellus Progressive Spiritual Society was organized under the state law in the fall of 1895, and has been gradually gaining, although for years we were unable to hire a hall or have a regular speaker, and the main work was an occasional speaker, and some classes for development, which resulted in several mediums of more or less ability, among them the writer, developing as an inspirational speaker and poetical improvisator, with what success, I will leave those to say who have heard.

However, in 1899 a hall was rented and fitted up with seats, stove, tables, lights, mottoes, etc., and I was asked to give short lectures and poems from subjects from the audience. This has been continued except during the camping time, with an occasional addition to our list of members.

But last spring a new thought came, that of holding meetings once in three or four weeks at the home of some of the members of the society who live at a distance, having a kind of picnic dinner in the shade of the trees if the weather would admit. Gathering round the tables where each one tries to do his share, and enjoy his share of the talk, makes us make our meetings all enjoy, and even the bashful can get acquainted.

In addition to the lecture and poems, we have a program consisting of instrumental and vocal music, recitations, essays, and talks by any that may have a word to say, and these have brought out many good thoughts and made our meetings not only entertaining but instructive as well; and I wish to thank all who have helped to make our meetings and young people, and I would say in behalf of the society, we welcome you always; you may think you are too young and cannot help, but when you favor us with a song, recitation, or an essay, it makes a place for you in our hearts and we say, what could we do without the children, and the good thoughts they bring. Yes, children, you have helped make our meetings what we need, and we say, come. Come prepared, and you will surely win a place.

I wish to say just a word in regard to a poetical sketch of our meetings from the very first until we were all to meet at the "Poor House" (the home of Mr. and Mrs. S. Poor, of Decatur, Mich., where we all met July 28). This poem touched on the higher thought as well as the common features of our meetings, and was truly an anticipatory feature of our meetings at the "Poor House," especially to those who had attended our meetings, and I trust that all in our society feel like saying to Mrs. Crosey, please continue the record. It will be seen that our society is not on the decline, but to the contrary it is gradually advancing; these meetings out of town reach such awaken people to our line of thought that otherwise would never attend a meeting. Yes, we are letting the light shine in the dark places, fearing not to speak our highest thought; so should every society and individual, and with our grand philosophy, based firmly on natural phenomena, and supported by our literature, and such papers as The Progressive Thinker and others, we shall not decline, but our light shall illumine the world.

H. L. GHAFMAN.

Marcellus, Mich.

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COLONEL OLCOTT TELLS OF THE MIRACLES OF MME. BLAVATSKY.

A few minutes after learning that Col. OLCOTT was in town I began to be sensible of an agreeable flowing out of influence from his direction, and within half an hour I had reached his hotel, and was walking down the corridor to his rooms. I had never seen him, and had but vague notions as to his personal appearance, which notions, such as they were, turned out to be quite incorrect.

The colonel is a man of powerful physique, weighs probably 200 pounds, and stands within an inch or so of six feet. His head is large and finely built; his white hair and full beard have the aspect which are used to term patriarchal; his features are strikingly handsome. In the mass he recalls Walt Whitman, but his face has more delicacy of expression, while fully the equal of Whitman's in power.

Power shows all through him, physical, mental and psychic. Wholesome, health and geniality radiate from him. His voice is mellow, but strong, and his speech is swift, fluent and, withal, terse.

HE'S LIKELY TO BE A YOUTH AGAIN.

Here is a man in full possession of all his faculties in their best estate, and with an informal simplicity of bearing which is charming. His nose is a broad aquiline; his eyes are blue, beneath thick, white brows; between the brows, above the root of the nose, there is that wide triangular space which I have always noted in persons of psychic faculty. He was near-sighted in his youth, and does not now wear glasses. At the age of 60 he has the vigor, bodily and intellectual, of a man thirty years his junior, and he called my attention to the fact that his hair at the temples had begun to reveal its original dark color. It seems likely that in a dozen years more the colonel may have an inward aspect conforming to his outward youthfulness.

He greeted me cordially, and, with a massive grasp of his strong right hand, we had come near meeting at his home in Madras, India, three or four years ago, but for occult reasons, perhaps, the event had been deferred till now. He is here in North America but for a few days, but he expects to stay here for some time, and he has made up his mind to make another visit two years hence.

Meanwhile he has planned an immense work in India, not on theosophical lines merely, but in the way of benefiting the native races. There is in him a rare combination of spiritual and practical ability, and he resembles not in the least the conventional idea of a theosophical expert. All is bluff, hearty, sincere and outspoken with him, and a better subject for interviewing I have never had the fortune to encounter.

ALL WATER IS ALIKE TO HIM.

He was clad in a soft white shirt, without a collar, and while we conversed he fanned himself vigorously with a palm-leaf fan, and when the gentleman attendant upon him asked whether he would conform to the American tea-water habit he signified ready assent.

"But I don't care whether the weather is hot or cold, it's all the same to me," he informed me.

And thereupon we went into executive session. I was first curious to know whether the present activity among scientific men and inventors was due to psychic communications from the mahatmas; whether, for example, Edison and Tesla were the instruments of esoteric suggestions.

"Edison is a member of our society, you know," said the colonel. "Not an active member, but he is interested on that side. I once asked him how he came to get at one of his inventions; he told me that he was walking in the street, and the idea suddenly came to him full-grown. Now this same idea had been thought into space by a mahatma of several mornings' work; he had worked it out piece by piece until it stood complete to his mental vision."

"Edison, by his character and training, was the fit instrument for his practical embodiment, and the mahatma had transferred the conception to his prepared mind. That is the method; or, as one might put it, they know where the proper soil for their ideas lies, and plant them there. Edison told me that he had never been content until he had telegraphed by brain power."

CURIOSITY ABOUT MR. TESLA.

I told the colonel that Tesla's method of working out his inventions or discoveries was similar to the mahatmas; he had informed me, at our first meeting, that he elaborated his processes and creations in the abstract, and often carried them for a long time in his mind before incarnating them. He knew, before he had so much as put pen to paper to draught his design, exactly what his machine, when completed, would accomplish.

"Does he know about theosophy?" the colonel inquired. I could not tell him; but I opined that he was in a condition to apprehend quickly whatever might be suggested to him on those lines.

The colonel now began to give me anecdotes illustrative of occult phenomena. He was at one time in Boston, with Madame Blavatsky, looking for a medium to be employed. In some research, and happened upon a lady whose specialty was the production of flowers by occult means; the flowers themselves being actual flowers, already existing, but brought to the sitters in the séance by spiritual means.

"We would form a circle round the table, holding hands," he said, "after the doors and windows had been closed, so that no one could get in, and the medium herself was so placed as to make tricks on her part impossible. After a while we would feel a cool air breathing into the room, and soon after, on turning on the light, we would find the table heaped up with beautiful fresh flowers, just gathered. If any member of the circle wished for a particular flower, it would be brought to him; a man with a Scot, wanted some of his native heather, and a great bunch of it was brought to him, with the fresh earth clinging to its roots, as it had been torn up."

THIS IS TRULY WONDERFUL.

"And now here is a pretty example of magic," continued the colonel, producing a heavy gold ring, with three small diamonds set in a triangle in it. "We had been trying for a flower scene; only three of us, including the medium, being present. The usual phenomena did not appear, and I thought the séance was a failure, and was going to

turn on the gas, when I felt something cool and moist on the back of my hand; and the light was turned on there was a beautiful moss rose, partly opened.

"After we had admired it, the medium took it in her hand and smelled it; she then passed it to a lady present, looking fixedly at it meanwhile. The lady, on taking it, said, 'Why, how heavy it is; see, it all leans over to one side.' I then took it and was also struck by its weight, and I pulled the petals apart to find the cause and this ring fell out on the carpet."

The colonel, sitting the action to the word, let the ring drop to the floor. "But that isn't all," he added, picking it up. "Some days after the ring was shown to Madame Blavatsky; she took it in her hands for a moment, and on handling it, it came up to me as I looked on, and in a moment there were three diamonds as you see them now."

I took the ring and examined it; there were the three tiny diamonds, and on the inside of the ring was the regular hall-mark.

"How come that there?" I asked. "Oh, it's a real ring, no doubt," the colonel replied. "The things produced in this way are generally real things, not creations of occult power."

It occurred to me that in that case the ring must have belonged to somebody, either a purchaser or the manufacturer, and it would be interesting to know whether any compensation was made for its abstraction in such a case and what the owner thought of the transaction. But I omitted to put the query to the colonel, who was already speaking of something else.

MADAME BLAVATSKY A PHOTOGRAPH.

RAPHER.

Madame Blavatsky, he said, was able to produce pictures by simply laying her hand on a piece of paper.

"We have been talking for ages," he said, "of the idea of the picture or other work of art existing in the mind of the artist before he executes it in visible form. A friend of mine asked Madame Blavatsky for a portrait of a certain mahatma. She went to the thing writing table, took up a sheet of writing paper, and on a side of it, and laid it on the table, putting over it a piece of blotting paper. In a moment she lifted her hand, and handed the paper to my friend. On it was the portrait of the mahatma. I afterwards showed it to a very distinguished artist (he told me his name, but I have forgotten it) and he said that it was a wonderful work of art, and that only two artists, one of whom was Michelangelo, were capable of producing it."

"The highest merit," assented the colonel, and yet Madame Blavatsky never pretended to be an artist. And another anecdote of her powers which he told me showed that she could reproduce only what was in her mind or memory. There was need at the dinner table one day of a pair of sugar tongs.

CALLS HER "THE OLD LADY."

"The old lady," said the colonel (he habitually referred to Madame by that title), "put down her hand and brought it up again immediately with a pair of sugar tongs. But the point is that they were such a pair of sugar tongs as never seen before or since. Madame had no knowledge of domestic matters. She once wanted to boil an egg, and put the egg on the hot coals of the fire. She had no notion anything of the construction of a sugar tong, and this affair was a hybrid between a sugar tong and a pickle fork. There had been the idea in her mind (on the spur of the moment), and as such it was reproduced, with the characteristics of both its parent instruments."

This seems to make it the less comprehensible how she, not having artistic skill, could produce a work of pictorial art equal to a Michael Angelo. But the picture is in the colonel's possession, to prove her ability. On another occasion she brought forth from a sheet of blank paper a copy of a photograph of a gentleman which had been in the colonel's keeping, but which he had shortly before sent to America. It was an excellent copy, but not a literal one; the head was turned the other way and some minute details were different, as is might be seen by the picture as remembered by Madame.

After a day or two the picture faded off the paper, until nothing but the name at the bottom remained. (I should have said that in addition to the portrait on the paper there were around it a number of little grinning elves' faces, and over its head a hand, pointing downwards.) Madame was requested to restore the portrait, which she did by laying her hand upon it, and it is still there, a cordial likeness unaltered after many years.

"Does it look like a photograph?" I asked.

The colonel said "No." There is matter for thought in these stories.

Let me add one more, for if such things occur we cannot be too fully informed concerning them. At Christmas time one year a little boy had no proper gift provided for him. Madame said, "What would he like to have?" she inquired. His mother said, "I think he would like a whistle." though why, under the circumstances, she did not suggest an Aladdin's palace, I cannot imagine. Madame had a bunch of keys on a ring at her girdle.

"Oh, he can have a whistle," she replied; and forthwith began to loosen two of her keys from the ring. As she took them off, she twisted them over each other, but they were now no longer keys; they were a nice steel whistle.

"They were made of the keys, you know," remarked the colonel. "The old lady had to have two others made for her trunks."

If I visit India again, I am authorized to make my headquarters at the colonel's lovely residence in Madras, photographs of which he showed me. And if he first returns here, I shall have a cordial welcome. Without pretending to pass my opinion on the philosophy of which he is the most eminent known exponent, I feel sure that he will never have any other influence upon the world than a beneficial one, and that if there were more men like him the world would be more prosperous in a far higher and more desirable sense than it is.

Colonel OLCOTT will lecture this evening in Old Village Temple upon the subject "The Use and Perils of Psychic Power, Hypnotism and Spiritualism." Julia Hawthorne, in Philadelphia, American.

VERY ACTIVE.

Spirits That Haunt a Home.

To the Editor:—Enclosed is a statement which may be relied on for its verity. The account is so interesting that I feel it my duty to investigate it. On reaching the residence, I was met by Mrs. Jahnke, and made my errand known to her. I asked her if the published report is true.

"Yes, in every particular," she replied. "Can I see Mrs. Tetrick?" I asked.

While we were talking, a lady in an adjoining room asked me to come in there as she had overheard our conversation. This was Mrs. Tetrick. She appeared to be a woman of intelligence and refinement, and from her I obtained more of the particulars. I remarked that there must be a medium in the house, and I felt that it was she. She then told me she was a medium and had been offered advantageous terms to go to the platform; but her husband would not permit her to do so. She was anxious to know how to improve her surroundings, and how to deal with her unfavorable influences around her.

We often wonder why this beautiful and soul-inspiring philosophy makes so little progress; why this mad race after wealth and pleasure should command life's energies, while our being here so plentifully abounds in opportunities to enrich our lives. But so it is. In my eight months' experience with the spirits in Spring Hill, nothing more serious impressed me than the regret expressed by those who came to us and had no knowledge of Spiritualism until after their transition. "Oh! had I known something of this, how it would have helped me!" was the burden of their regret. And yet the spirits are so anxious to impart this knowledge!

E. J. SCHELLHOUS.

Rosedale, Kans.

"Gee, I never did believe in spirits, but I don't know what to think now," said A. Jahnke, a cabinetmaker, who worked at 559 Walnut street, was talking about the mystery which has aroused wonder and gruesome feeling in the neighborhood of Twenty-third street and Woodland avenue. It should be called "the mystery of the disappearing bedding."

Mr. Jahnke, the cabinetmaker, and Tom Tetrick, an ice man, live with their families in a two-story frame house at 2302 Woodland avenue. The Jahnkes occupy the second floor and the Tetricks live on the floor below. During these hot nights, Mr. Tetrick has been sleeping on a pair of blankets and a pillow on the back porch of his house.

Last Monday night, as usual, the ice man's bed had been arranged. It was then that the mystery began to work. When Mr. Tetrick was ready to retire he found to his surprise that his bed wasn't there. The family had been in and about the house all the time, but no step had been heard on the back porch. The missing bedding could not be found. Someone suggested that a dog might have dragged the bedding away. Another said that it must have been a thief. Mrs. Tetrick firmly declared her belief that "it was spirits."

"Oh, what you givin' us?" said the ice man.

Back and several rods south of this house there is a deep hollow, overgrown with grass and with rank weeds, which are now full of water. One of the neighbors living near this hollow noticed something unusual among the weeds Tuesday morning. She went out to investigate and found the Tetricks' bedding. The pillow and the blankets were there, the blankets nicely folded as they had been on the porch. "That disposed of the theory that a dog had dragged the bed away. It gave strength to Mrs. Tetrick's theory of spirits."

Tuesday morning the mystery continued. Three brooms, two of which were a man and a rug suddenly disappeared. Although members of one of the two families were constantly about the house, no sound of footsteps had been heard. One of the mops had been on the front porch. The other mop and the brooms had been leaning easily on the back porch. The man disappeared from the cellar. Mrs. Tetrick went to the hollow which was overgrown with weeds. There, on exactly the same spot where the bedding had been found, were the mops and brooms and the other things.

"I'm sure it's spirits," said the ice man's wife when she told her husband. He didn't say anything.

The mystery kept on working. Tuesday night about dark the bedding had again been carried to the back porch. The Tetricks and the Jahnkes were sitting in front of the house. They heard a sound from the rear of their home, a sound like some one walking. Mrs. Tetrick rushed through the house to the back porch. The two men ran around the outside. The chair where the bedding had been hung was lying upset on the floor of the porch. The pillow and the bedding were gone. Everybody hurried to the hollow overgrown with weeds. The bedding was all there and the pillow case had been pulled off the pillow!

The two families were mystified more than ever. The thing had begun to lose its humorous aspect. It was becoming unpleasant and gruesome.

Wednesday night again the bed was made on the porch. The Tetricks and the Jahnkes were sitting on their front veranda, and they were talking about the mysterious disappearance of the bedding.

"I wonder if the bed is there now," said Mrs. Tetrick. The family investigated. It was gone. The family investigated. It was gone. The family investigated. It was gone.

"Now," said Mr. Tetrick, "we can see tracks, and that will show you the bed clothes." There was not a track in the soft ground. The Jahnkes and the Tetricks looked for man's tracks and for dog tracks, all of them walking very slowly and bending far over examining the ground. There was not a sign of an imprint of a foot. The bedding was found again on the same spot, and with it a cent's worth of change on the porch.

There was consternation in the two families. When they went back to their house they were all discussing the affair earnestly. They went to their front veranda and sat there for a few minutes. "When Mr. Tetrick returned to his porch to go to sleep the pillow was gone. He ran to the hollow overgrown with weeds. The pillow was there. As usual, there had been no sound. "I know it's the spirits," said the ice man's wife. "I saw something big and black on the back porch and as soon as I looked at it, why, it just faded out of sight."

That night the ice man went to bed with his "gun" under his pillow. No one in the neighborhood of Twenty-third street and Woodland avenue has the slightest conception of the bed's mysterious disappearance of the bedding.

Mr. Jahnke, Mrs. Jahnke and Mrs. Tetrick were seen yesterday and they all agree on the details of the peculiar affair.

If it is some one playing a trick, that person has most remarkable cunning to evade detection. If it is a thief, why does he always hide the bedding and other things in exactly the same spot, where they are sure to be found? If it is a dog, how can it keep its blankets and pillows without getting mud or dust on them, and why should a dog constantly repeat such a peculiar proceeding?

These are some of the things that are puzzling the people who live at Twenty-third street and Woodland avenue. "You are a reporter, aren't you?" asked Mrs. Tetrick. "Well, you can just say that I think it's spirits."

"Gee, I never did believe in spirits," said Mr. Jahnke, "but I don't know what to think now."

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A work like this should be in the hands of every Spiritualist and should be as well studied as is the Bible by the most faithful churchman, not with the same awe and unquestioning faith, however, but for the purpose of utilizing the evidences of a future life that it contains. For the benefit of our unbelieving neighbors and friends, Spirits in all ages, including those of Bible notoriety, have made mistakes, and though those spirits writing and dictating this book were among the wisest and most careful writers when on earth, it would not do to assume that they had not made mistakes in some of their inferences and deductions, and perhaps in the relation of some of the facts they may have been faulty in their observations, yet we should give them the writings the same consideration as we were accustomed to do while they were on earth. Armed with this work, in its relation of fact, the Spiritualist may be puzzled to meet and confute the materialist or the churchman. The evidence is absolutely irresistible, and nothing can stand against it; no quibble can evade its force. The only answer to be made is that it is a fabrication; and such a reply will not go concerning men and women of the standing of the personnel of these 128 sittings.

What I have here stated is not an epitome. It is only a mere handful of facts gathered from an immense granary, selected somewhat but showing the real character of the work in one only respect and this aside from the general information furnished on a numerous array of subjects in which a majority of people are interested.

D. W. HULL.

This work is on sale at the office of The Progressive Thinker. Price \$2 postpaid.

IN A PHONOGRAPH.

Very Interesting Spirit Phenomena.

To the Editor:—I will give you a little news from the spirit side of life. August 28, my wife, daughter and I went to Buffalo, N. Y., to visit the Pan American Exposition. I went particularly to visit Mrs. J. D. Bartholomew, a fine trumpet medium. She has been at my house more or less for the last ten years. I have a fine Edison phonograph that I took along to make the visit more harmonious and joyful, and as my spirit friends had said, to get the voices of my dear friends for all time to come. We arranged our trumpet circles and I placed the instrument with a recorder and a blank record on a little table, and in three different sittings. I received ten free records, the spirits talking through the trumpet independent, into the horn on the machine; one from my son Henry, who passed away in February, 1891, talking, one singing, "We Shall Wear the White Robe In that Land," one singing, "The Lower Lights Be Burning," one from John Carter, my first control, talking; one from dear Red Jacket, my main healer, whose monument we visited especially at Buffalo; one from Happy Jack talking, another control; one from a grandchild of premature birth, who talked partly, then sang, "I Want to Be an Angel," one from a Hindu girl, of Mrs. Bartholomew's controls, singing; one from my son again, "We Shall Gather at the River," and one from Mrs. Bartholomew's brother who passed away in the Rebellion in 1863, talking.

They are all fine, some a little light, but the most very plain and as good as done by human beings on earth. I rejoice in starting my phonograph and hearing the dear voices speaking and singing when no trumpet medium is here, and so does everybody else that hears them.

G. THIESE.

Akron, Ohio.

"The Religion of the Future," by S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1; paper, 50 cents.

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SATURDAY, AUGUST 10, 1901.

Milder Laws Lessened Crime.

A hundred years ago the penalty of death was affixed in England to two hundred and twenty-three offenses. "If," says the London Times in a recent article, "a man shot a rabbit he was hanged. If he wrote a threatening letter the gallows awaited him. If he appeared in disguise upon the highway; if he injured Westminster bridge; if he cut down young trees; if he returned prematurely from transportation; if he stole property valued at five shillings death by the noose was the penalty." At that time Christianity in England was, in its glory, and it had the civil authority and popular approbation to punish a multitude of offenses against the church.

As liberal thought advanced, the number of capital offenses were abridged until now probably only two remain, and these for treason or murder. As intelligence advanced creeds lost their force, and reason gained the mastery.

The reform did not commence in the church, but was opposed by it, and the clergy were the most vehement against every advance looking to the amelioration of punishment. They cited the Bible as authority, and the stoning to death, by the Lord's direction, of those who should pick up sticks on the Sabbath. It was those the church branded as infidels who led in these reforms. And to them the whole world is indebted for the bloodless revolution which has followed. Instead of crime increasing under these milder methods, it has decreased to a wonderful extent. We have not the statistics at hand to show by figures how milder laws have abridged crime, but we all know the diminution is immense.

The Prayer Gage.

C. S. Darrow, Esq., one of Chicago's ablest lawyers, gives a back-handed thrust at the prayer-gage in words following:

"The sun has been shining very brightly on Missouri for many weeks, and in regulating the rain supply of the country the Lord has somehow overlooked Missouri. The corn crop is being destroyed, the rivers are drying up, and famine is staring her people in the face. So, in this crisis, the good people of Missouri have prevailed on the Governor to appoint a day of fasting and prayer for rain."

The lawyer can't see what fasting has to do with the question, but he intimates the Governor is highly censurable for having allowed the drought to become so general, when he had called for prayers earlier he could have saved the country from impending ruin.

Mr. Darrow says there are some who believe drought and rain come through the order of Nature, and that prayers and preachers have nothing to do with the subject. Such persons must needs be skeptics.

Heaven Not Crowded.

The Chicago Journal of the 22d ult. says:

"Rev. William Leach, of the Wicker Park Methodist Episcopal Church, has found out that he will be lonesome in heaven."

"Mr. Leach announced the fact in a sermon, and said the reason heaven is uncrowded with men is because the men do not go to church while they are on this earth."

The pulpitist is doubtless correct. Only the preachers, the few women who attend church, the babies and the idiots go to heaven. The learned in all ages have gone to hell, else the preachers have lied. If they have told the truth it should be the ambition of all honest men and thinking women to go to the same place, where there is good society, and leave the others undisturbed to sing holy, holy, holy through the eternity that awaits them.

Decline the Pulpit.

President Harper, of the University of Chicago, says so many of the graduates of his institution become teachers he is afraid it will gain the title of a "Training School."

Think of it! Students enter the University to fit themselves for the ministry. An educational course robs them of faith in a crucified God. Nothing is left them but a business life, teaching or labor. The school room best suits their taste; so they drift away into teachers or superintendents of public schools, and the world is enriched because of their choice. Humanity will be the gainer when all schools teaching theology shall become practical and teach science.

Important Question.

The Chicago Tribune asks, "Why do not workmen, particularly in cities, go to church?" It alludes to the question as follows:

This oft recurring question has provoked in the current Outlook a summary by the Rev. Charles Stelez of answers received from letters recently addressed by him on the subject to 200 labor leaders throughout the country. The feature of these replies is the unanimity of their indictment against the church. In what manner, say the authors, "offered no apology" and "no excuses" for "their non-attendance upon church services."

To the question, "What is the chief fault that workmen find with the church?" it is asserted that the "wide gulf" is not "between the workmen and the church of Jesus Christ," but between the "workmen and the church of today," which is alleged to "preach the doctrine" not of its founder but "of the high and mighty ones of this earth." It is affirmed that the church is the possession and agency of the well-to-do, that the existing economic inequalities preclude workmen from self-respecting participation in the churches, and that instead of espousing the cause of industrial improvement for the worker the church invites him to put his trust in future reward.

To the question, "What takes the place of the church with the average workman?" it is answered that a rest at home on Sunday, the theater, the dance, the lodge, the club, the trade union, the economic discussion, and especially the saloon are among the substitutes.

As to the attitude of workmen toward Jesus Christ, it is said that while in some cases this is one of mere ignorance and indifference, in most cases he is counted as one who knew and sympathized with the lot of labor, while many working people considered him a teacher of co-operative social relations.

The first of the duties of the church is urged by these correspondents to be to purge its own conscience, after which it is charged to champion the cause of justice to wage earners, to promote opportunities for their social contact, discussion, and recreation, to cope with the sweatshop and the tenement, and actually to share the standard of life which the wage system permits to the workers.

These replies are bound to be displeasing to many persons. The main fault from which they spring, however—namely, the growing estrangement of the wage earners from the church, especially the Protestant Church, may better be faced than combated. Nor does the situation mean that the workers lack seriousness or ideals. Mr. Stelez concludes that they "are tremendously in earnest about the matter," and it is often because of petty interdenominational strife, sentimental otherworldliness, and what he regards as moral indifference on the part of the churches that the earnest worker turns from them.

It is a sufficient cause for the anxiety and compunction which many Christians feel on this subject that the representatives of the great army of wage earners should express themselves as indicated above. If more ministers were as curious as Mr. Stelez to learn and ready to face sympathetically the actual truth, the "wide gulf" would perhaps prove less formidable.

"The Dam-Fool Element."

Some thirty-five years ago we had occasion to correspond with an ex-congregational clergyman, who had outgrown his creed and church dogmas generally, and who was expelled from the ministry because of preaching Spiritualism. We wrote him of a mutual friend, a lawyer by education and for long years a prominent journalist, whose paper had a national reputation, that he had publicly espoused Spiritualism.

The ex-preacher replied: "I know the gentleman well personally, and I am the more rejoiced at the information you impart because of his intelligence, which is a guaranty that he will never become one of those dam-fool Spiritualists who have brought dishonor on the faith."

We have often thought of that strong expression. He referred to the disposition of a class of minds to incur the new faith with every monstrosity of opinion that was not orthodox. He was willing to assail the credulity of the church, repudiate its divine claims, and make Nature the interpreter of her laws, rejecting the Bible as the inspired Word of God; but he was unwilling to indorse Woodhullism with all the heresies that word implies.

This incident was revived on reading our Bro. Peebles' remarks on the "chill" which came over the cause from the election of a president at the National Convention of Spiritualists held in Troy, N. Y.

As a whole generation has passed since that event, while time with great suffering has nearly effaced it from memory, is it not possible at this distant period to eliminate the "dam-fool element," to which the ex-clergyman took such severe exception, and unite in the great work of rebuilding Spiritualism on a substantial basis? We think so.

Jehovah Was a Storm God.

The word Jehovah occurs four times in our English Bible. It is a rendering of the Hebrew Jhvh, so written in the old Hebrew, before vowels were used in writing that language. This word occurs very many times in the Old Testament, but, save in the four instances mentioned, it is translated Lord, never God, the latter being the rendering from Elohim.

A learned Englishman, said to be a brilliant Hebrew scholar, a Dr. Palmer, in the Nineteenth Century Magazine, has been tracing the derivation of "Cherubim," and during his critical research he found this Hebrew Jehovah, or more correctly, as scholars now concede, Jahveh, was "a storm god, even probably deriving his name from Yahu, the wind." The letter J is a modern introduction into our alphabet formerly represented by Y, hence Jahveh, and sometimes Yalveh.

Boreas was a Grecian god, represented with wings and white hair. His home was in the Hyperborean mountains, and when he journeyed south he brought with him wind, and snow and ice. Zephyrus was a gentle wind that brought flowers and fruits by the sweetest of his breath. He had a temple in Athens, and as a young man with two wings and his head covered with flowers, he was a great favorite. Now the discovery is wonderful that the derivation of Jehovah, and the Lord, wherever that word occurs in the so-called Jewish Scriptures, was only a storm-god in the beginning. Verily, we must agree with the fabled Dutchman: "The more we know, the more we know the more we find out."

A Chapter of History. No. 6.

To aid in determining who are plagiarists, or, in other words, who stole the literature of other nations and imposed it on the world as their own, we must familiarize ourselves with certain historical facts:

The conquest of Alexander the Great, commenced before our era 334, and culminated in wresting Egypt and all of Asia to the Indus from its former masters, and giving their control, at Alexander's death, B. C. 323, to his Grecian generals who had accompanied him in his grand march for empire.

In the division of spoils among his principal associates Egypt, with its new capital at Alexandria, fell into the hands of Ptolemy Lagus, also known as Soter—Savior. A new era dawned upon the world at that time in consequence of engraving Grecian thought, and Grecian energy on the effete governments and peoples of the East, and Egypt was awakened to a new life. Alexandria became the center of these renovated empires, and here the cultured of all countries flocked to familiarize themselves with the new order of things; while the city, unlike any other in the East, became cosmopolitan.

Ptolemy encouraged this condition, so laid the foundation for the great museum which afterwards boasted of having 10,000 students, scholars of all nations who gathered at this common center in pursuit of knowledge. He also planned and considerably advanced the Alexandrian Library, which for more than six hundred years contributed so largely to advance learning, and lift the people out of barbarism.

Ptolemy Philadelphus, the son, succeeded his father on the Egyptian throne, B. C. 284. He called to his aid Alexandrian scholars, reorganized the Library, and inaugurated measures for collecting and preserving the history of all peoples. A large body of scribes were appointed whose mission it was to write up current events, systemize and index the Library. Special messengers were sent to all nations to collect, or prepare their history and transmit it to the museum. Additional to this, persons arriving from abroad were compelled to deposit in the museum such books as they brought with them, receiving copies in place of the originals. These were known as "Books of the Shilps."

At this time current history says there were 100,000 Jews in the city which Ptolemy emancipated, and assigned one section of the city to them. These so-called "Jews," recently slaves, lately occupied the territory lying between Egypt and the possessions of Antioch on the north, with his new capital at Antioch on the Orontes. They were Phoenicians in fact, without regard to their local name. The territory where they were captured was a sort of neutral ground between the contending factions; both Antiochus and Ptolemy claiming control over it; but the act of emancipation popularized Ptolemy Philadelphus, and it is said another hundred thousand of these people fled from the doubly ruled and convulsed country, voluntarily removed to Alexandria, where they received employment in building sewers and cloisters, improving the streets, and in erecting the light-house, constructing the museum, and contributing by their labor in making Alexandria the leading city of the world.

It is represented by ecclesiastics that at this time, and with these facts, the Jewish Library, claimed to have contained of twenty-two books, was obtained by special negotiation, and aided by seventy-two Jewish priests, was translated into the Greek tongue, whilst the originals were returned to Jerusalem, a great festival following the event.

Josephus enters into lengthy detail, giving what professes to be official correspondence which passed between the Alexandrian authorities, and other incidents connected with the translation. Now there was no such translation. There is no evidence there was a commission appointed to do such work. The pretended official documents are forgeries, as is probably the whole book credited to Josephus in which the details are given with such great particularity, the object to foist a falsehood on the world, in which it is conceded they have been very successful. In our next we hope to throw new light on this subject, tell how the Jews were "translated," and show how the barbarian myths were incorporated into Holy Scripture, and in due time became the Word of God; a greatly needed task.

The Secular Press on Missionaries.

The Chicago Journal, in a late double-leaded editorial, commenting on Rev. Sheldon's scolding Americans because he thinks they spend too much money for liquor, tobacco, kid gloves, and ostrich feathers, and who also complained because this country spent only \$12,000,000 for missionary work last year adds:

Twelve millions of dollars—that is a large sum; a million dollars a month, a quarter of a million dollars a week. We should like to have Mr. Sheldon tell how many American people were saved last year by the trustees of this fund.

Appropos, this missionary question is just now, as it happens, exciting a good deal of interest in England. Our British cousins think they are not getting the worth of their money, which, in the case of the Church of England, amounts to a little over \$2,000,000 a year. Investigators find that the collection of this sum costs \$129,000; administration costs \$20,000; and salaries to native clergyman, as assistant secretaries amount to \$27,160. Yet the church, after a century's labor, is able to number only 35,640 Christians in the whole of India with its population of 350,000,000, though there are 3,424 agents actively at work. In 1880-90 the number of converts including the babies of Christianized natives, was 1,830. Thus, as Reynolds' Newspaper points out, it took two missionaries and \$35,000 to secure one convert, adult or infant, in a year.

England is also interested by a great mass of testimony to the effect that the converts in India, as in Africa and China, are never really converted, but join the church from motives of material interest. As a rule, too, it is asserted, the converts are invariably remarkable for anything but Christian conduct, and are no better than they were previously, the worst characters in the community. In summing up, Reynolds' Newspaper says the fruit of the missionaries "energies is so small and the work left undone at home so great it is nothing less than a criminal act of humanity folly to give any special encouragement to the missionary movement."

Perhaps Mr. Sheldon, who assures the American people that he believes the American people will be converted through their niggardliness in the matter of contributions to the missionary fund, can make a better showing for American missionaries than has been made for the British. If so, it is possible the American people will be willing to spend a little less hereafter on kid gloves and ostrich feathers to make the missionary fund as big as Mr. Sheldon thinks it ought to be.

PRAYING FOR RAIN.

In Africa, when the crops are scorched and cattle die of thirst the rain doctor is the important personage. He puts off his necklace of snakes' teeth and ties around his neck his various charms.

He puts on a long cloak made of strange grasses. He colors his face, dances around and beats the tom-tom. If he fails to get rain, as he usually does, with all his rain dancing and rain singing, he discovers that the tribe has been bewitched by some other tribe. He diverts men's minds from the drought by starting a war.

Sometimes he puts off his rain dancing until his experience of the weather tells him that rain is coming. And sometimes his indignant fellow-citizens who have been feeding him, bowing to him, all through the year, cut his head off when the rain fails to come and hire another rain doctor in his place.

So much for the antics of the simple-minded African when he needs water. It is rather disappointing, although, perhaps, only natural, to find the inhabitants of this country actually praying for rain—to find Governors setting apart one day for citizens to fast and pray.

It ought to suggest itself to any mind above that of an African savage that the laws of the universe and the laws of nature are permanent and not subject to change through the prayers of individuals.

We are governed by laws. It is an insult to the Divine Wisdom of the universe to suppose that we should be deliberately allowed to suffer, if it were right or possible that a special display of omnipotent kindness should preserve our crops, our fortunes and our tempers.

On the day set apart for special praying for rain in one instance the temperature was the highest recorded and the signs of rain were absolutely wanting—an excellent rebuke to the idea that fasting, and praying against Nature's laws could produce any result.

Men have work to do on this earth and they are put here to do it.

Dreams and Dreaming.

The London Spectator has recently been publishing an interesting series of letters from contributors on the subject of dreams, says John N. Crawford, in the Chicago Journal. The writers relate some of their experiences in the land of sleep and tell wonderful things.

There are few persons who can not do the same thing, and at the breakfast tables in a majority of households there is often an abundance of mirth at the individual expenses of different members of the family in the world of dreams. So real do the events of dreams sometimes seem to us that we speak of them at first as we do of facts, and often we meet with such corresponding experiences in actual life that they startle us.

The Autocrat of the Breakfast Table long ago noted and commented on the experience that every person has had at one time or another in his life of being in places or meeting with incidents or persons that are so familiar that they must have been met with before, and yet he has no memory of them, and he is unable to account for the coincidence. Dr. Holmes thought that dreaming might possibly be the solution. That some time we have dreamed of just such incidents or circumstances, so that when we actually encounter them they are familiar.

This explanation, plausible as it is, might also fit the theory that we receive warnings in dreams, and in truth there are historical instances of such warnings. Calphurnia dreamed that she saw Caesar fall mortally wounded at her feet the night before the actual assassination, and the "mighty Julius" was so impressed by his wife's recital of her dream that he would not have attended the senate that day had not one of the conspirators stirred his pride against being influenced by a woman's dream.

Columbus, according to a tradition related by Humboldt, heard in a dream the words, "God will give you the keys of the ocean," and this stimulated him to new courage in quest for assistance in his great project.

Common as are the phenomena of dream life, they baffle and defy the man of science who seeks to pluck out the heart of their mystery. He stands at the closed door of sleep and knocks in vain. Where it should be most potent science falters and fails. Plausible guesses can sometimes be made, but the dream book affords the seeker quite as much aid as the man of learning.

We are such stuff as dreams are made on, And our little life is rounded with a sleep.

exclaims Prospero, who looked upon life as but the substance of a dream.

How beautiful is sleep! Sleep and his brother, Death.

But neither figures of speech nor poetry bring us any nearer to the solution, and the phenomena of dreams still elude us. Truly all that we know is that one great fact that during a portion of every twenty-four hours we are in a strange realm and meet, with strange happenings. We see with other eyes and speak with other tongues than those of our waking hours. The distant and the near are alike familiar to us. We travel, we engage in business, we enter upon curious, undertakings, we love, we hate, we do battle, we commit crime, the dead come back to us, the unborn live, miracles are but common-places and the impossible becomes the real. All this while, we lie helpless and almost inanimate upon a bed. Does life present any stranger or more occult mystery than this?

The mind often works clearly and logically in dreams; Goethe treasured up the thoughts and expressions that occurred to him in dreams, Franklin declared that clearer views concerning intricate public questions came to him while he was asleep. Condorcet, the great French mathematician, not only solved intricate problems in his dreams, but without waking got up and went to his study and wrote out the solutions. Coleridge's remarkable poetical fragment, "Kubla Khan," was composed while he was dreaming. The next morning he sat down to write it, but found himself unable to do so, and he knew that he now have he was interrupted by a visitor, "a person from Porlock." When he returned to his desk the remainder of the poem had utterly passed from his mind and he never again could recall it. The admirers of Coleridge here exclaim their anathemas on that "person from Porlock."

These instances and many others that might be related may be accounted for

When they came here first the earth was covered with forests, swamps, jungles, marshes, snakes, mammoths, sabre-toothed tigers and other unpleasant things.

It would have done no good to appoint an especial day of prayer for the extinction of the mammoth, another for the drying up of swamps, etc.

Men had to cut down the forests, drain the swamps, destroy the dangerous beasts. They were not sent here to play the part of whining children. They were sent here to suffer and work. They are the gardeners, the engineers, the workmen, subject to the laws that govern the universe, and their business is the embellishment of this globe.

Their work in that direction has only just begun. Before it shall have been finished they will have made the entire earth a perfect garden, they will have regulated the rainfall, the distribution of water.

They have already modified climates and changed conditions through cultivation, although they have as yet made no intelligent study of the question.

There is no greater or more beneficent influence in the world than that of prayer, properly applied. It is intended to uplift and strengthen the individual, to bring fresh inspiration and fresh courage by contemplation of eternal power. It was never intended to take the place of hard work, of progress, or of pluck fighting against adversity.

The business of man is, through his force and intelligence, to organize this globe, its products and its climates, and not to sit down and pray for suspension of laws that are unchangeable.

To demand of God that He cause the rain to fall or the sun to moderate its heat is to assume that He is voluntarily inflicting suffering upon us—and such assumption is eminently disrespectful.

The fact is that the laws of Nature are universal and unchanging. We are put here to do a certain work, and to work in harmony with laws established.—Chicago American, July 28, 1901.

Lest We Forget.

We must not forget, in this age of revolutionary thought, what the fathers of the churches of Protestantism really taught. We quote from John Calvin, the real founder of Presbyterianism. Writing of the wicked:

"Forever harassed with dreadful tempests, they shall themselves be torn asunder by an angry God, and transfixed and penetrated by mortal stings, terrified by the thunder-bolts of God, and broken by the weight of his hand, so that to sink into any guilt would be more tolerable than to stand for a moment in those terrors."

But Jonathan Edwards, a Presbyterian divine, and for a time president of Princeton College, some 200 years later than Calvin, takes the case for his extravagant utterances. We quote from one of Edwards' sermons, when he was at his best:

"The sight of hell's torments will exalt the happiness of the saints forever. * * * The world will be converted into a great lake of liquid fire—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads. Their vitals shall forever be full of glowing melting fire, fierce enough to melt the very rocks and elements, not for a million ages, one after another, but forever, without any end at all, and never, never, be delivered."

Edwards died in 1758, nearly 150 years ago, but his creed is still the creed of Presbyterianism, however gross it may seem. And he is not orthodox in any of his churches who does not adopt that teaching.

Danger from Flies.

Surgeon-General Wyman has issued a general circular from Washington to medical officers of the marine hospital service, calling special attention to insects as factors in conveying disease. The circular says there is no doubt as to the relation of the mosquito to malarial diseases. Plague is transmitted from the rat to man by the flea. The infection of typhoid fever, and to a certain extent, cholera, may be conveyed by flies. Medical officers are directed to place mosquito nettings over the beds of communicable diseased patients. Hospitals are to be thoroughly protected by fly screens at all openings, particular attention being paid to the kitchen and dining-room and to the protection of food. Dr. Wyman recommends sulphur fumigation as the best means to kill insects and germs in a large room.

No Authority If Not a God.

Rev. Dr. Patten, President of Yale College, is reported to have said in a late discourse:

"When you have degraded Jesus to the level of a mere human being, however exalted, you have robbed him of his claims of any exceptional authority."

Such is exactly the position maintained in these columns. Instead of glorifying Jesus as a God, we have insisted that being born of a woman he was a man, else the action of an idle brain; that however good he may have been, or have wisely taught, he was mortal, subject alike to all the natural laws governing mortality.

It is no "degradation" but it is an absolute exaltation to strip a God of his mythical character, and enable him with genuine humanity.

Transition of Edward Bach.

We learn from the Sunflower, that Edward Bach, father of the editor of that paper, and formerly of Aberdeen, S. D., passed to spirit life from Lily Dale, N. Y., July 28. He had been suffering from diabetes for a number of years and the immediate cause of his death was a stroke of apoplexy, the natural result of the action of the disease in his case.

The funeral services were conducted at the Andover, N. Y., Sunday morning, July 28. Mrs. Mattie E. Hall officiating. In accordance with his desires, no emblem of mourning was displayed. The exercises were of a truly Spiritualistic character such as he would have arranged for any other member of the family. Mr. Salem E. Parker and Mrs. Bowen sang "The Home of the Soul," which was his favorite song and the "Hymn of the Church." The remains were taken to the Buffalo Crematory and incinerated.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

CALLS IT A FRAUD.

Frederick Peabody Attacks Christian Science.

LECTURER IN TREMONT TEMPLE, BOSTON, SAYS DOCTRINE OF WOMAN FOUNDER OF FAITH IS A MASS OF ABSURDITIES, CRIMES, AND WITCHCRAFT—SAYS SHE HAS HERSELF OVER AND OVER AGAIN TRIED TO USE MALICIOUS MAGNETISM TO BRING TROUBLE ON OTHERS.

Boston, Mass., Aug. 1.—[Special]—In Tremont Temple this evening Frederick Peabody, a prominent member of the Suffolk bar and counsel in the libel suit of Mrs. Woodbury against Mrs. Eddy, recently tried here, delivered an address on "Christian Science or Eddyism, its Absurdities, its Frauds, its Crimes, and its Old Witchcraft." He had an audience of 500 people who frequently applauded his statements.

Mr. Peabody began his address by saying that he does not know Mrs. Eddy personally and has no personal feeling against her, but that he was led to deliver his talk by a full belief that she is a menace to the public.

"Christian Science," he said, "is a sham and a fraud, an imposition from beginning to end, in that it falsely pretends to be a revelation from God, communicated to its founder, Mrs. Eddy."

JUSTIFIES HIS COURSE.

He justified his attack on Mrs. Eddy by the statement that she is not a private individual, but a public character, in some respects the most influential woman in the world to-day—a woman who is believed by thousands of people to be chosen by God to be the successor of his Son. The speaker indicated what he declared a prevalent idea, by stating that a Christian Scientist told him a suit against Mrs. Eddy would be fighting God. Mr. Peabody said: "The pernicious work of Christian Science is disrupting homes all over the land and sacrificing the lives of innocent, sick children, whose parents have the insane notion that sickness is not real."

Mr. Peabody then sketched Mrs. Eddy's marital experiences and charged that she is believed by many to be the wife of C. A. Frye, her private secretary.

"He holds," said the speaker, "the legal title to her residence in Concord, N. H., and to all the grounds about it, her lands and houses and her horses and carriages, and the future within the house, and the crops upon her extensive estate. He is the legal owner of her costly jewels of the diamond cross she wears at her throat."

DISPUTES HER CLAIM.

Mr. Peabody said Mrs. Eddy claimed to have discovered Christian Science through a revelation from God in 1820, "while," he said, "it is shown that she knew all there is to Christian Science in and received it from Dr. Phineas P. Quimby, of Portland, Me."

Mr. Peabody stated that while Mrs. Eddy is credited by her followers with great generosity, she has reserved in all her gifts the right to repossess herself of all the land she has given away, together with the right to the church, and that she has a similar "string" attached to the Christian Science publications she has transferred to the organization, reserving not alone for herself but for her heirs the right to take possession of all the property at any time she wishes, or so her heirs can claim all in case of her death.

MRS. EDDY'S TEACHINGS.

Coming down to a discussion of what Mrs. Eddy teaches, he declared that in her belief there is such a thing as "malicious animal magnetism." Mr. Peabody quoted liberally from her writings and then said:

"Her personal teaching to her students is even more extravagant than the language of her published works, and it is the common occurrence for her to frighten nearly into fits women, young girls, and children with

THE SPIRITUALISTIC FIELD—ITS WORKERS DOINGS, ETC., THE WORLD OVER.

E. R. Weier writes from Haslett Park Mich.: "Haslett Park opened July 24. Sunday was our first session. Mrs. Har- teit, our president, made a few remarks and welcomed all to our camp. She was then followed with a short address by Mrs. Mary E. Lease. She said she had been to different camps and resorts, and Haslett was the most beautiful ground she had seen. In the afternoon she lectured her subject "The Signs of the Times." She had a good and attentive audience. She starts next Thursday, and then we have Mrs. Carpenter. Our camp looks lovely, and is still in the "flowering" stage."

Thinker, stating that it was the best Spiritual paper published. Mrs. Currier, Mr. Sprague, Mr. Ripley and Mr. F. Ames were all giving good satisfaction here in their various phases. Mr. F. Ames has been engaged for Summer at Beach Camp-meeting, commencing August 11."

C. C. Ames writes: "The Progress-Thinker is a very welcome weekly paper-an intellectual treat and an educator in my family. Our only wish is its continued success and prosperity and it ought to be supported by those interested in occult science."

upon the necessity, of working with the
primary elements of mediocrity to
speak and medium for demonstration
of the practical application of the
ence in which we find opportunity
proving to the world that which
profess; by opening how for the
of the aged and decrepit workers
where can pass, the declining years
they can good, kind hands and
where good, kind hands and
hearts will meet, their every want
kindness will. Organization was
and, the needs show why it should
brought to the minds of the members
all spiritual societies. We should
to the best that can possibly come to

For sale at this office. Price, postage \$5. It is a wonderful work and will be delighted with it.

"Longley's Beautiful Songs." Forty-two beautiful, soul-inspiring songs with music; by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

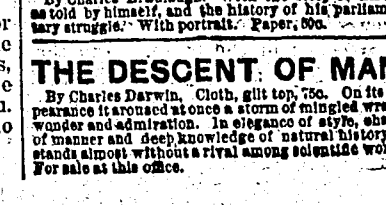
"Longley's Beautiful Songs." Very sweet songs and music for home social meetings. For sale at this office. Price 15 cents.

"Gleanings from the Barnum." A. B. French. Cloth, \$1. For sale at this office.

Saturday night our first dramatic literary entertainment will be given by the musical director, the Claman family. Mrs. Martha Root and Miss Claman will be the speakers Sunday and a portion of next week, they to be followed by Mr. and Mrs. Kates.

MISS LAURA MATLOCK,
Secretary.

The remainder of the programme this season will be sustained by a series of the brightest lights in the many who are appearing here for the first time. Among the number is John J. Lentz, of Columbus, Ohio, is to be the speaker on Labor day.



QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and with letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially in the form of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Student: Q. Was soap known to the ancients?

A. Soap was quite an unknown article to the ancients. Solomon had not even a yellow bar in his luxurious bath, and had a cake of Cologne's best been shown him he would have been obliged to confess that there was at least one new thing under the sun. What did it do to make themselves clean? Did it without soap, and as for cleanliness, it is not probable they were exceedingly clean. That is the reason for their setting such store by perfume, which concealed unpleasant odors.

With the early Christians, uncleanness was made a badge of shame, and the devotee whose one sheepskin garment was the vilest with dirt and vermin, was believed to be most sanctified. Soap was unknown to early Christians, and cleanliness was considered by them as a sin unpardonable. If God allowed one of his saints to become begrimed, what right had he to rebel and endeavor to keep clean? It was the voice of the Devil which suggested such sinfulness. Soap and civilization go together—not only for cleanliness, but healthfulness, but "soft soap" is one of the most important factors in modern religion and politics.

H. W. Towne: Q. Does the earth show signs of decay?

A. The use of energy faster than it is restored, or waste that can never be renewed, is decay, and continued, means death.

When man came on the earth, there was a boundless store of timber for his use. Mineral and metal veins seemingly inexhaustible. For countless centuries nature had tolled to deposit the coal, the iron, silver and gold; to create the soil, and prepare a habitation for man. He came, cut down the forests, dug into the mountain sides for metals, and deep for coal. In less than five hundred years, he will have used the last piece of ore and of coal; drained the reservoirs of oil and gas, cut the last forest tree, and through the city sewer throw the last pound of phosphates and ammonials into the sea from which they cannot return. Unless the creative genius of man can invent artificial and rapid processes by which to manufacture in the laboratory these products which nature has been storing for untold millions of years, sooner or later the earth will become uninhabitable by human beings. Every pound of coal or drop of oil represents a great amount of energy stored from a light and heat of the sun. When consumed that energy is returned to the cosmic reservoir from which it cannot be taken without an equal expenditure of force, and man now has no process for its extraction.

We pity the folly of the Indian who in wanton lust for cruelty and blood pushed great herds of buffalo, on which his existence depended, over precipices, or left their bodies on the plains, but civilized man has exceeded the folly of the savage in wanton destruction of the stores nature has provided, and the time will come when the desert earth will avenge his vandalism.

WILD FLOWERS.

Ye smiling children of summer sun and rain,
Your sweet power, no language e'er may tell,
Frail and pensive in your loveliness, in pain,
Or pleasure, merrily musing o'er the spell.

Your beauty wrought from that rosy side far away,
Gentle flowers; waving in the southern wind,
Ye come and lighten burdens of the day,
Ye are a balm for sorrows of the mind;

Of all your varied hues, not one can I describe,
How nature colors, e'er matchless leaf;
How ye from earth, sun, dew and air imbibe
Of nature's alchemy—for life so brief.

Your unutterable voices ever inward roll,
To the pure in heart—dwellers on this earth;
Ye e'er have spoken through the windows of the soul,
To higher aspirations giving birth.

Beyond the shadows, that long now eastward turn,
Merrily loves the flowers of morning bloom,
Nor asks why this love, the soul doth readily burn,
Nor doubts ye'll live fair flowers; be ye the tomb.

W. DUNCAN.

Reading the Vail: This volume is a compilation by W. N. Dixon, of psychic literature, most given, spirits through and by means of full force of materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber, 507 pp. octavo. For sale at the office of The Progressive Thinker, Price \$2.

The Spiritism Signatures, or, Death as an Event in Life. By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office, Price \$1.

A SUNDAY LESSON.

Orthodox Teachings and Assertions Examined.

To the Editor:—Will you kindly permit space for a few comments on the Sunday-school lesson, for May 19, 1901, as presented by the Rev. John Lindsay Withrow, of Park street, Church, Boston? "Story of the Ascension. Attestes Christ's Divinity—The Close of Jesus' Earthly Ministry."—Luke, xxiv. chapter.

"Come now let us reason together, saith the Lord."—Isaiah.

Prove all things, hold fast that which is good."—Paul.

In offering the following comments we seek information on a subject of vital import to all mankind if based upon facts—it facts do not underlie the towering structure of orthodox faith it matters little what other props sustain the bold assertions of its advocates.

The Rev. Withrow informs the thousands of Sunday-school classes and their teachers that "By almost unanimous consent, Luke wrote the book of Acts of the Apostles as well as his gospel."

The central idea in the church, from the third to the twentieth century has been the blood atonement of Christ. Luke, in his gospel records Jesus as saying, "This cup is the New Testament in my blood which is shed for you."

What seems singular to the layman, after reading Luke's graphic history of the person and works of Jesus—that in the Acts of Apostles he does not in the remotest degree present the blood of Jesus as a basis of reconciliation by faith in his merits.

The thought of man's redemption through faith in the shed blood of Jesus is not found in the book of Acts. If Luke was the author of both, is it not singular that he omitted the one and only sustaining fact in the meritorious work of Jesus as the redeemer of mankind? "Without the shedding of blood there is no remission." There is no blood offered on the part of Jesus set forth in the book of Acts.

"WHY SOME REJECT REVELATIONS?"

The Rev. Withrow says it is because "their understanding is not opened." "It is one thing to read with the intellect and a very different thing to read with the understanding."

It would seem that the idea to be conveyed to the Sunday-school pupil and teacher is, that the understanding is superior, and more penetrating into the mysteries of godliness than the intellect—that the effect is greater than the cause.

This practice is quite common among Doctors of Divinity, who assume that the clergy "understand" the deep things of the secrets of the Most High, while the laity can comprehend only that which floats upon the surface of the intellect—not of the heart.

Intellect is the faculty of the human mind which alone can comprehend a word, thought or action on the part of another, whether expressed in sacred books, or in the routine of ordinary life. Are we to understand that the Rev. Withrow views "The Story of the Ascension" with a different set of faculties not used in carnal things?

How is one to avoid rejecting that which is demonstrated to be destitute of facts to sustain our confidence or faith?

Can we be justified in ignoring the positive declarations of such men as Dr. Samuel Davidson, Canon Westcott, Dr. Lardner, Dr. Whitby and Prof. Molesheim—whose "Intellectual reading" and thoroughly trained understanding has not been, and is not questioned.

Would the Rev. Withrow set the seal of ignorance, or unopened "understanding" upon those venerable sages? Is the Rev. Withrow as positive about the testimony of the "Story of the Ascension" as he seems to be of the event recorded?

Matthew in his gospel does not mention this marvelous event, Mark gives no details, John is silent on the subject, while Luke is painfully brief on such an important feature in the perpetual priesthood of Christ.

There were but a few present, and it occurred in the night. Would the Rev. Withrow accept so slender a thread of testimony on any other subject? Certainly not.

Yet, he instructs the Sunday-school teachers and pupils to meet all objections to revelation contained in the Old Testament by citing the endorsement of Jesus as recorded by Luke.

When the layman has carefully and "prayerfully" read the eventful history of Israel, from Abram to the close of the life of Moses, he naturally enquires, is there any record of the children of Israel while in bondage in Egypt?

Let us advance a step in the light of "Intellect" and discover if possible, if such a man as Moses ever existed—and did he lead out 2,400,000 people from the land of the pyramids as recorded in Exodus, xlii. chapter.

Is it possible to imagine such a stupendous disaster attending the Egyptian army as the Bible record shows, and no account of it given in all, or any of the chronicles of that intelligent people?

Let a moment of the total loss of an army of perhaps 200,000 men. Moses, whom they pursued, is said to have had 600,000 warriors (?) The king in person commanded the Egyptian host. His staff would comprise the most distinguished warrior-generals within his realm.

What was the result, as recorded in Ex. xlii. chapter? The Egyptian host, their king, their chariots and horsemen all sank in the waters of the Red Sea, when Moses stretched his rod over its yielding waves. Such an astounding event merits at least traditional, if not written report.

Have the "pan-tiles"—the walls of temples, monuments, tombs, or coins which record events of lesser import, given any evidence that such a fatal disaster ever befell that once mighty nation?

Have the tombs of her dead kings yielded a shred of testimony to confirm the story which adorns the pages of the infallible Pentateuch?

In the deep and decaying ruins of fallen cities, medals, coins, and tablets of copper and brass, have been found, whose dates coincide with that period and later, but they are silent on the subject of the "Exodus," while the inscriptions are profuse, and eloquent on matters of less import.

This event was not only important to Egypt, but vital to the destiny of mankind! Hope for the future depends upon the truth or falsehood of this Bible story.

I fully realize that this is an unpopular line of comment, and expect the sneer of the "learned" clergy and the frown of contempt from those who are "rooted and grounded" in the popular teaching of theology; yet I am confident in the justice of the cause, pursued, and in the clear intellectual "understanding" of the ablest reasoners of the present progressive age.

Let us determine at what time in the world's history the "Exodus" took place, as recorded in the Bible, Ex. xli. chapter.

Bishop Usher says it was B. C. 1491; Hall says, B. C. 1648; Wilkinson, B. C.

1495; Bunsen, B. C. 1320; Prof. Lepsius gives the latter part of the 18th dynasty; Mosera, a French author, places the time of the Exodus under Seti II, B. C. 1320.

Mosera says that "during the 18th and 19th dynasties, monumental and papyrus-roll history was kept all over Egypt, and it may be safely said that the 18th and 19th dynasties cover the most brilliant period of Egyptian history."

Purgeson, the Egyptologist and historian, says, "The 18th and 19th dynasties cover the most brilliant period of Egyptian history, and at no other time did the Egyptian chronicles give so full and complete narrative of every event happening in the country."

"This author further states: 'In refinement, learning, architecture and luxuries, she had reached the pinnacle of fame.'"

Prof. Sayce of Oxford University, says: "The Jews left Egypt B. C. 1320, but the monuments are silent respecting the event."

Kenrick, an able author of an extensive history of ancient Egypt, in two volumes, in Vol. 2, page 159, says: "It appears that the ancient and authentic records of Egypt make no mention of the Jews, their coming into Egypt, their settlement in Goshen, their bondage, or their exodus."

Brugsch Bey, the Egyptian explorer and scholar, says: "There is not on the monuments of Egypt one syllable about the Jews."

Prof. Rawson, who has traveled all over Egypt, adds this: "The people of Israel, there is not the slightest reference to a Hebrew on any kind of monument in Egypt, either on stone, papyrus, sarcophagus, seal, statue, tomb or temple."

Prof. Rawson further states: "Bunsen, Lepsius, Champollion, Gliddon, Belzoni, Brugsch Bey and other modern scholars have searched diligently throughout Egypt for nearly a century and during the last thirty years aided by unlimited amounts of money and government assistance. They have discovered a vast amount of antiquities including almost a complete line of Pharaohs of the very age in which the Exodus of the Jews is said to have occurred, and yet not one name of a person, place or thing of Hebrew origin has been found."

Permit me one other quotation from Prof. Rawson: "The English Palestine Explorations searched the country from Dan to Beersheba, from the Sea to the Jordan, during fifteen years of constant labor, by the best civil engineers of the British Army, visiting and examining every ruin of city and hamlet, and passing over every acre of ground in Palestine. Finding thousands of objects made by the hands of ancient Phoenicians, Hittites, Persians, Assyrians, Egyptians, Greeks and Romans, but not one thing large or small that was Hebrew in its origin of the age before the 'Combs of the Macabees. No tomb of David or of Solomon, or of any noted men of Israel or of Judah were found, but the tombs of the actual founders of the nation were found in the solid rock at Hebron, where the so-called apocryphal books of the Macabees say they are."

It would be an insult to the "understanding" as well as the intellect of the Rev. Withrow, to assert that the foregoing quotation were unknown to him. In the very nature of things he must be familiar with those undeniable facts that are now the property of the world of progressive thought.

Yet, in the face of this testimony he charges the present, uneducated student with lack of "understanding" who questions the infallibility of his "Story of the Ascension!" It awakens insivings in the mind of those with less penetration than the Rev. Withrow, when we read that Jesus quotes Moses, David and Solomon, no trace of whom can be found.

If Jesus had the power of foretelling the future destiny of mankind—and gathering a part of humanity into the mansion of peace and love—and assigning the larger portion to the pains of eternal torment, why did he quote kings and law-givers which had no existence in the past?

The sage, or the seer, who can define future events, should as readily read the pages of the past. We have good reason to assume that "The Story of the Ascension" is on a par with that of the "Exodus."

The Rev. Withrow may charge the world of progressive thought with being afflicted with mental "myopia"—but in their groping along the mysterious ways of ancient and modern theology they are beginning to demand facts as a basis for their faith.

The Reverend gentleman is fully aware of the well-sustained fact that gospel from which he selected the Sunday-school lesson which "Attestes Christ's Divinity" was not known to exist until the closing years of the second century, and was written by the heretic ascended Lord. How were the people saved from sin during the 150 years after Jesus went to heaven?

The earliest writers, called the "Apostolic Fathers" of the period named, such as Barnabas, Hermas, Clement, Romanus, Polycarp, and Justin Martyr. All those worthies wrote gospels, epistles, acts and revelations, yet not one of them mentions the four gospels nor the names of Matthew, Mark, Luke or John at such mention is made by an author prior to the year 150 A. D. will the Rev. Withrow give to the reading world a quotation?

It will not satisfy the mind that seeks for valid evidence as a basis of faith, to meet it with contempt, and charges of obtuseness, or infidelity.

The thinking world demands a certificate of the birth and death of Jesus, and it should be forthcoming if the facts exist.

We do not demand proof of his "ascension" at this time—but would feel grateful if the Rev. Withrow would furnish valid evidence of his death.

Is it within the compass of possibility, that a man could die by public execution, whose death was marked by such extraordinary phenomena?

An earthquake that rent the mountain rocks, opened the graves of the dead, rent the veil of the temple, and clothed the ponderous sun in robes of darkness for three hours, and no record made of it save in the gospels which did not testify of it until 150 years after the event occurred?

The phenomena alone would have been sufficient to confirm the thought that Jesus was of superior nature—had they been inaugurated as witnesses of his death!

But where are the documentary evidences of this event? In the gospels only!

Seneca, the Roman philosopher, born B. C. 5, died A. D. 65, was in Jerusalem at the time when Jesus is said to have been crucified. Seneca had written works upon natural phenomena, and moral philosophy—could such a man as Jesus have lived in the same period, and died under such startling circumstances—and all unknown to Seneca?

Philo of Alexandria, an eminent scholar, an extensive Jewish writer on this religion—was present at the feast of the passover which took place the day after Jesus was crucified. Yet Philo is silent respecting Jesus, the darkness, the earthquake, the opening graves, and above all the rending of the veil of the temple.

Space forbids further comment on the

lesson, and its claims of kinship to the respectable families of living facts, which stands firmly arrayed against assumption and assertion, which for ages have sustained opacitated fables.

Dowagiac, Mich. C. F. COLLE.

IMPORTANT.

World's International Convention of Spiritualists.

Call for a World's International Convention of Spiritualists to be held in St. Louis during the World's Fair in 1903, issued by the State Progressive Spiritualists' Association of Missouri, at a meeting of the Board held at the Zoo Spiritualists Camp, Springfield, July 21, 1901, and most heartily endorsed by all therat assembled.

He it resolved, that in order to best advance the cause throughout the world and notably in the U. S. A., thus making its real power and latent strength felt and known to the millions of citizens and strangers who will visit the World's Fair in 1903.

We, the officers and members of the Progressive Spiritualists' Association of Missouri, hereby desire to make known to the state, local or other spiritual and physical organizations of the U. S. A., and spiritual papers everywhere, the imperative necessity and magnificent opportunity for a united effort to call and arrange ways and devise methods of holding a World's Convention during the World's Fair in 1903.

It is therefore unanimously resolved to draw the earnest attention of all Spiritualists and delegates at the N. S. A. convention, soon to be held in Washington, D. C., to this supreme and most creditable time, and place whereat to unfurl our glorious banner of liberty-giving truth, so that the assembled representatives of all conditions and races of men who come to see and learn at America's greatest exposition what this young giant of universal liberty has shown them.

Surely, brothers and sisters whom Spiritual proof of the life beyond has freed from death's cold dread, you will not fail to take advantage of this glorious opportunity, proving by your united action like your love and well-earned gratitude to your risen friends whom you so often summon to your side, by heartily aiding in all ways this great undertaking and urgent desire of the angel world. Spiritualists everywhere, and especially in every state of the U. S. A., we beg of you to value the priceless gift of free communion with your loved and dearly dead, and at once under the banner of a true and hearty brotherly and sisterly unity of action, thus showing your real strength, so that your legislative, executive, judicial and fanatical creeds may consider well and count the probable cost before passing or attempting to pass more liberal, oppressive, restrictive laws limiting your right to worship and the pursuit of happiness under the liberty guaranteed under the Constitution of the U. S. A., through which your country holds such a proud position in the whole world's consideration and respect. Listen, therefore to the voice and earnest desire of your loving spirit friends. Provide them with a place, in aid from which the glories of the proof of a life beyond the dark river of death may be proclaimed to the myriads of visitors from distant parts and foreign lands.

The highest and most urgent need of the hour is the organization of the U. S. A., of Missouri hereby request the N. S. A., at its coming convention, to discuss the advisability of holding this international convention, thus offering the world a mighty object lesson of the love, brotherhood and inward unity of the real Spiritualists of the U. S. A.

Brethren, this is no heart-splitting creedal matter, but one which concerns the solidarity of our glorious cause, and can without fear or prejudice be united and worked out in good consumption by the intelligent and united activity of all who desire and believe in the life beyond. By order

DR. GREEN,

Secretary.

Grand Men of To-day.

Yes, that old adage, "The proper study of mankind is man," is a truism which goes without saying. The famous philosopher, Dr. Samuel Johnson, when invited by a friend to visit the country, remarked in his usual sententious way: "Sir, when you have seen one green field, you have seen all green fields; Sir, I have seen one man, let us walk down Chesapeake." So, too, we have the same sentiment when he said: "Trees and fields tell me nothing; men are my teachers."

Among the world's great workers and teachers of to-day, readers of The Progressive Thinker will readily recognize Doctor Edwin D. Babbitt, of San Jose, Cal. Few who are acquainted with the works of this remarkable man, will fail to admit that in his peculiar sphere, he is an unequalled and unrivaled teacher. His book, entitled "The Principles of Light and Color," explains the forces of nature's laws in a manner at once lucid and intensely interesting, opening a world of light and thought, for students in the subtle laws of cause and effect, which have heretofore received little attention. As a keen writer has observed, "Dr. Babbitt's Principles of Light and Color comes like a revelation with its startling array of facts and discoveries, and its clear, logical, and convincing points of truth which shine out like well-set diamonds from every page."

Dr. Babbitt's many works on health, and his intensely interesting book entitled "Religion, as Revealed by the Material and Spiritual Universe," should be read and studied by all seekers after truth. In fact, to miss this rare compendium of thought is to miss an almost incomparable array of the diviner conceptions of life which are now dawning upon the world.

Dr. Babbitt's College of Fine Forces, now located at 41 Second street, San Jose, Cal., is doing true work in the uplifting of humanity, and the subtle forces of "Light and Color," as demonstrated by this grand man, are fast becoming realized and recognized by thinking men and women. All honor to such noble teachers as Dr. E. D. Babbitt; indeed, 48 times makes one side would the better "Dr. Babbitt" have passed through it, and the influence of his teachings, will be more reaching and beneficent as time rolls on.

J. JAX WATSON.

"Our Bible: Who Wrote It? What? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office, Price \$1.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage readings, marriage certificate, with 48 floral cards, one side and the other "Dr. Babbitt" have passed through it, and the influence of his teachings, will be more reaching and beneficent as time rolls on.

"The Delphi Camp." The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown, Good, Delphi, Indiana, P. O. Box 110.

Summerland Beach, O. Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. It is located at the head of Lake Erie, three miles long, three miles wide, and the most beautiful lake in Ohio, in a network of railroad tracks, the Central Ohio line by way of Columbus, and stop at Millersport, O. Every body is cordially invited, especially the



Send in Your Camp-Meeting Dates, Etc.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 23. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 28.

We have secured of the Union Pacific railroad a rate of one and one-third fare from Topeka and intermediate points, and the same rates on all railroads in the state within one hundred miles of Delphos. Tickets good during the entire meeting. For information write to J. D. Reeves, president, Ashville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, Secretary, Glasco, Kans.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Mt. Pleasant Park, Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 23. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Lake Helen, Fla.

Southern Cassadaga Camp-meeting opens the first Sunday in February, 1902. Continues six weeks, with seven Sundays. For programs and information write Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga Camp.

This favorite place of resort will open its yearly session, July 12 and closes August 25. Write the secretary, A. E. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Onset Bay Camp.

Opens July 14 and closes Sept. 1. All the local speakers will be present. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18, and closes September 2. Geo. B. Varne, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 226 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association, will open Sunday, July 28, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich.

The eighteen-day camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-meeting will open July 28, and close August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Forest Park, Ottawa, Kan.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. This is one of nature's lovely spots. Large and commodious halls, seating room, good music, good speakers, true mediums. Send for program. H. W. Henderson, president, Lawrence, Kans.; Jacob Hey, secretary, Overbrook, Kans.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown, Good, Delphi, Indiana, P. O. Box 110.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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WHY DOES THE SOUL FORSAKE PERFECTION FOR IMPERFECTION?

Delivered Through Mrs. Gora L. V. Richmond, Chicago.

"For this did Osiris sink into the shadow and pass through the great under-world: that the Shadow might be aware of the Light."

From Persia we have this: "Ormuzd out of the light and whiteness sent forth his spirit that it might conquer the shadow and make all light."

If from Chaos and Nox, the most ancient deities, the divine Jove could fashion light, then it must be that, because the greatest Deity is light, every experience must at last manifest that light. Yet as all else must be less than Deity even the brightness manifested would seem as shadow.

Because we insist in the divine thesis, which we are permitted to teach, that the soul is perfect, many who have not studied the entire proposition and do not know the conclusion nor the steps leading thereto, say: "Well, if the soul is perfect, why does it seek imperfection? Why is it not contented to be perfect? Why does it forsake perfection for imperfection?"

Once and forever let it be understood, that the soul never forsakes perfection; you are not to mistake, as we have often said, the manifestation of the soul for the soul, no more than you mistake the manifestation of the mechanic for the mechanic himself.

First, the state of being is absolute; that is the state of the soul, and forever, and ever, and ever, as soul, there is nothing less than perfection for the soul. Whatever the soul does in coming in contact with time and sense is, because of the laws of creation, subordinated to time and sense until the soul gains its complete victory.

Now the time and sense of which we speak, in no way and by no possible means can affect those pure and perfect qualities that belong to the soul. Yet, as said before, whatever the soul does must be subordinated to the conditions of doing. If the diver seeks to go beneath the waves, he does not do so by destroying the ocean, or remaining away from it, but by, in some manner, rendering himself impervious to the water. This develops ingenuity and device, yet the man himself does not change by being a diver. If a man clothed upon with the image of humanity goes into a coal mine to earn his daily bread and thereby his face and his hands become dark, you should not, therefore, judge that the man is dark. Yet so fictitious is the external estimate of things, that a king with a black heart, an empty bauble to crown his head, and royal robes, can stand for more in the human world than a man with a royal heart but a blackened face.

You mistake the shadow for the man; and because this is so, all the conditions of human life that make for victory seem, for the time being, to be shadow; the raiment which you wear, the body that forms the means of expression, the things that are done through that body toward the ultimate victory are all mistaken for the soul.

"If, however," you ask, "the soul is perfect, why does it consent to take upon itself the shadow?" For the same reason that the young man or woman, happy in a loving home, surrounded by the affection of parents, sisters and brothers and all the children of the household, although, apparently, perfectly happy, will go out into the world. For what? To do something. The state of being happy or contented is not enough; there are energies that are latent, there are powers unexpressed, there is a mind that insists upon thinking, there is an individuality that seeks expression.

"But, my son," says the mother, "you will go into temptation, you will go into the shadow. Abide in the home," her love cries. He answers: "I would rather go into temptation, and sometimes even yield unto temptation, than to remain and do nothing."

If the soul seems to leave the kingdom of light in the state of being which is absolute, and where angels and archangels perceive the perfect, the divine, it is because of this: The state of being is not the state of doing; this great joy must be expressed, this great love must be mani-

fest. Lucifer, the ancient Son of the Morning, went out from the brightness of the Infinite Good to bear the light into the shadow, and apparently yielded to that shadow. Such is the wish for expression, for manifestation, for doing, that even as the Infinite is found to seek manifestation in the universe, so must the soul manifest in time and sense.

The Pantheist mistakes these flowers as a part of God. Those who cannot properly measure the Infinite Intelligence by their perception conceive that there can be no infinite intelligence unless the universe comprises that intelligence. So they will tell you that the atom is a part of God, that the horses and birds are parts of God; mistaking the manifestations of Deity for Deity. As well might you say, that the picture is a part of the artist that painted it. Ah! it may reveal a great many of the artist's attributes; possibly his life's blood might have gone out in drops of agony while painting it, or, possibly, there might have been within his spirit such sympathy with what he was doing, that, for the time being, all his energies and all his life seemed centered there. Yet in-and of itself the picture is not the artist; when finished he cares little for it, another image takes its place, he longs to do something greater and better, and still more perfect.

Ah! the clay, in the hands of the potter or in the hands of the skillful artist is molded into an image that at last is to be chiseled into marble (if it is to be carved). The artist makes out of the formless clay an image of the thought that is within, and, later on, that makes out of the dross, and shadow, and infamy of physical life the thing that is divine.

If you have ever thought what it must have been in the night, in the chaos when, as yet for this solar system and its attendant systems no Logos had been breathed upon the formless substance or night, then thrilled and pervaded by the conscious thought of the Infinite, worlds began to be and the great orbits of suns formed, then the laws that were stamped upon that chaos, you might, perhaps, think what it was to that formless chaos and night to be thrilled and pervaded by the Logos, the words of the Divine. Even so we have sometimes seen the tiny hand of a lady sculptor, a small woman, moulding into shape and form the lifeless clay beneath her touch, until it grew to lineaments that were divine, and we have thought: "What happy clay is that, that can be thrilled with the thoughts and pervaded by the creative energy of such a wonderful mind!" We have sometimes thought when we have seen any work of art or architecture, a temple like Saint Peter's in Rome, or like some of those magnificent structures which modern art is gradually learning to build: "What happy rocks and stones, and plaster, and wood these must be that help to make so perfect a structure or image of thought."

When flowers are nursed and attended by some loving mind or heart, eyes watch them unfold and the sun is tempered so that the blossoms shall not come forth too quickly and, when at last they put forth their petals and the eyes watch the growth, do you not suppose that the flowers have an added great delight in their growth? There is something in the spirit of the watcher and the worker that imparted to the blossoming. Have you not known lives that kill flowers, as they are and kill every thing else that they come in contact with? Their stage, or lack of unfoldment is death, not life. We have known people so selfish, and so narrow, and so small that everything that came within their atmosphere seemed to shrivel, wither and die away, expressive of the shadow instead of the light. Selfishness is like that: appointing, apportioning all things unto itself. It illustrates the shadow of the lack of growth, and how each heart that comes in contact with such a life is, for the time being, sacrificed; how every life that comes in contact with such an one seems, for the time being, almost blighted, and

the great withering breath of ambition, and the destroying angel of war, show what can be done under the impetus of self-seeking.

Is not night a lesson for the day? Is not the storm a lesson for the calm, and aye not the tempest-tossed waves an illustration of the human heart when restless under the dominion of strife and selfishness? And is not the great lesson of peace, that which comes upon the background of war? In the great alternating ebb and flow of the infinite tides of life that the Deity manifests in the universe is there not the great lesson for what purpose human life is sought?

Ah! we have known people to say, that they had rather enter into any condition of human shadow than abide doing nothing in what would seem to be perpetual bliss. Is not this illustrated by the great struggles of human life here for power, for supremacy, for knowledge and, finally, for self-conquest? Think what a man endures who passes to the far North; fitting out his ships and calling for volunteers to go and explore for knowledge. Through great seas of storms and frozen ice to where snows are perennial, and all to discover what may lie beyond them. The Sir John Franklins who go out in search of knowledge and never return to their human homes. People say: "Why could they not stay where they were comfortable and happy, sitting down by the side of their families and enjoying life?" But they felt the great urgent necessity of doing something, of fulfilling something.

Souls pass out of the paradise of being to find expression. Not but what the soul in its absolute state is always there, but out here into the night, into the shadow of the senses, into the creation of things, into the revealing of that which is within, the soul passes for such expression; and whether expressing the shadow or the light, whether in the state of fulfillment or of experiment, whatever the degree or condition, it behooves no human life to judge what a man is, or a woman, or what their states or degrees of expression or unfoldment are by what they do.

To be enabled to judge of another, one must be in a state of perfection. Only the Infinite has reserved unto the Infinite life and love the perfectness of judgment. Because if you judge of one another you judge from a state which is liable to be just as imperfect as the one you are judging. They simply are not perfect according to your standard. But what is your standard? Another soul or an angel might find it far short of perfection. It is given, however, to human beings to illustrate their degrees of imperfection by sitting in judgment upon others in courts of law, in courts of justice, under laws, which sometimes are fashioned under the highest inspiration, but are administered under the most imperfect states and lack of justice. This is why every attempt at freedom that lifts humanity higher than the level to which humanity has attained must needs fall short in its expression. The inspiration was right; the freedom was right, but the human race has not reached that state yet.

We think it is Walt Whitman who sings the great song of "arriving." It is a great thing to "arrive" whether in the night or in the day, whether in the shadow or in the light. Whatever be your state you have arrived there, and whatever is to be your state, you will arrive there sometime. The lone watcher in the night says: "Oh, will it never be morning?" and yet the turning of the hands of the clock or setting the chronometer forward will not change that great pulsation by even one second of time. The night was made for a larger purpose than that of one watcher; that one watcher must adapt him or herself to the night.

A great many people think the universe revolves around them; in fact theirs is the state of human growth, or lack of growth, that always does this. It is the capital "I" in the center and the universe moving round it; and whatever is done in the universe they think, as the baby does, that it is done either for or against them. You go into a home where the baby lives and begin to talk pleasantly to anybody, and the baby will laugh, thinking of course that it is done for its amusement, if you talk too loud or cross the baby will cry. Of course you are not thinking of the baby at all, possibly. So it is in the infantile state of growth; if you are in that state everything is done for or against you. "Fate" or "destiny," humanity or something, or somebody is always doing something to you. Now supposing you have got beyond that; you would be-

gin to do something yourself, then you are not so vulnerable, then you are not all the time subject to these things, then, having found the way to do something, you are not so occupied with yourself, you do not think that all the universe is doing something to you.

Now we know men like that in their business. Criminals have a very logical way of fighting and escaping the penalty of their crimes by saying, "Oh, all the world is against me." That depends on where the "me" is, what attitude the "I" takes toward the world? If the "I" could be lost sight of; if we could drop out the capital I, eliminate the personal pronoun from the vocabulary, would it not then be the millennium? It is the larger I within the household; "We" sounds a great deal better than "I" or "my," and "ours" sounds a great deal better, especially to the young husband and young wife, than "mine"; it is "our" house, "our" furniture, "our" pictures and what shall "we" do? And the capital I is swallowed up in the we; by and by it is merged into the larger humanity and instead of my and mine and our house and our family, my boy and my girl, it is all boys, whether wandering from my house or our house, in the darkness, or whether from another's, the light should still be shining for them. Or whether these girls go out from beneath our roof or from the roof of another, the mother's prayer and the sister's longing should be for them. All mothers have an interest in any and every woman's child.

To find these manifestations in the house of clay, to discover that the god-image is stamped upon the dust, to know that after the encounter and the seeming defeat the great victory is ours, to learn of the life of Buddha and the life of Jesus, the Christ life, that "I have overcome the world," and that they, nevertheless, could see the shadows in human life, could understand the conditions of the selfish and the hypocrites, and could take compassion on the outcast and the downtrodden, all this is sufficient reason for the soul to take on human expression.

Those a priori angels that have not touched human life, that in the great cycles may not have come in contact with the dust upon this planet or another, that do not know what it is to struggle; why! you would have compassion on them perhaps, if it were not that all angels pass through some similar states arriving at similar victories and understand what it is to do as well as to be. World upon world, system after system are your places of doing; cycle upon cycle, on after on these are your states of being. The great alternating tides, sweeping in and through human existence whensoever and wheresoever the soul willeth, bring it in contact with matter to do. The great cycles or eons of rest, of what the Buddhists call "Nirvana," of what the Christians have perverted into a material "kingdom of heaven," the state of the soul, that forever, and ever, and ever is like unto God, that forsakes never its perfection, that is not shadowed by time and sense in its state of being, that consents to "take" a blackened hand, a blackened face, soiled garments, the external garb of misery, want and crime that the great soul-victory may be won, and that upon the dust this, the highest and noblest image of God, may be stamped.

Because these flowers will wither, does the Infinite regret that He thought a flower? Because external things fade do you regret the thoughts that have produced them and made them beautiful and lovely? Because the outward forms perish, do you regret the stamp of life that was there, that made the human form the pulsing thing of life that you loved, that you clung to while the breath was there that imaged forth the divine. Oh, those eyes that looked into yours with loving kindness; that syllabled your name with fondness, that form that you perceived always with a thrill of joy, do you regret that it was there? Then never, never does the soul, in its supreme and highest estate, regret the stamp that is made upon the dust, or that which is wrought out of chaos and night and the eternal shadow to image the divine. And greatest of all, if those who, like unto Lucifer, in the great state of being had not known self and how to conquer self, how would the eternal brightness gleam so fair? For Festus, in the wonderful poem of James Philip Bailey, makes even Lucifer to become an angel of light upon the great background of his shadow.

So out of this self, out of this darkness, out of this seeking, lo! blossoms all white as the lilies of God shall prove why the soul manifests in the shadow.

PHENOMENA.

A Night with Farmer Riley.

To the Editor:—Believing your readers, at least that portion of them who have never had the good fortune to meet Mr. Riley at his home, and enjoy its hospitality, would be interested in an account of a visit paid him, I proceed.

Farmer Riley well deserves being placed at the head of the list of a small army of instruments chosen by the spirit world to proclaim to the denizens of earth the "glad tidings of great joy" that "though a man die he shall live again," and also bears the proud distinction of never having given reason to cause the least suspicion of fraud to attach itself to his name. He bears in his face the stamp of honesty, and it is impossible to gaze in his home and meet him and the quiet, unassuming little woman who is his wife and the mother of his children, and extend the welcome greeting alike to the believer of our philosophy, the investigator or the skeptic. All are welcome to come, to see, to form their own conclusions after witnessing and weighing the evidence. Thousands of people have embraced this opportunity. Thus farmer Riley and the lady have been the center of a great work for humanity, he as the willing instrument in spirit hands to exemplify the truth, she as his co-laborer giving the best part of her life to the cause.

A drive of forty miles, much of it through Michigan sands and the scorching rays of a July sun, failed to wither the ardor to go in person to the prospect of a visit to "Riley." At 5 p. m. we reached the farm home, travel-stained, but enthusiastic. Plenty of water with comb and brush, refreshment for the physical, soon gave us an appetite for the spiritual feast awaiting us.

For the first half or three-quarters of an hour we sat in the dark circle which is very satisfying, when as on this occasion we had the world of the open page suspicion of fraud. The thrill one experiences when he feels the touch of the spirit hands; and receives answers to questions through spirit power, can never be described. A lady sitting with us, who a short time before had given her only little grandchild a contribution to the spirit realm, had the satisfaction of having her request granted that it be placed upon her lap where she saw the beautiful light. As I felt the little form as it nestled on her arm.

At the request of one of the circle a guitar was played by a spirit friend present. Combs were taken from the writer's hair and placed upon the head of her husband. These things to some may appear trivial, but from these small things great truths are exemplified. The tiny raps at Hydesville placed upon the world the first step upon which was written "There is no death." Hence, nothing is trivial, nothing is small when it carries with it the weight of a mighty truth.

At the materializing séance where he has always been at his best the manifestations were in a like manner wonderful. Many messages were written on slates previously placed in the room as it be placed upon her lap where she saw the beautiful light. As I felt the little form as it nestled on her arm.

Thus we might go on giving proofs of our philosophy, but we feel that this article is sufficiently long to serve the purpose for which it was written, viz., that the rock upon which our structure is founded is its phenomena, the tangible proof of a glorious truth from which we may deduce the science of right living, the religion of right doing, the foundation for our hope in immortality. Let us as Spiritualists send out to Mr. Riley, as well as others of our honest psychics, our very best thoughts for this upbuilding of character, and thank the spirit world for demonstrating through these organisms, that "there is no death; what seems to us transition."

MARY I. BARTON.

Man, alone among God's works, can enter into and approve of God's purpose in the world and can intelligently fulfill it. Matter, however wonderfully and fearfully wrought, is but the platform and material in which spirit, intelligence, and will may fulfill themselves and find development.

Get these quarterlies and see if we Spiritualists have not been playing Rip Van Winkle while the churches have been advancing towards us with such gigantic strides that they are already inside our picket lines.

Would it not be well to attend Sunday-school and hear what the church really teaches, in order to be able to study what we need, rather than keep trying to convince the people of errors, which the teachers have seen the folly of following, and have abandoned to old fogies, of whom it has been said:

"He who is convinced against his will is of the same opinion still."

CYNTHIA BULLOCK.

A word spoken in season, at the right moment is the matters of ages.—Carlyle.

Wit loses its respect with the good when seen in company with malice.—Sheridan.

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.

MODERN BIBLE CLASS.

Should We Study the Bible for the Churches, or for Our Own Benefit?

A. J. Weaver in a recent issue of The Progressive Thinker, says: "As long as the Bible is universally defended as the 'word of God' and made the infallible basis of religious belief and life, so long will instruction on the Bible be of immense benefit to our workers, to teach them how to overthrow this error and make the Bible, as the work of man, a Spiritualistic book. As long as Christianity is defended as a divine revelation from God, because of its great age, and because it spread over Europe and America in spite of the attacks made upon it by its opposers, so long will logic need to be studied that the workers for truth may be qualified to demolish this as well as many other popular fallacies."

Before I had finished reading this article, a friend said, "Come, go to prayer meeting with me; the prayers won't hurt you and I know you will enjoy the Teachers' Bible class, which has its first meeting to-night." The invitation was from a member of the M. E. church.

There were about twenty present. Judge of my astonishment to find middle-aged men formed the majority, and were the active members. It might have been classed as a meeting following Paul's instructions, where the women learned of their husbands at home.

After the prayer meeting, the minister in introducing the study of the Bible, spoke of how few people have ever read the book through, and how the majority of those who do read it, close their intellectual eyes, look at a page, then quote it all wrong. In order to impress the fact of a negligent reading upon his hearers, he asked, "Who tempted Eve?" One answered, "The Devil"; another, "Satan"; the minister still waited answers, when some one remarked, "I think it was the serpent."

The last answer was pronounced correct.

But, said one, "What is the difference?"

"The difference is, you have speculated, and think the Devil, Satan and the serpent are synonymous, while the Bible does not say so. I believe in everybody thinking. We can not live the life God would have us live, if some one else does our thinking for us; but we should learn to distinguish between what we read and what we think."

The first chapters of Genesis were read and re-read; to me it seemed, we dwelt upon it longer than was necessary. We were all grown people, and certainly had grasped every idea contained in the chapter before the second was read. Then the reverend gentleman asked if any one was in any way troubled by these two accounts which some people declared did not agree. On being answered in the affirmative, he allowed several moments for comments by the students. Those who could explain away all difficulties tried to assist those in trouble, by making a connected story of the two chapters, but the minister asked questions, and the attempts were failures.

Then he said, "Well, you have a great stretch of imagination than I have, for I cannot reconcile the two stories, and would never make the attempt. The two versions can not be made to agree, only when you are telling them to a person below the average intellectually, or a very small child."

"In the first place you must understand that God did not write the Bible, neither did he inspire the writing of it. I know many of you do not want to take this statement, but, oh! the satisfaction it will be to you when you accept the fact, that this is a man-written book, and a very faulty one, but it was the very best man was capable of giving or receiving when it was written."

"We must separate the truth from the story. That and not the words was what God gave man. When we understand that these two chapters were written at different times, by entirely different people, each explaining the creation as he believed it, we will not try to make them read alike; both ac-

counts contain two gems. God created the world capable of sustaining life, and man was the ruler over it. We care not what those ancient Jews thought was the process of creation; sufficient for us is the fact, that in that remote period man had progressed far enough to understand he was one of the greatest things upon this earth and possessed a living soul.

"The story of the Garden of Eden we were taught that man was created ignorant, but capable of acquiring an education. The tree of knowledge was already planted, and man ate from it; his first step in education was to cover his nakedness. Then knowledge came so fast, no attempt was made to follow its course. The tree of eternal life was also planted, but man failed to reach that, and in the Jews' way of expressing themselves, he was 'turned out of the garden' where he grew."

"Man never held communication with God," God said meant just as much as it means now to say the Devil told me. We never ask any one who says the Devil said thus and so, to describe his Satanic Majesty, for we know they mean, they received a thought which upon consideration was not good for them to act upon, and not knowing from whence it came, they say the Devil sent it.

"In the flood is the thought, that sin is punishable even unto death, also that the best are liable to sin. Did not Noah make wine and get drunk, almost before the flood had subsided?"

"The story of Cain and Abel taught us religious controversies had always existed; a murder because one's sacrifice was accepted, the other rejected. Again, even the murderer is protected if he repents and will go and sin no more."

One minister said science proves man was created ages before the creation of Adam and Eve, according to the Bible account.

"An objector asked with withering sarcasm, 'If an old fossil of a professor should put on his glasses and poke in there, and pull out there, then declare there is no God,' would you believe him in preference to the Bible? For my part I prefer to believe scientists are

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wrong and the Bible is the voice of God."

"Brother D—, you will have to confess before we are through with very many chapters in this book, that many of its teachings are very far removed from God, as we understand him. The reason we cling to the Bible is because it contains truths which have been handed down for so many generations, showing the progress of man in religion from the earliest recollections, to the time of Jesus."

"The conflict between science and the Bible is at an end. Science will not say 'there is no God,' but we would prepare ourselves to accept facts as rapidly as possible, for science never proclaims a fact until she is prepared to prove it beyond dispute."

"What is wrong now, has always been wrong. When we read we must think, would I approve of that if it was in the daily paper? If it is wrong to-day, it was wrong in Bible times, and God did not command wrong. The Jews were very emotional and very religious, but sent-savage, and they believed God commanded them to do things which the most ignorant would condemn to-day. In a few more thousand years men will read of our doings and say those people believed they were following God's commands."

"We are progressing both intellectually and morally; but physical man will never reach God's standard. To understand God is to make ourselves his equal, and be no longer God, but a human being."

"Don't for an instant think I would do away with the Bible; I love it. There is to-day a student who has devoted pretty nearly half a century to the study of the Bible; he has studied it logically, and thoroughly, and probably has done more than any other three persons who ever lived to tear the book to pieces, and make people see for themselves what it is. I heard this gentleman say: 'Every time I open this Bible I get some good thought from it. I would have everybody read it; but do not consider it handed down from God to man; it is not of divine origin, and I am prepared to prove my statement by the book itself.'"

"I believe with that man, that the Bible contains kernels of God's truth, but, oh, so much error, that it requires constant study to separate the wheat from the chaff, and find just what the story is intended to convey."

"I wondered if the reverend minister had been to hear 'Our Moses.' I wish all progressive thinkers would attend such a Bible class and see how the modern minister culls truths, but discards the story. I wondered if this minister was ahead of his church or if he M. E. was ahead of his church in Bible study, but before another sun had set, a member of the Baptist church informed me that their church was commencing the study of the Bible. I obtained a quarterly, and will copy a little from it. The very first thing is 'Side Lights on the Lesson.'"

"If any one is in search of accurate information regarding the age of this earth, or its relation to the sun, moon, and stars, or regarding the order in which plants and animals have appeared upon it, he is referred to recent text books in astronomy, geology, and paleontology. No one for a moment dreams of referring a serious student of these subjects to the Bible as a source of information. What, then, are the truths taught us in these chapters? The first is that there has been a creation, that things now existing have not just grown of themselves, but have been called into being by a presiding intelligence and an originating will; that man was the chief work of God, for whose sake all else was brought into being...."

THE BETRAYED.

So you're the chaplain! You needn't say what you've come for; I can guess.
You've come to talk about Jesus' love, and repentance and rest and forgiveness.
You've come to say that my sin is great, yet greater the mercy of Heaven will mete,
If I, like Magdalen, bend my head, and pour my tears at your Savior's feet.
Your promise is fair, but I've little faith; I relied on promises once before;
They brought me to this—this prison cell, with its iron-barred window, its grated door!
Yet he too was fair who promised me, with his tender mouth and his Christ-like eyes;
And his voice was as sweet as the summer wind that sighs through the arbores of Paradise;
And he seemed to me all that was good and pure, and noble and strong, and true and brave!
I had given the pulse of my heart for him, and deemed it a precious boon to crave.

You say that Jesus so loved the world that he died to redeem it from its sin;
It isn't redeemed, or no one would be so fair without and so black within.
I trusted his promise, I gave my life;—the truth of my love is known on high;
If there is a God who knows all things—his promise was false, his LOVE was a lie!

It was over soon, oh! soon the dream—and me, he had called "his life," "his light."
He drove me away with a sneering word, and you Christians said that "It served me right."
I was proud, Mr. Chaplain, even then; I set my face in the teeth of fate,
And resolved to live honestly, come what might, and sink beneath neither scorn nor hate;
Yes, and I prayed that the Christ above would help me to bear the bitter cross,
And put something here, where my heart had been, to fill up the aching void of loss.

It is easy for you to say what I should do, but none of you ever dream how hard
Is the way that you Christians make for us with your "Sin no more," "Trust in the Lord."
When for days and days you are turned from work with cold politeness, or open sneer,
You get so you don't trust a far-off God, whose creatures are cold, and they so near,
You hold your virtuous lives aloof, and refuse us your human help and hand,
And set us apart as accursed things, marked with a burning, Cain-like brand.

But I didn't bend, though many days I was weary and hungry, and worn and weak,
And for many a starless night I watched, thro' tears that coursed down my pallid cheek.
They are all dry now! They say I'm hard, because I never weep or moan!
You can't draw blood when the heart's bled out; you can't find tears or sound in a stone!
And I don't know why I should be mild and meek; no one has been very mild to me.
You say that Jesus would be—perhaps! but Heaven's a long way off, you see.

That will do; I know what you're going to say: "I can have it right here in this narrow cell."
The SOUL is slow to accept Christ's heav'n when his followers chain the body in hell,
Not but I'm just as well off here,—better, perhaps, than I was outside—
The world was a prison-house to me, where I dwelt, defying and defied.

I don't know but I'd think more of what you say if they'd given us both a common lot;
If justice to me had been justice to him, and covered our names with an equal blot;
But they took him into the social court, and pined, and said he'd been "led astray,"
In a month the stain on his name had passed, as a cloud that crosses the face of day!
He joined the church, and he's preaching now, just as you are, the love of God,
And the duty of sinners to kneel and pray, and humbly to kiss the chastening rod.
If they dealt with me as they dealt by him, maybe I'd credit your Christian love;
If they'd dealt with him as they dealt by me, I'd have more faith in Just Above.

I don't know, but sometimes I used to think that she who was told there was no room
In the inn at Bethlehem, might look down with softened eyes through the starless gloom;
Christ wasn't a woman—he couldn't know the pain and endurance of it; but she,
The mother who bore him, she might know, and Mary in Heaven might pity me.
Still, that was useless; it didn't bring a single mouthful for me to eat,
Nor work to get it, nor sheltering from the dreary wind and the howling street,
Heavenly pity won't pass as coin, and earthly shame brings a higher pay.
Sometimes I was tempted to give it up, and go, like others, the easier way;
But I didn't; no, sir, I kept my oath, though my baby lay in my arms and cried,
And at last, to spare it—I poisoned it! and kissed its murdered lips when it died.

I'd never seen him since it was born (he'd said that it wasn't his, you know);
But I took its body and laid it down at the steps of his door, in the pallid glow
Of the winter mornings, and when he came, with a love-tune hummed on those lips of lies,

It lay at his feet, with its pinched white face staring up at him with its dead blue eyes;
I hadn't closed them; they were like his, and so was the mouth and the curled gold hair,
And every feature so like his own—for I am dark, sir, and he is fair—
'Twas a moment of triumph that showed me yet there was a passion I could feel,
When I saw him bend o'er its meagre form, and starting backward, cry out and reel!
If there is a time when all souls shall meet the reward of the deeds that are done in the clay,
When accused and accuser stand face to face, he will cry out so in the Judgment Day!

The rest? Oh, nothing. They hunted me, and with virtuous lawyers' virtuous tears
To a virtuous jury convicted me; and I'm sentenced to stay here for twenty years.
Do I repent? Yes, I do; but wait till I tell you of what I repent, and why;
I repent that I ever believed a man could be anything but a living lie!
I repent because every noble thought, or hope, or ambition, or earthly trust,
Is as dead as dungeon-bleached bones in me—as dead as my child in its murdered dust!

Do I repent that I killed the babe? Am I repentant for that, you ask?
I'll answer the truth as I feel it, sir; and leave to others the pious mask.
Am I repentant because I saved its starving body from Famine's teeth?
Because I hastened what time would do, to spare it pain and relieve its death?
Am I repentant because I held it were better a grave should have no name
Than a living being, whose only care must come from a mother weighed with shame?

Am I repentant because I thought it were better the tiny form lay hid
From the heartless stings of a brutal world, unknown, unnamed, 'neath a coffin lid?
Am I repentant for the last act, the last on earth in my power to save
From the long-drawn misery of life, in the early death and the painless grave?
I'm GLAD that I did it! Start if you will! I'll repeat it over; I say I am GLAD!

No, I'm neither a fiend nor a maniac—don't look as if I were going mad!
Did I not love it? Yes, I loved with a strength that you, sir, can never feel;
It's only a strong love can kill to save, though itself be torn where time cannot heal.
You see my hands—they are red with its blood! Yet I would have cut them bit by bit,
And fed them and smiled to see it eat, if that would have saved and nourished it!
"Beg!" I did beg,—and "pray!" I did pray! God was as stony and hard as Earth,
And Christ was as deaf as the stars that watched, or the night that darkened above his birth?

And I—! I feel stony now, too, like them, deaf to sorrow and mute to grief.
Am I heartless? Yes,—it is—all—out—OUT! Torn! Gone! All gone! Like my dead belief.
Do I not fear for the judgment hour? So unrepentant, so hard and cold?
Wait! It is little I trust in that; but if ever the scroled sky should be uprolled
And the lives of men should be read and known, and their acts judged by their very worth,
And the Christ you speak of shall come again and the thunders of Justice shake the earth,
You will hear the cry: "Who murdered here? Come forth to be judged, false heart and eyes,
That pulsed with accursed strength of lust, and loaded faith with envenomed lies!
Come forth to the judgment, haughty dames, who scathed the mother with your scorn,
And answer here to the poisoned child, WHO decreed its murder ere it was born?
Come forth to the judgment, ye who heaped the gold of earth in your treasured hoard,
And answer 'guilty' to those who stood all naked and starving, beneath your board.
Depart, accursed! I know ye not! Ye heeded not the command of Heaven:
'Unto the least of these ye give, it is even unto the Master given.'

Judgment! Ah, sir, to see that day, I'd willingly pass through a hundred hells!
I'd believe, then, the Justice that hears each voice buried alive in these prison cells!
But no—it's not that; that will never be! I trusted too long, and he answered not.
There is no avenging God on high!—we live, we struggle and—we ROT.

Yet does Justice come! And, O, Future Years! surely ye'll reap, and in weary pain,
When ye garner the sheaves that are sown to-day, when the clouds now gathering fall in rain!
The time will come, aye! the time WILL come, when the child ye conceived in lust and shame,
Quicken'd, will mow you like swaths of grass, with a sickle born of steel and flame.
Aye! tremble, shrink in your drunken den, coward, traitor and Child of Lie!
The unerring avenger stands close to you, and the dread hour of parturition's night!
Aye! wring your hands, for the air is black! thickly the cloud-troops whirl and swarm!
Seel yonder, on the horizon's verge, play the lightning shafts of the coming storm.

VOLTAIREINE DE CLEYRE.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

THE LATE QUEEN'S THOUGHTS AND BELIEFS ON DEATH AND THE FUTURE LIFE—FROM HER OWN DIARY.

I do not fear death. O Father of Life, for death is but a sleep. I feel that it is the transition towards a new existence, a moment of great and glorious transformation, an ascension toward thee. Nevertheless, we cannot regard as unpardonable the tears which we shed upon the coffin of a beloved being. O, source of all love. Thine eye penetrates the innermost recesses of our being. Thou seest the bleeding heart of the mother standing by the coffin of her child, who carries with him to the tomb her fairest hopes. Thou knowest the agonizing grief of a father who, by the death of a cherished son or a beloved daughter, has been deprived of the entire happiness of his life. May thy spirit, the beneficent consoler, penetrate our souls, and by its strength inspire our poor human hearts. Alas! we are crushed to the earth by the power of the moment; and it is at such times we have need of the supplication of the angels addressed to thee.

ANGELIC BEINGS.

As the planet which we inhabit, and the other planets, with their satellites, effect their revolution around the sun, which, in its turn, accompanied by all its planets and their satellites, and probably a great number of other suns, which we call fixed stars, circulate in space around a sun infinitely greater, inaccessible to our vision; and as this best luminary, with its cavalcade of suns, planets, and moons, revolves around a center, so, I believe, still during periods of time which human science is incapable of calculating; so there must exist, between human nature and the Divinity, myriads of beings more elevated in rank than men, and with a superhuman nature approaching more nearly to the divine essence than the miserable mortal. In our ordinary language we call these beings angels, which we know is a secret of their superior nature, nor the number of the degree which may intervene between the least perfect angel, who is consequently nearest to the most perfect men, and the most glorious of those beings who enjoy an ineffable beatitude in feeling themselves so near to God.

THE SOUL AFTER DEATH.

The spirit of him who dies does not see death, because his real life still endures. He knows nothing of death. He does not perceive his relatives who are weeping around him, because his extinct senses no longer communicate to his mind the impressions of the external world. But when his new condition begins, which his soul is separated from the dust, the flesh, the blood, the nerves, he sees in his independent purity. Then all the points of comparison fall away. Power continues its activity, with the sentiment that it exists, and God shows us the new way in which we have to walk. The present and the past are only one to the purified soul, because it had not seen death. There remains, as it were, a continuity of existence, which enters into new relations. It returns towards the Father. Its lot is, as we understand the word, glorification.

MOTIVES FOR CONSOLATION.

We live, but our beloved ones who are dead are living also. We bewail their loss upon this globe, which revolves in the space, but they are likewise inhabitants, and we ourselves are, of the world of God. We are here, but they are, perchance, in a world which is infinitely more beautiful. We are fettered by the bonds of matter, while they probably enjoy far greater freedom and felicity. Now, what is it to die? It is generally said that it is to pass into eternity. But here we are already in a trial relation, which we enter into a better and more glorious world. It is to pass into a condition we cannot comprehend. It is to quit our old abode in order to enter into the new house of God, the Father of all men, and to go from our cradle to repose in his bosom. How different, then, should death appear to us! It is no longer the cessation of existence, but its more perfect continuation. The beloved beings I sorrow over have not ceased to live, for they are living with me at this very moment. They inhabit the great paternal house of God. They are still to me what I am to them. We are not separated, for, like myself, they live in eternity. I am always in their thoughts, as they are in mine, and perhaps at this very instant, in which I am sorrowing over their loss, they are rejoicing in our prospective reunion.

THE GAIN BY DEATH.

Death is a victory for him who knows how to live in this life. For who would dare to affirm that the life of this world is full of roses without thorns? It is true that, in exchange, I lose certain pleasures; but at the same time I shall be freed from many fears and many sorrows. Henceforth, I shall shed no more tears, for it is a sweet and happy lot that of enfranchised souls. This present existence, is it so full of unalloyed happiness that we should wish to see it eternally prolonged? Why do we hear old people so frequently sighing for repose, for death, for deliverance, and a translation to a better world? What great loss can there be at bottom, in parting with our earthly existence when there are so few people in it who find enough of happiness in it during the whole of its duration to cause them to desire its continuation? Is it not rather a victory for those souls who can resign themselves with confidence to their passage into a better world? After all, what is the decided death but that of a puny and timid imagination? The same God, my soul, who despoils thee of one garment will give thee another in exchange for it.

OUR FUTURE DESTINY.

Whatever may be our future lot, we are independent of it, if we are what we ought to be. The beings who are dear to us may die, but death does not make us unhappy, provided we do not forget that they are, like ourselves, members of the spiritual world; that, as spirits, they cannot be lost to us; and that we ought not to remain attached to the perishable dust, and shut up in a tomb, as if it were immortal. The death of the body being necessary, according to the laws which govern what is of the earth, our grief is the necessary consequence of our great attachment to that which appertains to the earth. Such is destiny. But all things pre-determined by God are beneficial. They fortify our faculties, they lead the soul by their sweetness, or they force it by their terrible insistence to detach itself from that which is terrestrial and perishable. In every case, death does not make us unhappy, provided we do not forget that they are, like ourselves, members of the spiritual world; that, as spirits, they cannot be lost to us; and that we ought not to remain attached to the perishable dust, and shut up in a tomb, as if it were immortal. The death of the body being necessary, according to the laws which govern what is of the earth, our grief is the necessary consequence of our great attachment to that which appertains to the earth. Such is destiny. But all things pre-determined by God are beneficial. They fortify our faculties, they lead the soul by their sweetness, or they force it by their terrible insistence to detach itself from that which is terrestrial and perishable. 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THE OCCULT.

As Manifested in Mexico.

In a quiet country house, shaded with ancient trees, walled in, Moorish fashion, from the outside world, itself a region of low, dark, unwhispering, rural peace, the conversation fell, the other evening on what happens in the border-land between this world and the next.

Almost everyone in the company had heard of ghosts, some professed to have seen their manifestations in strange happenings, and one elderly woman told of tappings on the wall of her home, signs of coming death for some one lying very ill, a sign never falling, she averred, in her family. The hour was that just approaching twilight, and the angels had not yet rung out softly on the summer air.

A self-contained young Mexican lady had been listening, saying nothing, listening as if thinking of intimate experiences with the strange, invisible beings of whom we were talking. In a lull in the conversation she asked:

"You all know my house—"

At once I saw it, in a suburb of this city, a low, red-fronted house on a broad tree-fringed street, at the end of which rose, seemingly, giant hills. If you should try, deceived by the clearness of the atmosphere, to take an evening stroll to the base of the hills, you would not reach them, for they are many miles away. The mountains play strange tricks with us in the thin air of the highland tropics.

The house, yes, we all recalled it; on one end of the front rises a room over the roof, where the father of the family keeps his books, and where he retires to smoke and study; to reach the roof you ascend from an interior courtyard by a winding stairway of wood. The house half surrounds the patio, or courtyard; on one side is a high stone wall. The windows on the street are protected by iron "rejas," but at all times the house is open to the air. It is not at all a new house, not at all venerable. It was built, you would hardly say, entering, however, superstitious you might be, that it was a haunted house. The patio is cheerful with flowers and vines and a fountain where the water jets and rings and flashes. The rooms where the family live face on the courtyard, they have French windows opening on the interior courtyard of tranquility.

The inmates are a father and two daughters; one daughter, still at school, comes home only in vacations. Pictures on the walls, books, evidences of feminine art work, indicate refinement. The rooms are fairly large and have a cheerful Southern aspect. To the rear of the house is a walled inclosure, with a few trees. Dogs, none too amiable, run at large there at night. Thieves cannot place it is too perilous to climb the wall. One would say all was security, an ideally peaceful retreat, a true home such as Mexico has tens of thousands to offer.

Yet the young woman who spoke, a daughter of the house, tells of things happening there which would give a year's work to the Society for Psychical Research. Current events, the family speak of their strange, invisible inmates, are sometimes seized with a panic terror, thinking of them, they are fond of the place, and will not leave it. I have known the family, and the ghostly visitations they have to endure, for several years. They speak of their experiences as most of us would of the usual occurrences of our lives. Having lived in the heart of the city once, for three years, and in a genuine haunted house, and quite unwillingly, I am the reader to give credence to what my friends tell me of their home and its too familiar spirits. Once I should have scoffed at it; now I know that uncanny things do really happen.

In the suburban house I began to speak of, the phenomena began soon after eight years ago. Steps were heard at night in the darkness, the doors were opened, the furniture was moved, and the high clambering vines, and they made the wooden, winding stair to the flat roof creak. Something, night after night, would ascend to the roof, enter the study already described, and apparently throw down books from shelves and tables. They audibly crashed to and fro and noise falling books would be heard. Then would come utter stillness and the ghostly steps would be heard descending the wooden stairway. In the morning the light disclosed no disorder; nothing had been touched.

Then on other nights, the lamps giving out a cheerful light, the young woman seated at her desk, was reading, the doors between the rooms would be dashed violently open, and a whole troop of invisible ones would scamper through the house, on mischief bent. Once, in the kitchen, a lot of bananas suspended in a net were picked off and thrown at the head of one of the young women.

A curious occurrence, often witnessed, was the unlocking, opening, and shutting and relocking of the doors of the wardrobes. In Mexican houses large wardrobes standing against the walls take the place of closets. These antic spirits would divert themselves, as if prompted by curiosity, in turning the keys and opening the wardrobe doors. This was often heard; the noise of the key moving in the lock was distinct; it always attracted attention; once the door was open, it was again closed and the key turned once more, locking it.

The young woman of whom I speak as the narrator to our little group, a quiet, of sound judgment, mathematical genius, she said, "The ghosts once gave me a great fright. I was going from one room into another when I was seized by strong arms, my skirt was pulled violently, and I was thrown down, and when I could rise I found it had been torn from the waistband. That gave me a 'gran susto' (great scare). At another time I was suffering from illness, and had to rest one foot on a low chair; the 'espantos' would come and pull my chair away, I resisting, to see how strong they were. But they were unable to get the chair and leave me angry and somewhat alarmed. It is bad enough to have the things go rushing through the house, but these pranks frightened me."

"Was that the utmost of their demonstrations?" we asked.

"No; for some time, not frequently, but often enough to give us a tremendous fright, a shape, a something, we could not see, but could feel and know that it was solid as we are solid, heavy, breathing, invisible, would come at night and lie by my side in my bed. Two or three times it came to my bed

when I was awake and lay down; you could hear it breathe and it was very heavy, like a person! Once it fell on me in the night, and almost suffocated me. I managed to get away and lighted a candle. It got up and went away."

"One would think that your nerves would have been ruined by such experiences," was suggested.

"No; it all came about gradually; first one thing and then another, and we were used to it before we were too badly frightened. The queer thing about our house is that it has no history that I know of; father bought it quite new, when he got married, and nothing dreadful or tragic has happened in it. We have had these visitations for years, sometimes with intervals of months of tranquillity. Just now, for instance, nothing happens, but it all may begin again to-night."

"Could you not all be deceived?"

The young woman laughed, and replied: "No; we are not deceived. It is not a thing of yesterday, happening and never recurring. It has been going on many years. The ghosts have come mostly in the early evening, sometimes in the daytime, usually after the lamps were lighted. We have seen the doors thrown open, seen the wardrobes unlocked, heard them tramp and run about, and had the things happen I have told you about."

"Father has bought books on Spiritualism, and read them, look over my shoulder; I can feel them just as if I can a human being in such a position. You are positive that some one is behind you. I am no longer so very much afraid; only I am always praying that the heavy invisible spirit will not come and lie on my bed. Truly, that frightens me awfully!"

The young woman is truthful, discreet, and kind, sometimes almost taciturn, and during the years I have known her family I have never noted any especial excitability in her temperament. Other members of the family speak of the visitations of the spirits as if they were mere commonplace of ordinary existence. I have sat in the sitting-room looking on the courtyard of an afternoon, and wondered how so peaceful a house could be so infested with phantoms and ghosts.

The father of the family is a very intelligent man, has lived long in Europe, is studious, thoughtful and investigating. He can give no reason why his house has been chosen by the invisible ones for their manifestations. He would vastly prefer them away and be averse to any investigation or notoriety. This is a Mexican characteristic; here a man of his house is his castle. Nobody likes prying or meddling; even one's ghosts are to be shielded from the curious.

The young woman's story of the invisible occupant of her bed, who could be touched, and whose weight was made evident, is paralleled by a happening in another suburb of the city, where the master of the house used to sleep in a large room with two beds. I once put the facts into a story for the Herald. He is a man of the city, and the ghostly visitations they have to endure, for several years. They speak of their experiences as most of us would of the usual occurrences of our lives.

Having lived in the heart of the city once, for three years, and in a genuine haunted house, and quite unwillingly, I am the reader to give credence to what my friends tell me of their home and its too familiar spirits. Once I should have scoffed at it; now I know that uncanny things do really happen.

In the suburban house I began to speak of, the phenomena began soon after eight years ago. Steps were heard at night in the darkness, the doors were opened, the furniture was moved, and the high clambering vines, and they made the wooden, winding stair to the flat roof creak. Something, night after night, would ascend to the roof, enter the study already described, and apparently throw down books from shelves and tables. They audibly crashed to and fro and noise falling books would be heard. Then would come utter stillness and the ghostly steps would be heard descending the wooden stairway. In the morning the light disclosed no disorder; nothing had been touched.

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name when Bradley bought it several years ago. For the past week she has wanted to sell it. He protested, but she grew vehement. She went to her attorney, and had papers for divorce prepared, but the attorney persuaded her not to file them. She then told her husband, with the outspread family Bible before her and swore to her husband that if he would consent to the sale of the house, she would remain with him in the east and live happily. The man gave in, and yesterday the little property was sold to Paul Mueller for \$1,000.

"I want the money in cash," cried Mrs. Bradley, as the papers were signed, and Mueller and her husband accompanied her to the Commercial bank, where the \$1,500 was counted over to her in crisp bank notes. She crumpled them into her bosom. "Now I have got what belongs to me, and you can take yours and go," she cried, slapping her hand in her husband's face. She grew hysterical, and it was with difficulty that Cashier Oiler, of the bank, who had been called in to see the crowd that gathered. She turned on her head and went to Dr. Powell's office. Her husband followed, and by force pulled her away from the door.

Last night she packed her personal effects and said she was going to Chicago. Her husband is heart-broken. Her mother and friends have appealed to her in vain.

"I do not understand her," said Bradley. "Until this osteopath appeared, she was all that a man could ask in a wife, but now she has turned on me and her children as though we were interlopers. I believe this doctor has her strangely under his power. She quotes him all the time and does his every wish."

It is understood that divorce papers will be filed by Mrs. Bradley's attorney. Powell cannot be found to-day, and is supposed to have left the city—Toledo Blade.

OCCULT POWERS.

A Lady's Remarkable Gift.

IOWA WOMAN WHO POSSESSES A REMARKABLE POWER OF SECOND SIGHT.

Mrs. Jesse Hamilton, of Red Oak, Iowa, is the possessor of a remarkable gift of divination, which she has used to assist those whose help she has offered her mysterious power. Mrs. Hamilton tells fortunes by studying the grounds left in a coffee cup, or the tea leaves, and with this simple outfit she has invariably proved the correctness of her knowledge, much to the awe of those who have consulted her. One of her recent feats in fortune telling was that of a remarkable nature that it has aroused her an unusual amount of advertising and is well worth relating.

On July 3 J. W. Walker, a Clarinda liveyman, hired out a horse and buggy to a young man who wanted to drive a few miles into the country to visit friends. The young man and the horse and buggy failed to return and then Mr. Walker discovered that his property was stolen. He had a description of the outfit and the man who had stolen it, and he had a description of the outfit and the man who had stolen it, and he had a description of the outfit and the man who had stolen it.

Mr. Walker, by this time, was so deeply impressed by what had been told him that he returned home and prepared to follow up the clue. This was on Saturday, July 13. Sunday evening he went to Creston and arranged to take a drive next morning. When he was ready to start the driver wanted to know where to go. This Mr. Walker could not tell, except that it was northwest of town. Finally he told the driver his story and that it was a matter of time before he would find the horse.

The driver found the horse described by Mrs. Hamilton, but not the horse. It had been there, but was gone, and they drove back to Creston. Here they made inquiries and learned that a horse trader with an outfit answering the description of Mr. Walker's property had put up at a Creston livey stable Sunday night for a couple of hours, and had camped near town all night. That afternoon they started out again along the same road, crossing and recrossing the Cumberland branch. They soon got trace of the horse trader, and at last came up with him Monday evening, camped several miles south of Greenfield. They drove to that city, got a search warrant, and the sheriff visited the trader's camp, found the property, which was readily given up, and next day he returned home with his horse and buggy.

Mrs. Hamilton had requested him to say nothing of his having visited her, as she didn't want other people coming to her for a like purpose, but even a man couldn't keep a story like that, and when everything turned out just as she had told him he had to tell it, and as a result it has gone all over the country. Here in Red Oak people have long ceased to marvel at Mrs. Hamilton's powers, though they really are marvelous, and she has so often been called upon for aid and comfort in the most remarkable and interesting cases.

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[illegible]

Scintillations from the Helgrin's Den

It will be remembered by many Spiritualists that not long since there was quite a sensation in the press about a Mrs. Mosier, of Gresham, Ohio, being buried alive while in a trance. The press, as usual, got the affair strangely, wildly mixed. Having had the pleasure of meeting Mrs. Mosier a few days since at Lake Green, I resolved to go to the case direct from her own lips, and permit me to say right here that Mrs. Mosier is a very splendid medium. On the platform last Sunday after my address, she stepped forward and gave in a short time sixty-five messages with the names of the spirits, all of which were promptly recognized. I have great pleasure in saying this for I have for nearly half a century defended and sustained in every possible way all true and genuine mediums, each gifted with their peculiar manifestations.

Mrs. Mosier has been a medium for twelve years, what is commonly termed a trance medium, with which she had clairaudient gifts. Her first phase of mediumship was unconscious entrance, and she was a Methodist—a devoted one—and her father, an avowed Unitarian, and he thought that surely the death of his daughter, she fought against this mediumship. She could not understand it, but became reconciled when she found that the entrance was induced by spirits controlling her. She had been out of health for many years. The doctors, differing among themselves, as usual, as to the cause of her illness, pronounced it not a cure. She had been in public work about four years before this death entrance occurred. When she discovered that it was good purpose, and intelligent spirits that entered her, she asked a multitude of questions, and could hear their answers. They preferred to entrance her in a darkened or in a subdued light. She inquired why, and the answer was, "There is a force in light, and further, if you are a strong healthy plant you would not lay the seed out on a rock in the bright sunlight."

Her first control was an Indian girl of Tonawanda, N. Y., who in giving a sketch of herself, said she was killed by falling from a cliff. Her first intellectual control was Dr. Chas. Sibley. He was always scholarly, dignified and seemed to have a perfect knowledge of the human system. He with other physicians used her for healing purposes.

For two years she had been quite out of health, caused by anxiety, and especially over various things, and especially over her work. This was her condition physically when going into this seemingly "dead" trance, but her mind was clear and rational. She did not know that she was going into this peculiar state at the time, and she never really enjoyed going into an unconscious trance, temporarily losing her selfhood, and yet, she had such perfect confidence in her controlling intelligences that she fully submitted to it. She said that these trances were wonderfully educational and uplifting, in as much as what was said through her organism by the spirits came to her afterwards in her conscious life. After she had passed into this state, she was supposed to be dead. Her lungs ceased to heave, her pulse to beat. The face had the pale appearance of the corpse. Doctors, of course, were summoned, first one, then another. Three doctors pronounced her dead. Preparations were made for the burial by sending for the undertaker. He came and wished to embalm her. The coffin was secured and brought to the house, but the husband, Mr. Mosier, stoutly opposed embalming the body. He could not believe that she was dead, nor would he believe it until mortification had set in. Her two sons, believing her dead and wept sealing tears as children would, and she was over a loved mother, and yet at times they would say, "She cannot be dead. Mortification has not set in." Hot water bags were brought and placed around the body and blankets over it. Neighbors came in to see the corpse, and it was generally considered that she was dead and would be buried in a day or two.

While passing out of the body she was entirely unconscious, but soon became fully conscious. She looked pale and saw her body. She saw her hands reaching and hearing everything that was said, but could not move a muscle. She also knew the different persons as they entered the room. When she had left the body it seemed that she had got out of or away from something that had burdened her. She felt perfectly free, and light, and airy. She could not see any walls to the building where her body was lying. She felt that she was in a new world, a body that had been buried. Looking at it, she discovered a little bright thread extending from the body right to her face and brain. Her feet seemed to be about three feet from the floor. As she looked at herself, at her body, at her weeping friends, and the thread, she saw two ladies in the distance who seemed to be drawing her upward towards them by this silver thread. She moved on fast, gracefully, and after a while she saw George Ingram, whom she had known so well. He seemed surprised to meet her, and said, "What, what! Have you come to our spirit world?" He was deformed before he died, but his form had now become perfected.

She soon met three of her family—knew and conversed with them, and she also met very soon an uncle who was a violent orthodox in earth life, but a very upright, conscientious man. She asked him after the greeting what he had seen. He seemed very much different from what he had been in the physical world. When she asked him if he had seen God, he pointed to the beautiful surroundings, and said, "These are manifestations of the Infinite Good." She says she never saw anything so exquisitely beautiful over there as a century plant, a plant that she disliked on earth. She feels sure now that she killed or injured herself, and that she died. She did not see any sharp rough hills, or towering mountains, did not see them, she says, because she was not there, probably, long enough. She saw no beasts nor insects, but lovely trees and grasses, and fountains; saw very many beautiful buildings, and there was nothing in these that looked as though made by men's hands. They seemed to be outputs of outpourings from nature, something as the trees on earth were. They were all perfectly natural.

The only horrible thing that she saw that really distressed her was on her way back through space and in a seemingly different plane of existence, was a man sitting at a table before a pile of money with his arms and hands locked around the pile. He was begging and pleading for someone to unlock his hands, but they seemed to stick together. He seemed gloomy and sorrowful. Continuing to look at this miserly character, she saw a lady, a very beautiful lady, approach and put her spirit hand on this man's head. She

said to him very nicely. The ladies here were all dressed in white. "I was now on my way back, led by these two ladies, the silver thread seemingly guiding us to my body. I passed through several planes or zones, or conditions on my return to the home world, and I was not at all weary. I was in the room where my body was lying. I looked at my body with a feeling of horror. I could not bear the thought of returning into it. Before re-entering the body I heard beautiful singing and delightful music. It was soft and melodious, and while the music of my loved guides was most enchanting and soothing, I began to lose consciousness, and then I awoke in my body." Her first thought was, "I feel better."

I asked Mrs. Mosier what the purpose of her spirit guides were in taking her from her body. "It was for some such purpose as the ships are taken up on the dry-dock for repairs." While she was out of her body medical and chemical spirits removed from her form much of the vital debris which would matter, prepared the vehicle for the spirit's better service. Not only was her body renovated and rejuvenated, but her spirit was educated and strengthened while in the higher sphere guided by her spirit friends. She considers this death-trance one of the greatest blessings of her life, as her health has been better since than it ever was before. Her spirit attendants can also give more satisfactory and then I and more of them, and she feels that spirits with their mighty invisible power can lay low or uplift, can kill or make alive.

Previous to her entrance and intramission into the spirit world, she was sick of life and wanted to pass on to the valley of death, but since her sojourn in the better land of the loved ones, and the return to her body, she is now equally anxious to remain in the body, do her appointed work, and ripen gradually, as do the harvests in autumn time—ripen for her home immortal in the heavens.

I may say in closing this account that the Mosiers are an excellent family, intelligent, honorable and of good report every way, and I hope that some of our half-fledged pseudo-spiritualists, who speculate, assert and theorize about the spirit world, would sit for a time at this and other mediums' feet for instruction. In fact, many investigators and spiritualists had better study the marvelous spirit phenomena occurring in thousands of homes unknown to the world, than to engage in a perpetual wild-goose chase after Hindu adepts, the subliminal, the subconscious, the Ego, the Homo, gods, juniors, gods, seniors and other transcendental, "fanciful" stuff that lead them through an infernal wilderness of fog-lands to nowhere! I recommend this class of spiritualists to read and study the works of Andrew Jackson Davis, Hudson Tuttle, and Dr. Babitt, for their works are a thousand years in advance of the fancies and dreamy imaginations of today "philosophers" who struggle to be considered original.

DR. DUNN—SPIRIT HEALING—N. H. BRIGGS.

The gentleman, Mr. N. H. Briggs, an attorney-at-law in this city of Battle Creek, who gave me the following facts—facts to which I had personal knowledge at the time, is a practicing lawyer in our city, both prominent and honored as a fellow-citizen. He relates the following:

Over forty years ago when living with my stepfather, Calvin B. White, I became acquainted with Dr. Peebles and a young medium by the name of Elsie C. Dunn. My stepfather owned a farm a little north of Battle Creek, Mich., and in winter time did teaming work between Grand Rapids and this city. On his return home from one of his trips, he was taken with a violent pain in his left knee. By the time he had reached home it was exceedingly painful and swollen. He was carried into the house where he remained in bed for several weeks. Physicians were immediately summoned, who (I presume) did all their knowledge of medical skill dictated for his comfort and recovery. But notwithstanding their daily attendance, my stepfather grew gradually worse. His knee was swollen to gigantic proportions and the pain was excruciating. A council of physicians was called, and it was decided that the only means of saving the patient's life was amputation of the leg above the knee.

My stepfather objected strenuously to the amputation, saying, "I prefer death to going through the remainder of life a cripple." The doctors were intent upon amputating the limb. He begged of his family and neighbors to protect him from the operation. So earnestly did he plead that the saws, scalpels and other surgical instruments were returned to their cases and the cutting postponed for a short time. The disappointed doctors took their departure. My stepfather was a Spiritualist, and there was living in Battle Creek a young man familiarly known as "Lisbeth" Dunn. Said Dunn was reported to be a medium, and permit me to say that his deportment did not reveal any careful nurture or moral training in his daily conduct. It was a condition, with him, of above suspicion and beyond reproach, and yet he was jolly, jovial and possessed many good qualities. Dr. Peebles had pronounced him a genuine medium with healing gifts. After the departure of the physicians, my stepfather instructed my brother to go and bring to him the said Elsie C. Dunn. He did as directed.

Now this Dr. Dunn, a youth yet in his teens, had never stepped into our house. Upon his arrival, he was purposely not introduced to any person therein, but was asked to explain, if possible, the real trouble of my stepfather, and if his recovery was possible. The said Dunn, now, much to my consternation and amusement, began writhing, twisting and contorting. This lasting but a minute or two, he announced himself as "Powhatan," a deceased Indian chief. While in this condition, with his head and hands raised, he was talking in some strange Indian tongue. It was all so very amusing, and I distinctly remember of his calling this galvanic battery "Smoke-man's home-made lightning." Now, the Indian spirit said, "Red man go—white man doctor come." The transformation was sudden and wonderful. Said Dunn straightened up dignifiedly and immediately became the personification of many of the best and noblest traits of the human race. His intelligent Indian fargon, his every sentence (though a boy in his teens) was couched in the correct diction of the scholar, physician and surgeon. Among one or two of the interesting sayings, I will quote but the following. He said:

"My name is Dr. Willis. In earth life I practiced the profession of medicine and surgery in the city of New York. Like too many surgeons of to-day, I was fond of using surgical instruments in removing limbs, cancers and tumors, but in this case before me, there is no possible reason for amputation save the necessity of this gentleman's losing his limb. The knee is already suppurating, and on the third day from this it will discharge. We will magnetize the limb, equalize the circulation, and attend to it as far as possible from our side of life. After the discharge the patient will speedily and entirely recover." The prediction was fulfilled to the letter.

Now, as further evidence that the statements here made by that unlettered, uncultured boy were correct, and that the assertions by the erudite physicians were all wrong, I take pleasure in saying that my stepfather is still living near Battle Creek and at the advanced age of eighty-three years rejoices in the possession of both his natural limbs, for which he is indebted to the spirit and not to the doctor. This circumstance with Dr. Dunn's entrancement gave me my first introduction to the phenomena and philosophy of modern Spiritualism. N. H. BRIGGS.

Battle Creek, Mich.

DR. DUNN AND "LOST GIFTS."

In old scripture times the tree that was not digged around and cultivated died. Gifts of whatever character, are subject to growth and decline. One of the most brilliant mediums that I have ever met was Brother E. C. Dunn. He was with me much of the time for fourteen years, and I knew him and his controlling intelligences as well as I knew myself. His mediumship consisted of trance, clairvoyance, and clairaudience, and when going into business, trading, building, investing and politics, he lost those beautiful gifts, and yet he has never denied his mediumship, which was mental and psychic, instead of physical phenomena. The statement of Mr. Briggs in regard to the healing of his stepfather reminds me that he was once summoned to Jackson, Mich., with all possible haste as a man was on death's door. Five physicians had given up the case as hopeless. When E. C. Dunn arrived, a lad then nineteen years of age and utterly ignorant of pathology and physiology, he sat down and was immediately entranced by an Indian spirit, who, rushing into the sick room and seeing the patient, began massaging his abdomen, and rolling him rather violently. He then partially lifted him up, his feet in the air, began upon the pillow, and giving him a sudden twist, the man fell back to the bed groaning piteously. The Indian said, "All right—all right be now—knot untied." Dr. Willis and pale-face spirits help Indian. This was a case of intussusception—a twisted interlocking of the intestines—a case entirely beyond the reach of ordinary physicians. This cure made quite an impression in Jackson and was referred to in the press. It was only one among many of similar cases that I have seen diagnosed and cured by Dr. Dunn when in this unconscious trance condition. When entranced by his proper guiding intelligence, Aaron Nite, he was thoughtful, scholarly and logical. His addresses were very fine, and people used to often say, "What a pity—that a pity that Charley Dunn was not always in a trance, or at least a semi-trance," for this condition was so much superior to his normal self.

Referring to Mrs. Mosier's deathlike entrancement, reminds me that I frequently witnessed the phenomena of Dr. Dunn's leaving his physical body, entering the spirit world and returning thereto, after perhaps an hour, and sometimes two hours' absence. Upon these occasions Aaron Nite would say, "Look your door, and see that the conditions are kept perfect, as we are going to take a short journey to the sphere of existence." At these times he would become spasmodic and soon rigid, rigid almost as a bar of iron. A little later his pulse would cease to beat and his heart to throb. It would frighten me at first, but soon I became familiar with this class of phenomena manifest through him. I observed that the longer he was absent from the body, the less heat there would be in his feet, hands and arms. After the return of his body, Mr. Nite would inform me where they had taken him. Once he said, "I have taken him to my own spirit home. I call it my pear-garden home in the heavens." Mr. Nite would describe the various zones or spheres that they had taken him to. The changes and adaptations of clothing to the higher spheres. He would describe the spirits and the gatherings of spirits whom they had met. He would describe the conversations, all of which to me was most thrillingly interesting. After Mr. Dunn became conscious and rested a few hours, he would become exceedingly serious and describe to me what he had seen. The comparison of those higher scenes and golden spheres that he had entered would make him dissatisfied with earth, and for a time with all earthly things, they seemed to him so coarse, so gross as compared with the heavenly realm that he had been to. He never wished when in the spirit world to return back to the body. He said he could see a connecting, shining cord connecting his brain with his earthly body, but the earthly body looked to him like a sort of coffin, into which he did not wish to enter. He said once, to my amusement, that when Aaron Nite said to him, "You must now return; re-enter your body again," he would say, "I am dead—I am dead—I have left my earthly body. I have a right to be in this better land of spiritual beauty and progress." Mr. Nite would then coolly point to him the connecting chain between him and his earthly body, and he would return. Reaching it, he said his sensations were mentally painful, then becoming unconscious, he would awake finding himself in his normal body, but remembering after a time all that had transpired during his travels in those higher realms of immortality.

BUFFALO—MOSES HULL—THE NEW THOUGHT MOVEMENT.

Last Sunday I met and lectured to an immense crowd at Brady's Lake. Mr. D. A. Herrick, the president, and Mrs. Herrick presiding at the organ, with the exception of spiritualistic enthusiasm, and consecration and devotion to the grand principles of the Spiritualistic philosophy. The Sunday previous I occupied Brother Moses Hull's desk in Buffalo, and was delighted with the intelligent audience there assembled, with the music, with the spirit phenomena manifested upon a high spiritual plane. Mr. and Mrs. Hull are here, and are most competent speakers. And what an example to these "declining societies" that want a new speaker every new moon, or possibly every Sunday, the one pulling down what the other had partially built up. It greatly gratified me also to meet Mrs. Cooley

and Tillie U. Reynolds, able workers and message-bearers between the visible and invisible worlds. I also had the pleasure of meeting such dear friends as Brother Dennis, Brother Niece, and later others whom I had known and ministered to at funerals and weddings, and in the past fifty years there is not a wholesale social revolution in the countries of Europe, a radical change in the way of living, it is not possible for Yogaism to become the standard of spirituality." So writes M. N. Chatterji in this Beacon monthly. I fully agree with him.

ANDREW JACKSON DAVIS AND GOD.

It is generally conceded by Spiritualists and scholastic inclined free-thinkers that Andrew Jackson Davis, the independent clairvoyant, the seer, the prophet and the inspired philosopher, is one of the grandest souls that has for centuries, crowned with superior wisdom the dwellers of this earth. What, then, are his conceptions of God—what are his teachings upon this momentous subject? Listen.

"Science is wholly superficial; it is a system based upon external observation and experience, and it is entirely an offspring of the bodily or material perceptions. Philosophy, on the other hand, is based upon reason, intuition and intellectual observation; it is an offspring of the understanding—it is both deductive and inductive—it comprehends the nature of causes, beginning with the Cause of all causes, and tracing the slightest details to their most palpable minutia. * * * As a necessary amplification, then, of all that has gone before, I will proceed to express my impressions of the constitution of the Great Mind of the expanded Universe."

"Far, far away beyond countless constellations of suns and planets, and deep, deep in the fathomless bosom of the immeasurable Universe, throbs the Heart of all life and animation. Its deep, harmonious pulsations flow through innumerable vessels to the unimaginable circumference of all planetary existence; and there is not an atom, not a flower, not a solitary vine, not a world, not a soul, not an angel, which does not receive, every instant of time, life and vigor from this heart. This heart is God. His life-elements are embraced by the all-comprehensive term, Love; his elaborating powers by the term, Will; and his governing attribute by the term, Wisdom. These elements, powers, and attributes constitute the Mind of the universe—the one only and true God. * * * If we will think of a perfectly pure, just, benevolent, impartial, harmonious human mind, and then conceive of this mind as being infinite, universal and eternal, we shall have taken the first correct step toward forming an undying conception of the Supreme Intelligence that rules the universe. * * * The God of the universe is not a being of development or growth. He is a fixed fact—a fixed principle—a fixed Heart—a fixed Flower of perfection and Infinite Intelligence."

"It is not my present design to enter into a philosophical argument to demonstrate the existence of a Deity, because human consciousness, intuition, reason and aspiration are a sufficient demonstration. When the soul is crowned with a proper development of the religious sentiment—the everlasting beauty of which tints every thought and impulse with purity and peace—then is God to reside within, and above everything, as the Father and the Friend of All. This heavenly truth was realized by the expanded soul and refined intellect of Jesus, of Paul, of Swedenborg, of Fourier and others. * * * God is the great Positive Mind—philosophically considered the Infinite Cause. Contemplate the eternal vortex or Center from which proceeded the ten thousand million-fold of worlds that surround the shores of our earth; contemplate the rich and inexhaustible materials which roll in boundless waves to the Central Point; contemplate the magnificent azure dome which crowns the Holy Residence of Creative Power; contemplate the inconceivable, interchanging, commingling, and interpenetrating of fire, heat, light, and electricity; contemplate a presiding, but inseparably individualized, Great Positive Mind, who, while He commands, compels, obeys, and is obeyed; meanwhile, Himself obeys. * * *

"It is proper to say that, first, God is the active and shoving principle—second, nature is the passive and moved principle—third, law is the habitual and elaborating principle. It should, however, be distinctly understood that law is not in and of itself, 'an elaborating principle,' but it is an outer manifesting of the modes or habits of Infinite Mind."

"The well developed mind, I repeat, cannot but cheerfully acknowledge that all effects must have parent causes; and that there must necessarily exist a correspondence or analogy between the causes and the various effects which these causes are instrumental in developing. Yea, the mind cannot think without admitting causes into its thoughts; it must, of necessity, have a cause for the cause, and so on, until it reaches the contemplation of the Infinite Cause, and this foundation must be an unqualified admission of the existence and personality of the Great First Cause."

So wrote this eminent philosopher when in his exalted, or as he denominates it, his "superior state." And what a comparison between his grandly inspired teachings and logical statements, and the superficialisms of the so-called "ascetic" wanderings of neophytes and the great, swelling, polysyllabic words of pseudo-scientists, who seem to savants like children, poking around in cold ashes to find a few sparks of fire wherewith to warm their frozen, freezing, pessimistic personalities. When the distinguished Neo-Platonist Proclus said, "God is Causation," he did not mean form or location. And when Dr. J. Davis, of the "Great Positive Mind," of the "Great Foundation Cause," of "Infinite Intelligence," and of the "personality of God" he bases that personality, as do all sages and philosophers, upon consciousness, purpose and will—not upon shape or avoirdupois.

I commenced this article in my library, Battle Creek, Mich., and am finishing it on the ramping grounds here at Mt. Pleasant Park, Clinton, Iowa. This camp had a splendid opening on Sunday. I return to my office on Monday.

J. M. PEEBLES, M. D. Battle Creek, Mich.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Thought." By J. M. Peebles, M. D. A beautiful work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"The Speculations of Garrett P. Servis, 'Celebrated Astronomer,' copied in The Progressive Thinker of August 3, is about as amusing as some of the opinions of our learned physicians concerning some new disease that has made its appearance. He tells us that our sun is a variable star and that once in every thirty-five years it breaks out with intense heat. I remember the year 1893 very well, because it was the identical year in which all church people expected to see the whole world converted to Christianity. I worked some in the harvest field that year and harvest time is always warm, but I do not remember it as much warmer than average harvests. If, however, Prof. Servis' theory is true we should expect a very warm winter this and the three succeeding winters, and of course, we should all make a note of this and see whether the learned professor is correct."

If the professor is correct, one important question will be settled, that is the igneous theory of the sun, a theory which has been all but abandoned by modern astronomers.

By the way, isn't it a little strange how our big dailies will pick up a bit of trash, and forward by some conspicuous person and publish it under the great discovery? I remember about the year 1878 and '79 we had a very cold winter. Blanton Duncan, a prominent politician of Kentucky, had meandered up to Maine and then back to New York City, where he came out with the astonishing intelligence that the earth was about to reverse its poles and in moving them over to some point on the equator it had shoved us farther away from the sun. Meantime the sun was directly south of us at 12 o'clock every day and at the same altitude it had maintained at that time of year (February) since we had any record of observations of that luminary, and Ursula Major passed nearly overhead each 24 hours as he had always been accustomed to do. But this new explanation was published not as an explanation of a joke, but as a national calamity, and all the great dailies who make so much flourish of the educational mission of the daily press. So far as I ever heard it was not even laughed at by scholars, probably because they supposed it was too silly to laugh at.

The ancients had a theory that when the sun entered the sign of Scorpio the planets (there were but seven known planets then), would return to the point whence they started and the earth would be destroyed by fire. But passing that point a new earth would be evolved from the molten mass, which would be reseeded and run thus for another twenty-five thousand years, when the same thing would be re-enacted. It really takes 25,850 years for the Sun to make the circuit of the zodiac, but whether all the seven planets then known will get into the opposite constellation, is something no modern mathematician has figured out. The opposite constellation is Taurus, in which the earth must be when it is burned up, and it will be 10,770 years before the earth reaches that constellation at the time of the autumnal equinox. One might take the periods of the other planets and divide this number and ascertain tolerably easy where they would be at that time.

In Greek mythology Phoebus is represented as driving the chariot of the earth too near the sun when it was in the sign of Scorpio and setting the world on fire. And about all religions, including the so-called Christian religion, contemplate a time when the earth will be burned up. The Adventists have a new earth develop out of this old one after it has taken a thousand years to cool off, and it will then become the abode of the saints, the wicked having been destroyed in the conflagration.

Suppose all the planets with the earth were to get in line during the summer solstice, what would be the probable result? The weight and the attraction, too, of all these planets would rest upon one particular point of the sun. There would be a convergence of electrical and magnetic forces, creating intense conditions which would be thrown upon the planets and upon our earth. These electrical disturbances, warring with each other, having no other negative influence than our earth would intensify the heat beyond human endurance. It is possible that our earth has passed through a condition similar in kind to the one we are now passing through, and perhaps more intense, out of which grew the tradition of the general conflagration of our earth.

This year we have had approximately that condition, as we entered the summer solstice. The earth entered Capricorn in June, and before the last of the month was nearly in a line with Jupiter and Saturn, the sun being in the opposite sign Cancer, so that their relations were somewhat according to the following diagram:

Uranus — Earth — Sun
Jupiter
Saturn

On the 10th of July the earth had moved thirty degrees lower, Jupiter about half a degree and Saturn but a few seconds, bringing them still nearer into line as follows:

Jupiter — Earth — Sun
Saturn

Saturn and Jupiter are still at the exit of Capricorn and the earth and Mercury are on the threshold of Aquarius.

Thus we see we have passed through all the conditions calculated to intensify electrical disturbances. And the electrical conditions being all positive, as a natural result was a generator of heat. What it would have done occurring in the winter solstice is something I am not able to conjecture. But the winters of South Africa and South America will probably be a sufficient answer.

Norton, Kans. D. W. HULL.

SPECULATIONS

Of a Celebrated Astronomer.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper!

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This work by Carrie E. S. Twing is exceedingly interesting. She will say: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price \$1.00.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes therefore somewhat dry, which all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

R. M. O. St. Louis: Q. What is the cause of the present "heated term," and do you agree with the theory of Prof. Serviss?

A. "Prof." Serviss, who has at once become a "renowned astronomer," in the columns of the sensational press, has previously been quite unknown, and his explanation of the cause of the present excessive temperature shows that he has not the slightest scientific except in his imagination. He says that the heat is caused by the "blowing" of the outer vaporous atmosphere of the sun, thus allowing the heat freer escape. He also declares that the "sun spots" indicate this great disturbance on the surface of the sun. This is entirely imaginary, and not a shadow of fact in its support.

It is exceedingly sensational, for if a "blowing of the vapor" raises the summer heat to the point of endurance, what would happen if by chance the vapors were all withdrawn, the furnace doors as it were, thrown wide open? Why would disappear in smoke as wisps of cotton in a flame?

Now that is a disaster which makes the flesh creep, and may be taken as the means by which the orthodox god is to wipe up the final traces of the earth. But as calm observers of the order of events, we are slow to admit such sensational schemes, which are the products of an uncultured fancy. The unvarying order of the world is the basis of knowledge, and the source of the sublime confidence of the scientist.

If the heat came directly from the sun, and was augmented by the blowing of the vapor, then all parts of the earth would be equally affected. Florida would be as hot as Kansas, and the pines of Maine quiver in as heated air as the corn in the valley of the Ohio. Observation has proven that although sun spots have a decided effect on the magnetic currents of the earth, they have not on the temperature. They appear when the temperature is high, again when it is low, or when it is at a desirable mean.

Superficial knowledge, or want of knowledge, gives rise to crass theories like this, and are fostered by "yellow journals," to the detriment of their readers who receive them as the dictates of science.

The waves which manifest heat when they reach the surface of the earth, are not heat waves as they pass through space, but are the vibrations of the ether, which at a temperature lower than we can appreciate. It is when these waves strike the earth that they are transformed from waves of motion into vibrations of heat. The causes of this transforming are not well understood, but there is an increase of temperature as the conditions are perfect.

Electric vibrations are generated in the dynamo, from motion, or force, which conducted along the roller wire is re-transformed by the motor into force or motion. If conducted through the carbon of the electric lamp it is changed to light, and again through another device it is changed to heat. The vibrations from the sun in space as force, are changed by the great "transformer"—the ether, into electricity, light and heat.

The local differences of temperature on the earth's surface are to be sought not in the sun, but on the earth. There is always at the height of a mile or so, even in summer, an atmosphere below freezing, and the cooling breezes come down inclined planes of air of different density.

Varying temperatures of masses of air over various portions of the surface, keep up a constant interchange, and the rising warm currents, and the colder upper region, forming clouds by condensation, and sliding down of the cold and denser air preserves a medium temperature.

A July sun is bearable if a thick layer of clouds shut off his rays, and if copious rain falls a great deal of heat is absorbed. On the other hand if there be a long and clear day, the sun's rays, without absorbing moisture, the temperature of such conditioned region will continue to rise, and if there be added atmospheric conditions which create horizontal surface currents, instead of inclined, a "heated term" results.

The hot winds are surface currents in all cases, and the cool winds, and the terrible blizzards blasts are inclined currents. The first indication of a blizzard in the Northwest is the showing of the barometer that a vast mountain of air is drawn up, still farther Northward, as in Manitoba, and down its sides slide the terrific avalanches of frigid air. Meeting the warmer and hence moister currents, they wring out the last drop of water and hurl it along as snow.

It is a common occurrence for the temperature to drop twenty or thirty degrees by the change of the wind or the coming of storm clouds. During the late heated term it was observed that the temperature on some nights went up several degrees. What has the sun directly to do with the temperature rising in the night? Wind currents fully account for such facts—the hot blast with rising temperature, and the cold with its excessive low temperature.

To show the utter absurdity of Prof. Serviss' speculation, it should apply to a "cold spell," as well as a "hot" one. In winter when the thermometer is at zero or below, it should be because the sun has tightly drawn his blanket around him and shut out his rays. But it is found that a lens concentrating his rays show they are the same summer or winter.

"S": Q. What part did Thomas Jefferson, Thomas Paine and Benjamin Franklin have in writing the Declaration of Independence and the Constitution of the United States?

A. The history of the formation of these wonderful documents has been strangely garbled, and the plain facts perverted. Thomas Paine by his pen assisted the cause of the Colonies as much perhaps as Washington did with the sword. He gave expression to the public thought and encouraged the people to resist the oppressor. In this way he made popular the ideas which went into the declaration. But directly it does not appear from the evidence that he had any part.

It is recorded that on the 7th of June, 1776, Richard Henry Lee, a delegate to Congress from Virginia, moved that "these united colonies are, and of right ought to be, free and independent states, that they should be recognized as such by all friendly powers." This was the first public declaration of the rights of man drafted by Jefferson, chairman of the committee. The resolutions in the original manuscript show the slight modifications it received at the suggestion of other members.

The Constitution was of slow growth and represents the concrete political wisdom of the greatest statesmen the world ever saw. The articles of confederation had the colonies proved faulty, and a general revision was moved in Congress in 1787. The convention of delegates met in Philadelphia, May 14, 1787, and remained in session with closed doors, until September 17 following. The record of the debates was not made public until forty years afterward, and the curious reader will learn with what patience and profound thought every item was discussed, until it became like crystal.

George Washington was president of the convention. Alexander Hamilton represented aristocratic ideas of government; Benjamin Franklin the people, for the people. The only instance where full confidence was not given the people was in the choice of senators. This was yielded to the aristocratic idea which lingered in the minds of some of these men who had just escaped the rule of these ideas. One branch of the government should be placed beyond the direct control of the people. This is the only blot on this most wonderful instrument recorded in the history of the world.

Probably the wisdom of Franklin had more to do in its formation than any other member of the convention.

Thomas Jefferson was not a member.

Premature Burials.

I suppose I have a communication from a fraternal brother that was buried alive, or at least so it appears to me. I am a believer in the continuance of life, and that change called death is but a natural one which is a part of the great chemical operation, constantly taking place in the world, and at least two cases of the kind I saw no doubt since it occurred, and from the same disease, pneumonia, the lungs fill and breath is suspended. The case I refer to, that I attended the funeral of, occurred some thirty years ago, and I made the remark to another brother and neighbor several years afterwards that I had always feared we buried Brothers O. alive, and his reply was "I have had the same thing in mind ever since."

Our cause for so believing was the same, viz., the so-called dead had peculiar fine veins on the end of the nose, showing to be very close to the surface and the blood kept a pink color, and he did not look really dead. The doctor said, or so we heard, but an hour or two before that he was getting along and was better. I, too, was careful enough to tell my friend in my way the victim's children, long after, and I was sitting in a circle about a year ago with no one present that knew of this case, nor was it in mind in any conscious manner when the medium who seems to be somewhat clairvoyant and clairaudient, stated, "Here comes a man to you, Mr. D., who states he was buried alive, and that you know him." I asked if it was Brother O. He replied "Yes, that's the man." I said, "I don't care to have my people know it as it would give them unnecessary pain. Yes, it's me."

He stated that his lungs filled, that he knew much that took place, that he could have been cured, that he suffered mentally greatly, that caution should be used in such cases and the body kept till decomposition confirmed death, etc. and now, Brother Serviss, I am going to answer in my way the old question: "If a man die shall he live again?" No, certainly not. But he does not die, never, as far as we can learn of.

Why, dead things are surely dead. Life and death are extreme opposites. To combine them would be a miracle and there are no such. Yet there is very, very much in nature we know not of. The Brother asks why don't the spirits tell us and why do we have to be shipwrecked on this lump? Who can tell all that is seen on our route by our mothers in spirit life, as we pass along, who love us better than we love ourselves? When we know the hereafter more, much more will be made known to us. Let us investigate patiently. W. O. D. Winona, Minn.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of that will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Phoebe Stafford was born in Syracuse, N. Y., on Dec. 18, 1826, and passed to spirit life at her home in Brady, Mich., July 24, 1901, aged 75 years. She leaves behind a sorrowing husband and a host of friends, many of whom can testify as to her kindness and willingness to aid in the time of need. The funeral was held Friday at her late residence. Rev. C. B. Dep. officiating; interment, Dutton cemetery, Mendon. COB.

Mrs. Dr. Betty Anderson passed to spirit life, July 10, 1901, at Portland, Oregon, aged 39 years. The funeral services were conducted by the medium, Mrs. C. Cornelius.

MRS. L. HEMBERG.

John A. Jensen, magnetic healer, of Kenwood Park, Ia., (struck by a street car) passed to spirit life, August 1, 1901, aged 61 years. Mr. Jensen was for years a devout Spiritualist and pure in character, fitly living up to the knowledge of his belief. Deceased is survived by a devoted wife, an aged mother, two brothers and three sisters, all whom are now comforted in their grief in Spirit-land. MINA JENSEN, P. M. Kenwood Park, Iowa.

"Mediumship and Its Development, and How to Measure to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

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To All Friends of Spiritualism!

Friends of Spiritualism are friends of the Spiritualistic press, Friends of the cause will help support the cause and will always take a Spiritualist paper. We offer more literature for the money than can be had elsewhere. Watch the number on the yellow tag and compare it with the date of your next paper. Do not let your paper stop and miss the constant flow of reason. Read our premium offers.

SPIRITUALISM.

Touching Its Undying Principles.

Spiritualism is altogether a spiritual proposition. She is a problem that contains many problems. She is a science containing all science.

To comprehend and understand her, we must approach her from a spiritual standpoint and not from a material. Matter is not susceptible of expansion from within. It can be added to by other matter from without. It does not grow. It is inert, dead, possessed of neither principle, spirit, or other factor; hence no such admission as instinct, intelligence, or knowledge. Eternal as ether. It is the dress of ether and nothing more. It is indestructible; yet crude matter and indispensible.

Would the principles of mechanics be of any value to us if we did not have the mineral kingdom and the wood, etc., of the botanical kingdom to apply them to? I think not. The Pacific Ocean is the largest body of water we have. When sailing over its broad surface it seems so blue, so clean, so fresh. The untutored mind would declare it contained nothing; but was only water, and yet unfitted for use, and therefore a waste.

Vaporize that ocean of water and you will find it contains much that is of value. Its contents are a necessity. That salt, etc., was once crude matter; the applications of certain principles changed that matter into salt. That salt and other minerals which are in the lap of the water (so to speak) makes the water unfit for use to the untutored. Yet, were it not for those large bodies of water we would not have the botanical kingdom.

The waters of the ocean are more nearly allied to, or resemble ether than anything else we have. Extract all the principles from visible and invisible matter and you have crude matter. The infusion of principles into this crude matter gives us our mineral kingdom. Those principles, however, are not matter.

When we approach Spiritualism from the material plane, we approach her with the worst side of our make up; we approach her with our weakest foot exposed. We are barren even of instinct. We are but borrowers, and poor imitators. Principles of Matter have their regular mathematical progression.

Those principles begin with instinct; the higher having intelligence. From our material standpoint the best we can do is to use our intelligence. Knowledge does not generate, we borrow. Move into some other person's house and if we succeed in drawing a curved line, exclaim "Eureka!" We are marked down as a scientific genius.

We apply to some ignorant body of men who are as ignorant as we are, and who have no more of an idea than we have, of spirits, principles or virtues, and we ask for special rights and privileges that shall be given every human being from making that special curved mark.

All along the ages some spiritual forces have laid foundations and erected altars for those that follow. But, there was that great material majority, ever ready to strike down, and tear up the doings of the children of Spiritualism. As it was in the ignorant past, so it is now with the ignorant present. That great ignorant material majority, headed by the priests of medicine and religion, whose predicate and foundation is robbed in gross materiality, for the conceited fraudster goes not beyond the crown of a monarch, the robe of a priest, or the glitter of wealth—material habilitations.

When Barris asked Capt. Bonaparte if he could quell the mob of Paris, he had but two words, "Yes, sir!" Two boys after Barris was frightened by being told that Captain Bonaparte was bringing every available piece of artillery into requisition. Barris dispatched with orderlies for the cannons. Bonaparte gave some explanation for such a curiously mode of preparation. "Tell the President that clubs, bayonets and small arms are not of sufficient caliber to squelch a mob of beasts." Napoleon silenced the mob.

For thousands of years the people of the earth have been organized into mobs. When the different factions were at each other's throats, the children of science would hand from behind the curtain some truth, some discovery that was to elevate the thoughts and strengthen the spirit, for a more glorious conquest in some future time. That time came with the advent of Modern Spiritualism.

The mob rules, in the courts, the camp, the mart, in castle and halls of legislation. Spiritualism is despised, belittled by the filthy, and the breath of a beastly mob. Her enemies are from within as well as from without. Were it not so, I could smile with satisfaction; but I see the cloven foot. I hear the step of the enemy in our very midst—I hear the shouts of those who espouse the cause of the leaders of the mob; I see their banners, and I read their inscriptions: Bibles, religion, reincarnation, justice, and mental science. Theosophy, Christian science, church, God, mind is matter; there is no evil, all is good.

Over most of this material gibberish I see the streamer; upon it is printed the word Spiritualism. In the distance I see the great edifices erected to gods, creeds and religion. From there is where they lead me. I ask, is there no genius to go forth and quell this mob? Can we not find a Napoleon in Spiritualism? Is there no one of sufficient caliber to teach and lead this crowd away from their idols?

Religion swallowed Christianity and now he would do the same with Spiritualism. In time Spiritualism, like Christianity, would be looked upon as synonymous with religion. This must not be. Spiritualism must be sustained and Christianity redeemed.

It requires a fearless person—one with fortitude and possessing originality and ability. Are there no Napoleons in Spiritualism? When spirit is away by matter, then evil quadruples in an hour. Which is on the increase, Spirituality or evil? Spiritualism has her banners. Upon those banners are inscribed: The

Divine Principles, the Support of Eternity, the Principles of Spirit that support the Divine Arts that support port mathematics, history, and all that is and adorn and beautify an endless eternity. The Divine Virtues, the gift of a Loving Mother. If we do not comprehend life, how can we expect to explain those divine virtues? Can you get rid of the religious virus in your veins?

Know this, Life is more than matter. Virtue is more than life, and they that would lead others to virtue, must lay a spiritual plane must lay aside the teachings and inculcations of an ignorant and perditional past, that delved only in matter.

Womanhood is a trinity; matter, spirit, virtue. Your material body (purified matter) sustained by principles of matter, your spiritual self supported by the principles of spirit (those principles possess knowledge); and virtue.

Your parents gave you a material body and the little spirit that you were composed of; but the soul they did not give. The soul is created out of the divine virtues. Spirit is feminine—femininity begets. Divinity is feminine. Your soul makes of you a personality; and yet it does not become a part of you, until you become a person of principle and support virtue. You must not elevate yourself by the practicing of justice and by so doing become a child of justice. Then you will begin to realize that you have a Divine Mother and that Spiritualism is Divine. You will learn that the soul cannot be tarnished, and that to save yourself you must perfect your trinity. The soul is perfect. Its advent can be looked for the thirteenth week after conception. It takes up its abode in the sacred chamber of the brain, the corpus colossus. That soul becomes a part of you, if you make yourself worthy.

You cannot progress beyond the material plane of the spirit world so long as you practice Spiritualism, and worship gods, ay, clinging to the rubbish of an evil past. If you would know the truth, make yourself worthy. If you are a medium, take pains to develop your spiritual, and have those come to you from the spirit plane; then you are of light caliber and you remain unequalled to cope with the enemies of Spiritualism. A small amount of evil destroys your vision and you are to be pitied. Spiritualism is Divine and from her you will get the truth. Religion is evil, and so is teaching. It is a matter of principle. The science of Spiritualism never degrades her name by a prayer, or an invocation in her name. There would be more sense for a blacksmith to pray to his anvil, bellows and tools, before beginning his day's work, than for you who claim to be Spiritualists to pray to the idols of the priests. The tools of the smith are made of matter infused with principles, and these principles are the science of Spiritualism. Your priest-made god and religion are the evil creations of priests, and like evil shall be annihilated.

Brother McFarland is not the only one who does not know where he is at. Spiritualists are "N. G." as mediums for progressive people. We want spiritual media for Spiritualism. Teach justice, not charity. Why do you mediums dwell upon the material plane; have only those from the material side of spirit life who have no more of an idea of the spirit world than you have—you can get no science from such. Reader, have you no reason? Here you are a trinity—matter, spirit, soul. The earth and air support and sustain. When transition comes you are borne into the spirit side of life. You have your material body, your spirit, and your soul. What takes the place of your body?

Again, the earth was your foundation, it supported you and you stood and walked erect; now you have lost that; what must you have in its place? Spirit must have a support and that support must be principle. Religion contains no principle. If you are not written in principle you are lost. There is no middle road. If you are not a person of principle, then you are not a Spiritualist. Your spirit friends being only a duality like yourselves, know no more than you do. Mr. Hull says: "Our mediums can give us no science, no philosophy." If they cannot, who is to furnish those articles. Were the mediums of the Bible spiritual? No. They are as contradictory in their statements as the mediums of our day. Brothers Hull, never go to a business medium and expect to get a problem solved in science. You cannot mix Bibles, gods, creeds and religion with spiritual science. Eternity contains no Bible, god, religion, no idolatry. A Divine Mother stands at the head of that mighty cosmos. She leads with love. Justice is the only code in her eternity, and evil cannot cross the clef of justice.

DR. GEORGE J. MILLER. Latham, Ark.

Have You Hay Fever or Asthma? Medical Science at last reports a positive cure for Asthma and Hay-fever in the wonderful Kola Plant, a new botanical discovery found on the Congo River. We are offering this cure as really marvelous. Hon. L. G. Childs, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair in Hay-fever season, being unable to lie down night or day. The Kola Plant cured him at once. Rev. L. L. Combs, of Martinsburg, W. Va., writes that it cured him of Asthma, of fifty years' standing. To make this matter sure, these and hundreds of other cures are sworn to before a notary public. So great is their faith in its wonderful curative powers, the Kola Importing Co., of 1104 Broadway, New York, to make it known, are sending out large cases of the Kola Compound free to all sufferers from Hay-fever, or Asthma. All they ask in return is that when cured yourself you will tell your neighbors about it. Send your name and address on a postal card, and they will send you a large case by mail free. It costs you nothing, and you should surely try it.

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\$1,000 REWARD!

A Seance with Mr. Keeler.

Seeing by the papers that P. L. O. A. Keeler, the noted slate-writer from Washington, D. C., was to be at the Lily Dale, N. Y., camp-meeting, and believing from the best of testimony that he had an opportunity to carefully investigate so-called spirit slate-writing under test conditions, I decided to go for a public record. With this end in view I went to a book-store at Niagara Falls, N. Y., and bought a pair of hinged slates. Taking these slates home I thoroughly cleaned them; wrote my address on the inside of one of the frames with an indelible pencil, wrote the names Mother, Minnie, Mary, in one corner of the inside surface of one of the slates, with slate pencil; put a piece of slate pencil half the size of a pea between the two slates, and then fastened them very securely together by screws in each end reaching clear through each frame. I then wrapped these slates securely in a stout paper and carried them in my hand to Lily Dale, where I at once made an appointment with Mr. Keeler for 1 o'clock p. m., stipulating that I wished to bring my own slates, and keep them in my possession all of the time. No objection was made to these conditions.

At 1 o'clock Mr. Keeler ushered me into a small, well-lighted room. I sat on a side of a small table, and untied and unwrapped my slates, and laid them on the table, taking care to keep my hands on them all the time. Mr. Keeler sat down on the opposite side of the table, when, in a few moments he suddenly seized a pencil and wrote on the upper surface of the slates: "Judge Nathan Baker is here and says the friends cannot come till later in the day."

Mr. Keeler said that was singular, but he would make another appointment for 4 o'clock. (Judge Nathan Baker is the name of one of the early settlers of Santa Ana, Cal.; a strong believer in Spiritualism, who, many years ago attended seances at my house, and at whose house I attended seances. But he had not been in my conscious thought for many months.)

At 4 p. m. I again sat down to the table with Mr. Keeler, with my slates, they having been in my possession all of the interim. As I was unwrapping them, Mr. K. suggested that as I had been carrying them in that wrapper, that I let them remain in it, as it would be well magnetized. So I wrapped them up again and laid them on the table, keeping both my hands firmly on the slates. While sitting thus with the sun from a clear sky streaming in through a west window which I sat on, Mr. K. and I talked for a short time on various subjects, Mr. K. not touching the slates.

Suddenly he said: "They are ready; take up your slates." I took up the wrapped slates firmly in both hands, and Mr. K. took hold of the opposite ends. A distinct scratching was heard as he came near the slates, and he took the pencil on the inside of one of the slates, and wrote: "The slates were through, I then unwrapped the slates, and taking a screw-driver from my pocket began to unscrew the slates, when Mr. K. remarked, in evident surprise, 'Oh, you had them screwed together, did you?'"

After getting the screws out I opened the slates and there was a record beyond my highest hopes. Written on the inside surface of those two slates and frames were eleven different messages, in eleven different hand-writings, and eleven different signatures, and written with six different kinds of pencil or pigments, viz.: Written in slate pencil across one side of one of the slates was: "My Dearest Ed Edson: I am glad you came here. I wanted you to have the absolute evidence of independent writing with which to effectively thwart the scoundrelism of fakes and frauds and skeptics all over the land. I shall never go so far nor so high as to forget the way back to those I love and regard as my friends. Your own loving, Mary Smith."

On the remaining part of this side of the slate, written in slate pencil, was: "Hello Smith! Did you expect me? Doesn't this seem good to be here in this way? I often go out to the Soldiers' Home, but do not feel at rest there now. I am glad to see you here. I am, T. B. Taylor."

Across this page was written in red crayon: "You can develop this at home. Nathan Baker." On one end of the frame of this slate was written in black lead pencil: "Spiritualism is true. John C. Bundy." On the other end of this slate frame was written in black pencil: "Mr. Smith, I have never forgotten you. Mary Mott."

On one side of this slate frame was written in blue pencil: "I am glad you haven't forgotten me. Mary Blood." On the other side of this slate frame was written in red crayon: "I salute you, J. J. Owen." On the inner side of the other slate was written in slate pencil: "Dear Smith, I rejoice to meet you again. I hope you have no doubt of the continuity of life after death. How glad I feel to hear of you. I now I have found it a wonderfully real life over here. Julius Hawley."

Below the above, in red crayon was written: "There is no death. It is all real here. John Noyes." On one of the frame sides to this slate, in green crayon, was written: "I am pleased to be here. Jonathan Smith."

And written diagonally across this latter slate page in heavy black pigment was: "Helen is here. Ben Saulsbury." Here we have eleven different signatures, viz.: Minnie Smith, T. B. Taylor, Nathan Baker, Mary Mott, John C. Bundy, Mary Blood, J. J. Owen, John Noyes, Julius Hawley, Jonathan Smith and Ben Saulsbury. And there were eleven different hand-writings, six different pigments, viz.: slate pencil, black lead pencil, blue lead pencil, heavy red pencil or crayon, and a heavy black pigment or paint.

I have been well acquainted with all persons whose signatures were given, excepting Jonathan Smith. I had an uncle of that name who died many years ago, but I never saw him.

Now there are no laws known to the scientific world, so-called, whereby this writing, under these conditions, can be accounted for. But there are people going about the country claiming to be able to duplicate all so-called mediumistic or Spiritualistic phenomena.

Now, if any person in this, or any other country will duplicate the above described writing, under the above described, or similar conditions, and will send me how it is done, so that I can do it, I will reward their services with one thousand dollars in gold. My permanent address is Santa Ana, Cal. Till the middle of October I may be addressed, Box 233 Niagara Falls, N. Y. D. EDSON SMITH.

"The Truth Seeker: Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.



Send in Your Camp-Meeting Dates, Etc.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 23. We have secured of the Union Pacific Railroad a rate of one and one-third fare from Topeka and intermediate points, and the same rates on all railroads in the state within one hundred miles of Delphos. Tickets good during the entire meeting. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. B. Bishop, secretary, Glasco, Kans.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Rodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Mt. Pleasant Park, Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Flisk, 18 N. 11th street, Keokuk, Iowa.

Lake Helen, Fla.

Southern Cassadaga Camp-meeting opens the first Sunday in February, 1902. Continues six weeks, with seven Sundays. For programs and information write Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga Camp.

This favorite place of resort will open its yearly session, July 12 and closes August 25. Write the secretary, A. B. Gaston, Mendon, Pa., for information regarding the camp, and for programs.

Onset Bay Camp.

Opens July 14 and closes Sept. 1. All the ablest speakers engaged. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about 14 miles (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18, and closes September 2. Geo. B. Warren, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 226 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

SOUL GERMS

And the Evolution Theory.

I have read the letters of "Life and Experience in Spirit Land" with much

interest, as they advance thoughts so much in harmony with what I supposed was original with me. Some years ago my mind was called out on the line of soul germs of things by reading verses 4 and 5 of chapter 2 of Genesis, speaking of the earth bringing forth things created before they yet grew; "There is nothing new under the sun," are the words of another.

Evolution is the law by which all things come into material existence,

but the germ of every vegetation or living creature was before in the universe, awaiting for favorable conditions to be encountered, when the germ would develop, and the germ can produce its own only. A hen may hatch out goose eggs, but the result will be geese. So with the germs of the finer forces, or soul germs of all things.

From a material standpoint it might seem that man evolved from the ape or some other animal, but this was only one of nature's countless experiments. We developed only so favorable for the incarnation of the man germ into earthly life. And the same hold good with all kinds of seed or soul germs of the universe, be it fruits, vegetables, or living

creatures. The horse is the result of the cross, and he is able to reproduce his kind because that specific germ exists in him; but the cross between the horse and the donkey produces an animal having no power of perpetuating, because nature furnishes no independent soul; germs. The same holds good with seedless fruits, etc. Through the law of evolution they have reached the limit, their creative work is finished on that line.

Of course new conditions will bring to light new creations.

All that has been or now is has as its matter gone evolved from the lower conditions or from the atoms, each creating new varieties and each new variety in turn being able to brood some other more advanced, yet multiplying its own specific kind with its own. This is why an ape will always remain an ape, and the human race will always remain the same.

The same laws or conditions on other planets will produce the same results. This is the reason we know at least many other worlds must have beings the same as ourselves on them, and must have had at some time, and spirit they must still be there.

One reason why we can not to-day see man evolving from the animal kingdom is because the atmospheric conditions of the original protoplasm has passed into eternity. Whatever evolves from protoplasm under present atmospheric conditions will be favorable for a smaller creation of things

each of which exists in the form of some germ. Man was created under peculiar atmospheric conditions with all other creation belonging to that peculiar condition and age, and the huge animals and other prehistoric creation that have passed away will never again find a like on this globe; nor will man, if ever by any cause he should be blotted from

Allike conditions in every respect
 different places of our earth favor si-
 lar results and so it must be in the
 verse. R. P. HANSEN, M. D.
 Oshkosh, Wis.

Delphi Camp, Ind.
 The Delphi, Ind., camp-meeting
 now a thing of the past, after one
 the most successful camps in the h-
 edded

was instrumental in attracting the public. The fact that the executive board demanded that every medium (both psychical and physical) be placed under strict test conditions before they were allowed to practice on the grounds. The psychical mediums were requested to give spirit messages to solute strangers selected by the board and both Mrs. Helen Taylor, of Philadelphia, and Mrs. J. W. Taylor, of New York, were among the first to be tested.

depicted, and Mrs. J. C. August, Danville, Ill., were successful in having every test recognized. Mrs. M. Garrett Sherren, of Cincinnati, (trumpet medium) was also placed under strict test conditions by the board and voices were received through trumpet. The medium was then placed in a mosquito netting with the trumpet.

Mrs. India Hill, of Decatur, Ill., also contributed her full share to making this camp a successful one. The se-

ments she voiced from the rostrum and her charming personality, made her many friends on the camp-ground and was a factor in making this camp such a harmonious one.

Mrs. Vaughn is a quiet, unassuming lady, a fine test medium who has un-

Mr. and Mrs. Taylor, of Philadelphia, Pa., were also with us. Mrs. Taylor a medium of rare gifts and personal and did much toward making camp a success, and convincing many of the truth of spiritism. Mr.

lor is a fine lecturer, going deep into subject, and is very convincing in argument.

Mrs. Elsie Hornbeck, of Monon, Ind., was called home on Thursday, while with us proved a very agreeable

Our association is now thoroughly organized and re-named the Wabash

At the election of officers J. T. I

berion was elected president; George Gwin, vice-president; Brown Good, secretary; George Fosnot, treasurer; John D. Moore, Joel Peffley, W. Keller, trustees.

BROWN GOOD, Sec
Box 110 Delphi, Ind.

... ..

IN REGARD TO PALMISTRY

A vision in oriental drapery—black as the raven's wing—dark as Erebus—a well-fitted costume—a tread of whole-some strength, and just enough English to make the appeal more charming and irresistible.

"Tell your fortune, Mr. —; pay what you want." The fortune, good of course in proportion to the size of the coin with which to cross the palm.

And this represents the traditional gypsy. A very little knowledge, very much guessing, some psychic power, and a reputation of the weakness of human nature. Next!

"Palms read by the successor or disciple of the great So-and-So. Your future foretold as to financial success—marriage—divorce—children," etc.

Oriental mystery has now given place to cheap valets, covered perhaps by fancy impressions of the past. The high priest or pretender, and a few more, still guess the rest. Less fascinating, truly, but still an improvement.

We are now transported into a goodly library. On a shelf devoted to kindred themes we find a pretty, inviting volume. The title is startling (remember our gypsy)—"The Laws of So-and-So." From the shelves of wonderland, from the shadows of the application of the word "law" in the interpretation of the capricious lines in our hands! Verily a tremendous leap. But in all fairness it is no greater than that taken by physiologists and surgery in their historical development.

What is palmistry? As part answer let me cite an historic fact of some interest. In 1738, had any interest attracted to this subject by having his hand read by a young, handsome gypsy. Like a true student, he sought what had been done by others of practical use in the art of palm-reading. He found matters "confusion worse confounded."

Chance laid a deeper foundation to his studies. In his circle of acquaintances were a gypsy and his wife who held the intimate relations to their friends. The husband being scientifically inclined invited those with similar preferences. She being artistic in nature, attracted artists and art lovers to her soirees. D'Arpentigny soon noticed a general difference in the conformation of the two classes of hands, representing respectively the scientific or analytic mind, and the artistic soul.

Was, characterized by a perceptible bending of the fingers at the joints; while the second class showed smooth fingers, more or less conical toward the tip. It was a classification which has been proven invariable, and made a cornerstone of a science of the hand.

With this discovery and a similar mode of study it was found that certain characteristics accompanied certain conformations of the hand. This department of the language of the hand is called "Chirologia," and may be likened to Physiognomy. The latter concerns itself with character as expressed by the features of the face. We say that a man endowed with an ampler, generously proportioned nose, has more breadth and strength of character, than he of little, egg-shaped nose. Hearing such facts in child, we may reasonably admit that there may be a kind of physiognomy of the hand which reveals certain mental traits. Certain it is, though, that the study of the subject has been conducted on purely scientific lines.

But is this true also of the many startling statements made concerning the meaning of the apparently capricious lines of the palm? Can they mean anything more than the natural folding of the hand in daily use? Nature never asks us to believe. She attends to her business in her own way, and our whole duty is to learn what she intends. Just as the varying outlines of our hands, each tells a different tale, so by the same mode of investigation which has revealed to us those facts, we have learned that a given line according to certain modifications, has a certain, variable meaning. The complexity and network of apparently confusing lines form as it were the life map of the subject. That is—and here I draw upon the credulity of the reader—the past, present and future is mirrored in the palm; and can be read by him who has mastered the language of interpretation. It should be sufficient to say that it has been done again and again.

But I will stop a moment to consider the question of "Fate," which is implied in such hand reading. There is a fatalism in human life and it is occasionally proven to some of us, in a startling manner. If we can read it at all satisfactorily in the hand, we should be thankful instead of shuddering. To be forewarned is to be forearmed.

By a line should mean one thing, and its conformation should point to an outcome far away in a person's future life, is a mystery. But that does not imply the lack of connection between the two as cause and effect. Said a thoughtful woman—a gifted psychic—"The greatest of all mysteries to me is the power of prediction. Not a vague, indefinable feeling of the coming (though even that sensation might not be unworthy of scientific attention), but a clear vision in which unmistakable details are presented to the inner consciousness. My intelligence rebels at the thought, but facts leave no room for doubt or denial."

The hand is the servant of the mind and the most perfect avenue to the display of consciousness. If it tells so much of the past, as it assuredly does, why may not the shadow of future events be cast there as well? And so they are.

But this is all of general nature but with a purpose in view. Some years ago the meteor-like passage of the celebrated English palmist, Mr. Heron Allen, through this country, first aroused interest in the subject of palmistry. He disarmed criticism by his wondrously correct delineation of character. Events and predictions were minutely described. As my wont, I purchased the book and "read up" for enlightenment. I could make little of it from his presentation of the subject. An utter lack of method and system—everything but scientific. I abandoned the whole thing.

A long time after, my hand was for the first time read by that excellent palmist, Mrs. Tournier, of this city. What was told me could not have been the result of mere guesswork, or by inference from physiognomic examination, and all psychic power was disavowed. My desire for knowledge was again awakened. This time I ransacked the book-store for the entire literature of the subject. For a few weeks I browsed inquiringly in the various books, but the status of the science had undoubtedly risen, since my first effort at knowing. But the same discouragement seized me at viewing the many unrelated facts and frequent unreliability of statements. Gradually I found myself drawn to the goodly fat volume of Mr. Benham, and with this absorption in its contents I ceased turning over the pages. The sought for Bible had arrived.

It is one of my habits, that when I find anything good, I try to make the

MEDIUMSHIP.

A View of Spurious Manifestations.

To the Editor:—I am prompted to say something that I have long deferred in regard to spurious manifestations. From the many articles published on the subject by Spiritualists themselves, it would seem that many of them have not yet learned some of the most important facts connected with phenomena and mediumship. They demand unqualified salutation in a medium, and unhesitatingly move to suppress any one chargeable with psychic experimentation. In every case of psychic experimentation there are three factors involved: The decarnated operator, the medium, and the interrogator, or receiver. Any two of these may neutralize the third. What I wish to emphasize now is that a genuine medium can be employed to produce spurious results. It is the usual statement that must be considered and not merely a communication or work in wholely separated from the moral character of the medium, for mediumship is a physical qualification and in no wise depends on ethics.

One writer says: "Character is the truest seal a medium can be weighed by." This is the error that so many make in judging phenomena. They set up a moral standard in their own minds, and say that if a medium complies with it, the manifestations that the manifestations are to be judged by themselves irrespective of the character of the medium through whom they are produced. I have found that fish that were caught by a drunken angler would fry as readily and taste as sweet as if they were caught by a member of the prohibition party. Similarly, a rose be beautiful and fragrant if it be the senses free and untrammelled by the power of the kind of soil it grew from. We do not consider that; we enjoy the result of its production and the fact that it exists as a genuine blossom to be admired and approved.

If a manifestation gives prima facie evidence of being genuine, its merit must rest on that. Be not eager to assign or find fault with Spiritualism because a medium is not a perfect or reproducible character. It is the best and irrefragable test, I ever heard of the power of spirits to intelligently manipulate matter was given several years ago by a woman who is now in the Florida penitentiary. The fact that she is there has nothing whatever to do with the validity of the test. It is simply a correlative matter.

In truth there is not, nor has been, a single case of physical mediumship in the United States that has been morally weak in some direction. For years ago there went west one of the most notorious dark circle mediums of the country; a woman that has converted thousands of people to Spiritualism and convinced them of the immortality of the soul. A well-to-do and most prominent citizen was pleased to invite her to his house and extend to her the most liberal hospitality. A week's exertion in her conduct, wholly unimpaired and her conduct wholly unimpaired. She would make engagements to meet people at a certain hour and would not hesitate or excuse herself to give the matter any further attention. She would put on her wraps and without a word to the family as to where she was going, would absent herself from the house for hours and make no apology when she returned. With all this she has been a genuine medium, and has done so for many years.

There are mediums, who have been denounced by our Spiritualist papers, and have been banished from camp-meeting grounds that I have subsequently discovered were able and genuine mediums; and there are some who have been praised and endorsed with stent that I have detected in trickery. I have never detected the genuineness of the "Disincarnated" manifestations; at the same time I believed her to be a disreputable and unworthy person.

The only truly fraudulent person is the person that assumes to be a medium and has no mediumistic power whatever. They are wholly impostors and should be prosecuted without mercy. But what should be done with those who are at times genuine mediums, but occasionally exhibit the most lamentable conduct that can be charged at times as being connected with a serious work? In each case their work must be judged of by the recipient on its merit. The discernment of the patron must never be relaxed. He should neither grow enthusiastic nor credulous, nor be over-suspicious. An extreme tension of the mind in either direction is disastrous.

Let no one infer that this is written with a view to excuse or excuse crooked work. I regret and deplore any one of the irregularities and weaknesses that are coupled with mediumship. I feel assured that all the causes for them we do not fully understand. But we must look at facts as they are, and not try to disguise them. Experience has taught me to have no sympathy with the impetuous madness with which some people rush at those against whom can be proven some violation of good conduct. E. H. M.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGL.

STRANGE, MYSTICAL EXPERIENCES.

Many psychic stories have, from time to time, been told to the present writer by persons whose truthfulness he could not question. The present article will deal with three of them. The first, a performance, two of which were told the writer by a well-known New Zealand police inspector, who lately died. The third was narrated by Mr. J. W. Crookes, an engineer, who resides in the vicinity of Auckland.

The first performance, in which the writer, with both gentlemen, was present, was a very curious one. It was a performance, as it were, of a medium, who was called upon to produce a manifestation. It was a performance, as it were, of a medium, who was called upon to produce a manifestation. It was a performance, as it were, of a medium, who was called upon to produce a manifestation.

While stationed in a northern city one morning found myself standing in the center of my bedroom, looking at my own body lying upon the bed. I was fully conscious of where I was, and of what I was doing. I was fully conscious of where I was, and of what I was doing. I was fully conscious of where I was, and of what I was doing.

When I was a young man, said Mr. W., I was engaged upon a survey of the bush in the north of Auckland. We had two tents, one occupied by my assistants, the other by myself. They were pitched close together. One bright moonlight night I was lying wide awake, thinking of the morning's work. It was somewhere between one and two o'clock, and nothing was further from my thoughts than ghosts or spectres. As I was looking through the doorway of my tent, I saw a light in the distance, and I went out to see what it was. I was looking through the doorway of my tent, I saw a light in the distance, and I went out to see what it was.

I saw her features distinctly. She looked so natural that I had no fear, but I did not speak, as I was wondering where she came from. She came from the bush, and I was looking through the doorway of my tent, I saw a light in the distance, and I went out to see what it was.

Some weeks after my strange experience I returned to Auckland, and was told by my sisters that they had an invitation for me to spend the evening with some of their friends, who were quite unknown to me. Upon going to the house the first lady I was introduced to was, to my intense astonishment, the young lady I had seen at the doorway of my tent. There was no mistaking the same calm features I had seen in the bright moonlight. We became very fond of each other, and married. We were a long time man and wife before I ventured to mention my experience to her, and she was very explain to me, but that when I was introduced to her she experienced a strange shock, for which she could not account.

To those versed in occultism the writer will leave the task of throwing light upon the above truly remarkable experiences.

THE TWO WORLDS, MANCHESTER, ENGL.

STRANGE, MYSTICAL EXPERIENCES.

ble chance of success. In accepting this offer, Mr. Maskelyne will be rendering to the public and myself a very great service, and I trust that nothing may occur to prevent this final settlement of the knotty point as to whether the phenomena of spiritism are genuine or not."

It is a mistake to suppose that this subject has never been scientifically probed. In the early seventies of last century Sir William Crookes, F. R. S., carried on a series of researches, which he details in his enthralling work—surely a classic on its theme—"Researches in the Phenomena of Spiritualism." The present writer has seen a note from Sir William, in which he sticks by the conclusion he then formed, while a couple of years ago the illustrious chemist publicly declared he had nothing to withdraw nor further tests to suggest. A brief account of his investigations will, accordingly, prove at least interesting. "Psychical research," as often accused of self-delusion, Society in their dealings with spiritology to distinguish between fact and inference from fact. Sir Wm. Crookes, the most sagacious forethought could inspire to make certain of the evidence of his senses. He devised a flash-light, with which he photographed; he used a balance with which he registered weight. He took precautions to prevent jugglery. His "medium" was Miss Cook; a lady still alive. On one occasion, in presence of four friends, by means of his flash-light, he took forty-five photographs of the "materialized spirit"; in several cases the medium appeared on the same plate. The 'spirit,' a beautiful young woman, who said she lived some time in the early seventeenth century, called herself "Katie King." Once, for two hours, she walked about and chattered with the company. Frequently, when the move, she took Sir William's arm. Sir William used his library as a cabinet, and of one experience in it he tells this: "Katie now said she thought she would be able to show herself and Miss Cook together. I went cautiously with my phosphorus lamp into the room, and about for Miss Cook. I found her crouching on the floor. Kneeling down, I saw the young lady, dressed in black velvet as she had been in every part of the evening. She did not move when I took her hand and held the light close to her face. Raising the lamp, I looked round, and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her during the seance. Holding one of Miss Cook's hands in mine, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself that I was really looking at a veritable Katie and not the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie, and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality. "Sir William by his balances found that a 'spirit' when it 'materialized' had weight. He also found that the medium decreased in weight during the 'materialization.' The day came when the lovely Katie announced it would be no longer possible for her to manifest. Sir William retains a lock of hair cut from her tresses.

Such a narrative has the look of a fairy tale! Nevertheless, this great scientist pledges his honor and his reputation for its truth. Whatever happens in Mr. Maskelyne's case, therefore, the testimony of Sir William Crookes has to be counterbalanced or 'materialized' are pronounced unreal. This, of course, is putting the thing at its very lowest; because there are other scientific witnesses, British, Continental, and American, that could supplement what Sir William has described. In the opinion of the present writer, indeed, we stand on the eve of a remarkable change of public opinion in reference to the phenomena of the occult.

From the Home Office of the N. S. A.

Dear Editor and Friends:—Fraternal greetings to you all from the N. S. A. Our loyal thought is with you in all good works, and we trust that the season will bring each one an abundant harvest of good and perfect fruits. At this point the work has been carried on as the Executive Committee has thought for the best interests of the cause and for our societies, and we are indeed glad to report that the missionary labors of Mr. and Mrs. E. W. Sprague have accomplished a great deal for Spiritualism, for mediumship, and for humanity on both sides of the President Barrett, too, has been making his power felt at various points, and his report to us shows that the cause is alive with active workers and earnest hearts. At headquarters, we have received visitors from far and near who report new efforts being made for the greater usefulness of societies and public workers in the ranks, and we are glad to hear that the coming fall and winter will prove a season of rare value to our cause for its own benefit, and that no spirit of persecution was involved in the case.

It is important for Spiritualists everywhere to see the necessity of defending mediumship, and of recognizing the same as the foundation of the backbone of Spiritualism, and this we must not be afraid to affirm in private or public, and with no uncertain sound.

Preparations for the annual convention of the N. S. A. to be held in this city, opening October 15 and holding four days, are going steadily on. We shall announce further in this connection a little later on. Important questions will be discussed, changes in the constitution and by-laws made, and much for the good of the cause will be effected. We have no doubt. We hope for a large attendance, and earnest souls who stand for true Spiritualism and mediumship. Those who attend from any State are requested to ask at their railroad offices for certificate tickets to the convention, and to notify their railroad agents that they wish them, a few days in advance. Credentials and reports in blank have been sent to all chartered societies, and we request that those be properly filled and forwarded to this office. If any society entitled to the same have not received them, they will be sent on application to this office. We are not always informed of change of officers or of residence of members of societies, hence it may happen that the documents we furnish may not reach the parties they are intended for. The following proposed amendment was referred to the next convention, by that of last year:

"We recommend amendment to constitution and order of election of trustees, to select three trustees, for a term of one, two, and three years thereafter for a term of three years each, continuing six old members in their positions and electing two new ones at each convention."

MARY T. LONGLEY,
Washington, D. C. Sec'y N. S. A.

THE DIVINE PLAN.

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- On Tuesday a general exodus to the Michigan S. S. A. Convention at Lansing took place. Five delegates represented the camp association. The new board of the State Association met here this afternoon. Its officers are E. E. Carpenter, president; B. O. Delli, vice-president; Laura Matlock, secretary; Mrs. Addie Nesbit, treasurer; Mrs. E. E. Harris, Dr. O. W. Knowles, W. R. Alger, trustees.
- Mrs. Catharine McFarlin and Mrs. Marlon Carpenter are the speakers and mediums for the coming week, their work beginning August 17. Mr. and Mrs. Kates will give a concert, the selections being interspersed with spirit messages. Friday night, Mrs. Buddick, the independent state-writer, will still present. Never in the history of the camp has the attendance been as large as this year, and the hospitality of the association has been taxed to the utmost to provide for the many arrivals.
- Mr. A. Woodruff, of DeWitt, Mich., an old camper, passed to spirit life yesterday at 2 p. m. Funeral services will be held Friday afternoon. Mrs. Sheets officiating.
- LAURA MATLOCK, Sec'y.
- "Mansell's 1901 Almanac of Planetary Meteorology, Almanac Makers' and Weather Forecasters' Guide." By Richard Mansell. Price 25 cents. For sale at this office.
- "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.
- "The Commandments Analyzed." Price 25 cents. Big Bible, cloth, 50 cents. For sale at this office.
- "Social Upbuilding. Including Co-operative Systems, the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.
- "The Autobiography of the World." By Atlantian. The Autobiography of the World, to demonstrate by authentic data the existence in the Atlantic Ocean of a vast continent, the Atlantis of old. Price, 75 cents. For sale at this office.



SOME INTERESTING SPIRITUAL EXPERIENCES.

An ounce of truth, as set forth in the Pantheism, of Bloomington, Ill., that can be fully verified by proof beyond all doubt is worth more than a mountain of faith, creeds, dogmas and theories that can not be established by positive evidence.

A few weeks ago at a private trumpet seance in Bloomington I had fine talks with a number of spirit friends who spoke to me freely and plainly through the trumpet. Among the number was my son, Charles, who departed this life more than three years ago. He requested me to get the medium to go to my house and hold a seance there, as he said he wanted to have a family reunion in his own dear old home. I made the necessary arrangements and the medium came and held the seance in my house on the night of the 18th of July last. She brought no apparatus except an aluminum trumpet. The seance was held in my parlor with no possible chance for any trickery. It is a room in which my boy was born and from which his spirit took its departure, and in which hangs his portrait, lately completed, and the fine portrait of my guide, taken by spirit power one year ago. Those present were the medium, my wife, myself, sons, Henry C., Lawrence J., daughter, Luella, and Dr. Horn, of Arrowsmith. My other children could not be present. Dr. Horn is my family physician and had attended my boy through all his long affliction. A wonderful degree of attachment grew up between the doctor and the boy during this time and that was the reason I invited the doctor to be present. He had no knowledge of or experience in Spiritualism, but came out of respect for the memory of the boy. The medium and my wife sat together with their hands connected during the entire seance.

THE HOME SEANCE.

The rest of us were arranged in a semi-circle around a small table, upon which was placed the trumpet. I put out the light. Soon my wife said our dear boy was caressing her face and face. In a few minutes he began to speak through the trumpet and gave us a beautiful talk, expressing his great happiness in being able to meet us in his old home.

I then talked with him about his picture. He said he was much pleased with it. Then I told him to take the trumpet and go to his picture. Immediately his voice came from the place where the picture was hanging, saying, "I am here, papa." Then he told his mother that "this matter was now fixed with her, that hereafter she had no doubts, but now, dear mamma, you know this is real, is true and that your dear boy can come and talk with you. You will doubt no more."

Referring to frauds he said: "If you have a counterfeit dollar, that is no reason why you should throw away all your good dollars." Then he went on to his brothers and sisters, addressing each one by name and speaking words of love to each. Then he went to his old friend Dr. Horn and said, "How'd you do, doctor. I am so glad you came. I am very glad to see you." Then he told the doctor with exact precision the incidents of the doctor's last visit to him while he was suffering most terrible agony and of his appeal to the doctor for help and that he could see from the doctor's countenance who all meant. This was the first time that we ever knew that Charles had any knowledge of his impending fate as we had studiously kept the true state of his danger from him. His interview with the doctor in the seance was extremely interesting.

SAVED FROM DEATH.

Then came my guide with a beautiful light, as she always does in dark seances. She came right up to me and answered some questions I asked by signs which I understood. I then requested her to take her light to her picture, which she did. Afterward she took the trumpet and gave a fine talk, during which I asked her who it was that impressed me not to go to Chicago on the first time that she was wrecked and burnt the week before in Missouri. She answered, "Why don't you know?" I answered, "Yes, of course I do, but I ask you for a test for those present who don't know." Then she said she impressed me not to go.

In explanation of this I will say that on the 8th of July I was in Arrowsmith and tried to telephone Mr. Burns, of C. & A., at Bloomington, to have me a berth in the tourist sleeper in the Epworth League excursion next day, but the telephone was out of order and I couldn't engage the berth, but started home with the intention of telephoning Mr. Burns from home, but on the road home a strange change came over my feelings. I was impressed not to go and I didn't go. I knew where the impression came from, but did not know the impression meant until the destruction of that car and most of its passengers. My guide told me eight years ago that she would prevent me from going on trains that would be wrecked.

HIS BROTHER APPEARS.

During the seance my brother John came and talked in a loud voice and told me I had gone on that train I would have been killed. My father, mother and sister also came and talked beautifully, going to each member of the family and calling them by name. They all seemed to enjoy the meeting as much as we did. Then came my old friend, Dr. A. T. Darrah, and spoke a few pleasant words. I then said, Dr. Darrah, allow me to introduce to you Dr. Horn, who is our family physician. They both spoke, Dr. Darrah saying, "How'd you do, doctor? I did not know you in the earth life, but I am glad to meet you." I then said, "Dr. Darrah, please give Dr. Horn your opinion of the ailment coming on my wife's face."

In explanation of this I will say that this ailment is in the form of a red spot that has been coming for several months, and which we fear will develop into a cancer. Dr. Darrah examined it several times. Dr. Darrah immediately began to give his opinion of the case. They discussed it fully and intelligently as if they had both been in the flesh and both agreed the case was not sufficiently developed to justify active treatment at present. Dr. Darrah then said to me that "Dr. Horn fully understands the case."

Many other friends came and we had a glorious meeting. Dr. Horn's father and two brothers came and gave him fine talks. Afterward he gave me a Masonic test which he said was strictly correct. The doctor was thunderstruck with amazement at what he saw and heard, and received impressions which time nor eternity can ever erase.

ANOTHER MEETING.

Just before the close of the seance Charles told me he wanted a seance the next morning with his mother and I

alone. We held it from eight to nine o'clock next morning. The meeting was beautiful and sublime. Nothing on this side of the eternal gates of heaven can express it. It went to God that every sorrowing parent whose heart has been torn by the loss of their loved ones could have such a meeting with those they have been told have gone to that "home from which no traveler ever returns." It is a mistake, they can and under proper conditions do return. And I thank God for it. Just before the close of the morning seance our boy took a final leave of his mother and placed it in his mother's hand, saying he impressed me to bring that rose instead of one not fully opened that the medium wanted to bring because the open one could be pressed and he wanted his mother to press it and keep it for him. Then he said, "Luella (his sister) is very anxious to be in here. He then called her in a very loud voice, telling her to come to the door as he wanted to talk to her. She came up to the door which was tightly closed and he in a loud voice that could have been heard in every room on the lower floor, if the doors had been open, addressed a few loving words to her and then said "Good-bye, Luella." At this meeting our other boy who died in infancy came and talked beautifully. His mother told him she loved him better than he could when in earth life. He answered, "Why, mamma, I was only a baby then."

WHY SOME FAIL.

And all this and much more happened in the quiet privacy of our own home, where no wires, no springs nor tricks could gain an entrance. But you say if we can get such things, why can they not come to all? They can to most persons if you make right conditions. You make the conditions mostly yourself and get nothing satisfactory and then blame the law. A line of communication between the two worlds is delicate and sensitive beyond the power of man to conceive. You go to a medium or a circle through curiosity, believing the whole thing is a fraud and you are going to prove it. That frame of mind breaks the line of communication and your friends cannot reach you. If they succeed in giving their name to you, they are demanding some rude test. Treat your spirit friends with the tenderness, love and confidence they are justly entitled to and you will get better results. However, I have a very intelligent friend who made long, earnest and honest efforts to get communications from the spirit world but failed entirely and gave up the effort. In this case there was something wrong with the law, until I located in him. We are all deficient in some points. I cannot learn music or painting, but my lack of faculty in these lines does not prove that there are no such things as music and painting. S. H. WEST, Arrowsmith, Ill.

Intolerant Medical Persecution.

To the Editor:—For the past eleven years I have been a public medium, and since 1892 have been a regularly organized minister of the First Bible Spiritual Society of San Francisco, and have traveled from Alaska to Southern California, and am well known throughout that entire distance. My phases of mediumship are psychometry, clairvoyance, magnetic healing and inspirational speaking. In all my travels I have never been compelled to pay a cent, nor have I ever had any trouble with the law, until I located in him. At that time I adopted magnetic healing almost exclusively, it having been forced upon me rather than from choice, from the phenomenal success I had in the work. At that period, several of the leading physicians had a patient in the hospital by the name of Mrs. W. E. Jones, suffering from fibrous tumors. She had been under the knife a number of months and had become so weak that after a consultation they decided she had but a few hours to live and that an operation could not be performed with safety. I was then called in. Prior to this time I had seen this young woman clairvoyantly and knew beyond a question of a doubt that I could cure her. After the first treatment she began to recover, and in about one month from the time she was relieved of nine tumors about the size of ordinary pears, and nine smaller ones. All this was accomplished without the use of any medicines whatever. And to-day she weighs 160 pounds, a living, walking advertisement of the benefit of Spiritualistic magnetic healing, and is proclaiming it to the world. Since that time I have been kept almost constantly busy, and in about one month from the time she came to me are cases in which the old school physicians recommend the knife, and in almost every case I have been successful.

This is, therefore, the startling point of my first trouble with the medical fraternity. We have here what is known as the Whatecom County Medical Board, who are the arbiters of the present law in the medical law of the State, which was vetoed by the Governor at the time of its passage, by reason of its viciousness, but was finally passed over his veto. This law came into effect on the 15th day of June last. One of the obnoxious sections reads as follows:

"Any person shall be deemed as practicing who shall for a fee prescribe, direct or recommend for the use of any person any drug or medicine for the treatment of any ailment or disease, fracture or bodily injury, infirmity or disease."

The Medical Board through the County Attorney, warned all magnetic healers or practitioners not belonging to the old schools to desist, and on the 8th day of July warrants were issued for the arrest of myself among the first named. We were placed under arrest and bonds to appear for trial at the September term of court and there the case now rests.

The chances are that this will be one of the warmest fights ever fought in Whatecom county, for the State Spiritual Association and the reform element are thoroughly aroused.

DR. J. W. SUTHERLAND, New Whatecom, Wash.

"Historical, Logical and Philosophical Objections to the Doctrine of Reincarnation." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

RELIGION, CONSIDERED AS A SCIENCE.

To the Editor:—I would esteem it a favor to be permitted to address your great congregation of readers on the subject named above. I have been a preacher of religion in some form for over sixty years; being now nearly eighty-two years of age. My mind has passed many changes during that time. I think I am now prepared to make the following proposition:

All truths are scientific truths. Science is knowledge, and includes all branches of knowledge. No proposition can be true that cannot bear scientific analysis. Any system that is not scientific is false in all its parts. Religion concerns man's relations to himself, and to all other beings. He occupies a position midway between the highest and the lowest in the domain of nature.

Natural justice teaches him that he should treat with mercy and kindness all below himself, his fellow man as his equals, and all above him as his superiors. No system of religion or government can be scientifically correct that is not founded in natural justice. Natural justice is the principle by which the relations of all things are properly adjusted, and the effect is harmony. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

Religion is strictly a personal matter. Every one must worship or not worship according to his own view of things. In the nature of human freedom it could not be otherwise; "as a man thinketh, so is he," as your faith is so be it unto you."

But if all must have their own religion, and all differ, where does the end come in? The science lies in the fact that the law is by nature a worshiper. It is a fundamental principle in man's nature to concentrate his affections upon some object. This is the basic idea of religion. If there is no such principle as the religious in man's make-up, religion is a farce, and scientifically speaking, there is no such thing. Let it be observed that though one's religious system be all erroneous, and his worship itself no worth, that does not change the fact that he is a natural worshiper; and therefore requires a religion of some kind to satisfy his nature. The basic idea of religion is the same, whether the system be true or false.

Having found the scientific basis of the religious idea, let us go in quest of the religious system that can bear scientific scrutiny. The perfect religious system must be such a system as will give legitimate employment to all the powers and passions of the human constitution. It will not do science to say, that we may hold a system of politics adverse to our religion. Science requires harmony of parts. Religion requires the government of the whole man.

At the very outset, the question arises, if we have a system of worship, who or what shall we worship? It is here assumed that the religious system or falls with the God question. The God idea and the religious idea are inseparable; both being inherent in the nature of man. It is instinctive with man to feel after a power and protection higher than himself. There is in man a feeling of dependency and self-insufficiency. Man as a distinct organized entity is from the origin, but not from the end. He is organized, but not therefore not independent. Could the soul of man be for a moment severed from his original parentage, spiritual death would immediately ensue; the same as physical death, on the departure of the soul.

Designate the original parentage as we may, the fact remains that life is a unit. The forms of life are multitudinous; but life itself is one and indivisible. On this one life depends all forms of life; both for their existence and their perpetuation. The soul of man is a spiritual and intellectual entities must depend wholly upon a spiritual and intellectual source. In itself independent and inexhaustible. Nothing short of this can meet the demands of the scientific analysis. Man cannot stand alone; and to say that his mental, moral, and spiritual organism originated by accident, or by design, is too absurd for mention. Just as well say that a house can be built and finished by the rules of architecture without the presence and co-operation of an intelligent mechanic.

Science teaches that every effect must have a cause, and that the cause is always greater than the effect. Law in itself is the cause and nothing else. The origin of law has always been a puzzle with scientists, but it is a plain case; if mankind as a whole constitute one universal brother and sisterhood, there must be a universal father and motherhood; in whom are named all the family which are in the heavens and in the earth of the whole universe; and with whom each individual of this vast family holds individual relation; and whose law is the law of the universe, and whose law is the law of the universe, and whose law is the law of the universe.

It is not conceivable that man could have originated his own organism; for this would be to say he existed before he existed. Every human being is evolved through a state of helplessness. The evolving force must have always been greater than man himself. But man is the greatest piece of creation, and could not have been evolved by that which is less than himself. The conclusion is unavoidable that man must have always been evolved by a force adequate to create and carry forward the stupendous project of creation as spread out before our admiring gaze.

The phenomena of nature force upon us the conviction that that force was, and is, possessed of perfect knowledge of all the sciences. Our God is to all intents and purposes a scientific God. He stands at the head of the universal university. He never made a mistake in mathematics, nor a miscalculation in astronomy. His timetable runs back into infinity, and his future contemplates no ending. It is unscientific and unphilosophical, to attribute the authorship of universal science to any author upon a higher force than himself, less than one having perfect knowledge of all things, and of the relations of all things to each other. The author of universal science must have comprised within himself a perfect knowledge of all the abstract laws of science, as well as the principles of their application.

He must have had also, will power, to put into execution the laws that govern the universe. His knowledge of scientific principles must have been so perfect that he knew beforehand, the precise effect that any plan or project would have. He must have under his immediate superintendence the whole machinery of the entire universe. He must know the future the same as the past, and that no contingency can happen without his knowledge. In brief, he runs universal nature as the perfectly sane and healthy man runs his own system. God's breathing is the life motion of the universe. Were he to cease breathing it would be just as when man ceases to breathe; the universe would be a lifeless body with no end in it.

Our union with God is nearer and dearer than all other unions; he is our very life. "In him we live and move, and have our being." The relation of our earthly parents is secondary to that of our heavenly parents; for while our earthly parents are the instruments of our procreation, our spiritual parent is the source of life itself.

Before closing this article I wish to hold a short and brotherly talk with that highly respectable wing of Spiritualists who deem it improper and unnecessary to recognize the fatherhood of God, but only the brotherhood of man in giving expression to our religious principles.

Dear brethren, it seems to me that you are inconsistent and unscientific. If you deny the existence of an infinite intelligence as the soul of nature, and as giving form and life to all living organisms, you reject the only conceivable cause adequate to the effect. If you say the laws of nature have effected all that is in nature without intelligence, you place yourselves in an exceedingly absurd position. If the laws of nature are not intelligent, and there is no intelligence, whence came finite intelligence? It is just as difficult to find the origin of finite intelligence as infinite intelligence; and we know that finite intelligence is not adequate to run the universe. Science teaches that there must be an adequate cause for every effect. Let us not make a worse mistake than the Pagans, Jews, and Christians; that is, to hold crude notions of God. We go to the other extreme and deny the existence of any God at all. Let us endeavor to see things as they are in the light of reason and science.

It is here assumed that it accords with all we know of science and phenomena that nature considered as a whole is subject to three general divisions of substance; coarse, fine and finest. The coarse being pure spirit infills and permeates the second or middle grade; while the second or middle grade permeates and infills the third or coarsest grade. Our God being thus scientific includes in his own composition all the departments of universal nature. The three-fold nature of man is derived from the three-fold nature of God, and corresponds to the three-fold nature of God's higher nature or pure spirit; his middle nature, or spiritual body, is derived from and supported from God's spiritual body, or those finer substances that lie outer from pure spirit; his physical body is derived from and supported from God's physical body, or earth substances.

The two sayings in the Bible that no religious system can be based on a false basis, and that Moses had seen him and talked with him face to face, are both true, though a flat contradiction in terms. We see God precisely as we see men. When we approach a man and converse with him face to face we see only his outer form; his inner spiritual manhood is kept out of sight. So when we look upon the visible face of God, we behold the face of visible nature, and we behold the invisible through the visible as with our fellow-man. Now, we can no more see or comprehend the human soul with our outer senses, than we can see and comprehend the invisible soul of nature. We encounter substantially the same difficulty in both cases. If we deny that universal nature is possessed of an intelligent soul, on the same principle we deny it of man, and place ourselves on a materialistic platform.

We claim that the soul of man is evolved from the supreme principles of nature. Certainly, that must be so. But what are the supreme principles of nature? If you mean by the supreme principles the attributes of mind, then there is no ground for controversy. But if you mean that these supreme principles are made up of material substances without mind, then you must force them to evolve that which is not in it, and thereby creates something from nothing; and that something greater than itself. In constructing a declaration of principles it is unscientific to designate phenomena and mediumship as the bed-rock in Spiritualism. They are not the bed-rock; they are clearly proved to be an inferior and unstable rock of ages, and a cause prior to, and greater than themselves. Science places cause prior to effect, and searches for causes in the light of effects. The bed-rock of Spiritualism is pure infinite spirit. The soul or spirit of man is a direct emanation from the infinite spirit and can never be separated therefrom. Our immortality is secured by our inseparable connection with infinite life.

The scientific basis of Spiritualism and the religious aspect of Spiritualism rests upon the same foundation; for infinite life is infinite love. Love is the bed-rock in religion; love to God and love to man. Religion as a principle is pure unselfish love; as an attainment it is self-conquest, including all the adornments of meekness, purity, patience, temperance, uprightness, honesty, brotherly kindness, and charity, with all other good and lovely traits.

Religion is founded in, and grows out of, the necessities of man's moral and affectional nature. Theological errors and unmeaning ceremonies are no part of genuine scientific religion. I have been surprised at the sweeping manner of some able writers in setting aside all religion without making any distinction between the true and the false. Nothing short of religion can make man a God. The very adornment of the angels. We should strive with all diligence to become angels while in the body. Religion is the only means appointed for that purpose. It may be asked: Is prayer and praise any part of genuine scientific religion? Most assuredly, prayer is as natural to man as breathing. Prayer is simply the desire of the mind, to move any one ever made towards religion, was to put forth an earnest desire to be a better person. The cultivation of such a desire is the business of religion. There is no such anomaly in the world as a religious person that does not pray. Prayer is a scientific necessity growing out of man's construction as a mental and moral being, and his relation as a dependency upon a higher force than himself. Prayer produces no change in the infinite mind; but it is a means by which we produce in ourselves conditions more receptive of his spiritual gifts. Earnest prayer is the one act of the mind that implies both faith and repentance; a reaching forth of the soul, for better moral and spiritual conditions.

Personal piety and profound religious devotion can not, must not, be dispensed with. Praise as a religious principle and mental exercise is to think of our heavenly parent as worthy the highest honors and profoundest adoration of which the soul is capable; and includes love, adoration, homage, delight, and joy unspeakable and full of glory. Remember these all belong to the scientific structure of the soul, and are absolutely essential to our highest happiness. Our pursuit of knowledge is to the end that we may attain greater qualifications to render the most perfect praise to him that is worthy.

W. BUTT, SR. Woods, Oregon.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

Our union with God is nearer and dearer than all other unions; he is our very life. "In him we live and move, and have our being." The relation of our earthly parents is secondary to that of our heavenly parents; for while our earthly parents are the instruments of our procreation, our spiritual parent is the source of life itself.

COUNT TOLSTOY.

The Latest Statement of His Creed.

The reply of Count Tolstoy to the recent excommunication of the Holy Synod of the Russian Orthodox Church has particular value because it contains the latest and clearest statements published of the Russian reformer's religious faith. A translation of it made by Felix Volkovskiy, a Russian political exile of prominence, appears in the Independent (July 18). After denying several personal allegations made by the Synod, Count Tolstoy gives a statement of his true position toward the visible Christian church and its chief doctrines as found in the historic creeds of undivided Christendom, such as the Apostles and Nicene symbols. He says:

"That I have abjured the church which terms itself orthodox is quite true; but this I did, not because I rebelled against God, but on the contrary because I wished to serve him with all the powers of my soul. Before abjuring the church and unity with the people, which unity was inexpressibly dear to me, I devoted several years to the service of the church, both theoretical and practical, as certain indications led me to doubt the righteousness of the church. So far as theory is concerned, I read all I could on the teachings of the church. I studied and critically analyzed dogmatic theology. As to the practical sphere, I followed for over a year all the ordinances of the church, observing all its fasts and all other services, and I became convinced that the teaching of the church theoretically is an insidious and injurious lie, while practically it is a collection of the grossest superstitions and sorcery, which entirely obscure all the teachings of Christianity. True, I have abjured its rites, and give instructions in my will that my near ones should not allow the service of the church to come near me when dying, and that my corpse should be as quickly as possible taken away without any conjurations or prayers over it, just as any objectionable and unnecessary thing is taken away so as not to be in the way of the living."

"It is also said that I disown God, the Creator and Preserver of the world, worshiped in the Holy Trinity, also the Lord Jesus Christ, the God-Man, the Redeemer and Savior of the world, who suffered for us men and our salvation, who rose from the dead, and the immaculate conception [i. e., virgin birth] of our Lord Christ in his humanity, and the virginity, before and after the birth of Christ, of our most pure Lady." That I reject the inconceivable Trinity and the fable of the fall of the first man, a fable which has no sense in our times, the sacrilegious story of the birth of a new man, and the teaching mankind is quite true. But the God-spirit, God love, the One-God, the source of everything, I not only do not reject, but, on the contrary, I do not acknowledge anything really existing besides God, and I see all the meaning of life in the fulfillment of the will of God as expressed in the teaching of Christianity.

It is also said of me "He does not acknowledge the future life with its rewards and punishments." If the hereafter is to be understood in the sense of the second Advent, of hell with eternal torment and devils, and a paradise with constant bliss, then it is quite true that I do not acknowledge such a future life. But eternal life with reward and punishment here and everywhere, however, I do acknowledge to such an extent that, standing as I do at my age on the verge of death, I must ever make efforts to wish to die in the flesh, that is, to be born to a new life, and I do believe that every good action increases the good of my eternal life, while every evil deed diminishes it.

"It is said that I reject all the sacraments. That is quite true. I consider all sacraments mean, gross magic, inconsistent with the idea of God and Christian teaching, and being in accordance with the teaching of the most direct indications of the Gospel. In the baptism of children I see an obvious perversion of the meaning which baptism might have had for grown-up people who consciously became Christians. In the sacrament of marriage knowingly performed over persons who were in certain relations before, as also in divorces and in the solemnization of marriages between the divorced and the married, I see a direct violation of the meaning and letter of the Gospel. The periodical pardoning of sins at confession is to me a pernicious trick, which only encourages immorality and undermines the fear of sinning. Extreme unction and the chrism are to me injurious, fraudulent magic. The same applies to the worshiping of icons and relics, as also all those rites, prayers, conjurations which are not based on the teaching of the Gospel. I see the worship of the flesh and a perversion of the Christian teaching. Ordination I believe to be, besides a preparation for further imposture, a direct violation of the words of Christ, who categorically forbade the calling of any one teacher, father, or master (Matt. xxiii, 8-10).

"It is put finally as the last and highest point of my guilt that I, while rejecting the most sacred sacraments of faith, shriveled in horror from scoffing at the most sacred of sacraments, the Eucharist." That I did not shrink in horror from a simple and objective description of what the priest is doing while preparing for that so-called sacrament is absolutely true. But that this so-called sacrament is something sacred, and that to depict it in all simplicity as it really is performed is an act of sacrilege, and that I am absolutely scoffing at sacred things consists not in calling a partition a partition instead of ikonostasis, and a bowl a bowl instead of chalice, and so on. No, the most horrible, never-ceasing scoffing at sacred things consists in this, that people using all possible means of fraud and hypnotism assure children and simple-hearted people that if break is cut in little while certain words are being pronounced, and those little pieces are put into one, then God enters into those crumbs, and that the person in whose name such a crumb may be cut, if he is alive, he will have good health, while if he is dead he will be better in the other world, and that person who eats up one of those pieces will be visited by God himself.

"That is really horrible." So much says Count Tolstoy, for what he does not believe. On the other hand, he does believe in a great many things in which his contemporaries claim he does not. He writes:

"Here is what I do believe: I believe in God, whom I understand as Spirit, as Love, and as the source of everything. I believe that he is in me, and I in him. I believe that the will of God has been expressed in the clearest and most intelligible way in the teaching of our Lord Christ. I believe that the greatest sacrifice I believe that the real happiness of man consists in the fulfillment of God's will, while the will of God consists in men loving one another, and therefore acting toward others as they wish that others should act toward them, as it is said in the Gospel that in this consists all the law."

of the prophets. I believe that the meaning of every man's life thus consists in increasing love within himself; that increase of love leads the individual man to greater and greater happiness in this life, and will give after death the greater happiness the more love there is in the man. At the same time it helps on more than any thing else the establishment in the world of the kingdom of God, that such a structure of life, that record, and violence which now reign will be replaced by free consent, truth, and fraternal love among men. I believe that there is only one means for the progress of love—prayer; not that public prayer in temples which was directly forbidden by Christ (Matt. 6:5-13), but the prayer the example of which was given us by Christ—prayer in solitude, consisting of the action and strengthening of our consciousness of the meaning of our lives, as also of our dependence on God's will alone.

"Whether these my beliefs offend, grieve, or are a cause of stumbling, whether they are in the way of anything or any one, or displease any one, I can change them as little as I can my flesh. I have to live by myself and by myself I must die (and very soon), and therefore I cannot but believe that I have more than I do believe while preparing to return to that God from whom I came. I do not say that my religion is the only one true for all times, but I do not see any other one more simple, clearer, more responding to the requirements of my intellect and my heart. If I ever should learn of such a one, I should immediately adopt it, because I believe in the only thing God desires. But I return to what I have emerged from with such sufferings, as a winged bird can not return to the shell of the egg out of which it has come. He who begins by loving Christianity better than truth, very soon proceeds to love his own church or sect better than Christianity, and ends in loving himself better than all," said Coleridge. I went the opposite way. I began by loving my orthodox faith better than my own peace, then I began to love Christianity more than my church, now I love truth more than anything else in the world. So far this truth coincides for me with Christianity as I understand it, and I profess that Christianity, and in the measure in which I profess it I live peacefully and rejoicing, and as peacefully and rejoicing as nearing death."

Camp Cassadaga.

Canadian Day was the event of the week out of the usual routine, Wednesday, August 7, being dedicated to the Canadians at this camp. This is the first Spiritualist Camp in the United States to give such recognition to the Spiritualists of Canada. There were a large number of Canadians present, and an interesting programme was carried out.

Mr. F. G. Neelin was chairman during the exercises. President Gaston welcomed the strangers to our camp, expressing his pleasure in having the honor to greet such a representative body of Spiritualists, and to have one day set apart on the calendar of the camp as Canadian day.

Mr. Gaston was followed by several Canadian gentlemen who were seated on the rostrum.

H. D. Barrett was then introduced, who gave the address proper of the afternoon. A banquet in the evening closed the exercises of the first Canadian day at Camp Cassadaga.

Thursday, Prof. Lockwood gave a very interesting class lecture on spirit photography. Prof. Lockwood deals with his subject in a masterly and scientific manner, and made a profound impression. He has many admirers and his lectures here this season, together with Mr. Wright's, have laid the foundation for some solid thinking along lines entirely new to many of our hearers.

This is a grand work and much needed. No one listening to these lectures can fail to profit by them, or to be led to greater growth and action to build their temple of spiritual truth, and the books soon to be published by these tireless advocates of natural Spiritualism should be in the hands of every thinking man and woman.

We are proud of Camp Cassadaga. It is taking a great stride ahead this season, and we earnestly hope the association may receive sufficient support to enable it to continue its work so successfully begun, and through every succeeding year. Who dares to say Spiritualism is declining, while we have a Lockwood and a Wright and a Lyman C. Howe to analyze and such mediums as are here, to produce facts? Nay, verily, it cannot be spoken at Camp Cassadaga.

August 9, J. Clegg Wright occupied the rostrum; his magnificent address was roundly applauded by a large audience. Wright seemed to have his best on each occasion he appears before an audience.

August 10, Prof. Lockwood gave another of his most interesting class lectures. He is taking his hearers along and up profound heights. One can hardly estimate the great good such lectures will be to thinking minds.

Mr. Lockwood was followed in the afternoon by Hon. J. M. Richmond, whose venerable presence always impresses an audience favorably.

Sunday, 11th, Clara Watson, of Jamestown, N. Y., was the speaker of the morning. Mrs. Watson's address was logical, concise and practical; her finely rounded sentences have a peculiar charm for her hearers; this combined with her sound reasoning, makes her one of the most popular speakers on the rostrum.

Prof. Lockwood gave an able lecture in the afternoon to the largest audience yet convened. Prof. Lockwood is fearless in presenting a truth as he sees it, and gives his audience much food for thought, which stimulates the mind into healthy action and larger growth.

The attendance increases. Harmony prevails, and nearly, if not quite, every state in the Union is represented.

CORR.

Maple Dell Seem never so beautiful as now with its most excellent shade of the broad-spreading boughs of the stately sugar maples.

Many of the best workers in the lecture field have worked upon its platform, and many of the best mediums are here working together for the advancement of our philosophy; among them there are Dr. D. M. King, the founder of the camp, who is indeed a grand worker. He is busy all the time, but gives fine lessons as often as possible in psychic science, and is a grand instructor.

Dr. H. C. Andrews has charge of the classes in Diction, Language and Rhetoric, and also lectures and gives tests upon the platform.

Mrs. Mary Moss, of Cleveland, Ohio, one of the best test and business mediums in the state is here, giving most excellent satisfaction in her work. Mrs. Moss is a veteran and has labored for many years with great success.

Mrs. Z. L. Elise, the sweet singer, is with us, and her beautiful songs charm us all with their melody and sweetness. DR. H. C. ANDREWS.

PERSONAL MAGNETISM

A College, Chartered Under State Laws, With a Capital of \$100,000, for the Purpose of Teaching Personal Magnetism and Hypnotism by Correspondence.

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The American College of Sciences, of Philadelphia, Pa., is a novel institution. It is chartered under state laws, with a capital of \$100,000, for the purpose of teaching Personal Magnetism, Hypnotism, Magnetic Healing, etc., by correspondence.

At an expense of over \$5,000 the college has issued a remarkable work on these sciences, ten thousand copies of which will be given away absolutely free. The book is elegantly illustrated with the most expensive engravings, and it is decidedly the finest and most comprehensive work of its kind ever published. It is the product of the combined talent of thirty distinguished hypnotic specialists and scientists. It thoroughly explains all the hidden secrets of Personal Magnetism, Hypnotism, Magnetic Healing, etc. It is full of surprising experiences, and makes many startling disclosures in regard to the use and possibilities of the human power.

Of the Old and
New Testament.

WAYSIDE JOTTINGS.

Gathered from the Highways, By-ways and Hedgerows of Life. By MATTIE E. HULL. This is a marvelously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author, also a portrait of MRS. HULL. Price, neatly bound in English cloth, 25c. For sale at this

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paid for \$1.40.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary while waiting for the appearance of their questions and answers in the inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Zoo": Q. Why is it that so-called "developing mediums" when they are consulted by earnest and honest persons, will tell them what wonderful powers they have, which developed, would astonish the world, and yet will not assist them without a fee of twenty-five or fifty dollars, and then are careful to impart only a limited influence (if any), and demand more pay, for extra development?

A. Evidently "Zoo" has made acquaintance with a class of commercial mediums, who seek for profit more than the good of mankind. We have repeatedly warned correspondents against the claims of such pretenders, for they can gain nothing but the disappointing knowledge that a "fool and his money are soon parted." To hold seances with one who is a medium of honest purpose, is beneficial, and often awakens a sensitivity to spirit influence, which otherwise would remain dormant, but the claim that there are mediums who have the special power to make mediums of any phase desired of those who consult them is absolutely false and the fraud is easily detected by their extortionate charges. Such "developing mediums," impart no power, simply because they have nothing to give, and are entirely actuated by the desire for gain, the cunningly calculate on the credulity of their dupes and make their charges accordingly.

Anyone claiming the power, and making such a price for the lesson is influenced by selfish and sordid motives and unworthy of confidence. The fundamental laws of spirit-control are sufficiently well understood to be easily complied with, and no one is delegated by the spirit world to sell this knowledge. The ignorance of these laws and conditions is the opportunity for these fakirs who trade on the credulity of their dupes.

F. H. Burk: Is there a solvent for uric acid?

A. Uric acid is almost insoluble in water, as it requires 10,000 parts. It is soluble in sulphuric acid. It is found in a minute percentage in healthy blood, and in too great abundance, that is in quantities that cannot be eliminated by the kidneys, is supposed to be the cause of gout, rheumatism and one form of gravel. We presume that this correspondent desires a solvent for the acid in the human system. Lithia and the waters of the so-called lithia springs have been recommended by druggists, but it is now conceded by the best physicians that the benefits of lithia are questionable.

Drugs are of no benefit in eliminating uric acid from the system. Where it exists in abnormal quantity and becomes a poison, the only remedy is in a diet which will not furnish the material out of which it is formed. If a fruit and grain diet be adopted, the deleterious acid will be slowly washed from the system. A flesh diet, by supplying a greater amount of elements out of which this acid is formed, than can be used in the vital processes, furnishes surplus for its constant formation. It is to this associated indolent or sedentary habits which allow surplusage and waste to accumulate, you have the potent causes for gout, rheumatism, calculi, etc. There is one method of cure, or rather prevention, and that is in diet. Trust in drug "solvents" is a delusion and a snare.

GROWING OLD.

They tell me that my hair grows gray; That wrinkles burrow in my cheek; My eyes are dimming day by day; My voice is broken as I speak;

That I no longer stand erect; My step has lost its sprightly tread; That those my childhood did respect Have passed upon the silent dead.

If this frail house of clay were I, I would admit their words were true; But not I hear my soul reply, And answer bravely back to you:

"This tenement has much endured— Its windows stained, its walls askew, But when my harvests are secured, I shall remove to a new one."

"Not I the one of whom ye speak; 'Tis only that which I possess; I am not feeble, old, or weak; Nor time may wrinkle or repress."

"My childhood's friends, whom ye call dead, Have merely wrought their work and gone; Moved into mansions on ahead Where youth's immortal day-springs dawn."

"And I approach so near the line That I can hear their silent tread; Their voices answer back to mine, Assuring me they are not dead."

"Ah, no friends, I am young and strong; Though bound by time's dull cordage here; When Death shall break the weakened throng, Then youth and liberty shall cheer."

"Ah, Death! thou ridest pale and cold, I do not fear thy gentle touch; Thou only canst the bars unbind, Which hinder now my progress much."

B. F. SLINGER.

"Lisbeth. A Story of Two Worlds," by Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

SOME POINTERS IN LIFE-EVOLUTION.

I am not out to dogmatize for eternal conclusions.

Eternity is hereon the ten of mortal reckoning, but the present million years of mother earth's functional forces, of which each mortal is an integral factor, may possibly come within.

The object of this writing is merely an endeavor to demonstrate, by known so-called material laws and forces, that all life is virtually the same energy or force, developing only in chemical properties and in aggregation, activity and experience, with their subsequent developing individuality, attunes each individual unit to earth's higher and still higher functional forces.

Oh, what an egregious assumption, to even suppose a time when all of earth's children would dwell in universal harmony.

Inaugurate such conditions would require a general revision of all of nature's laws and forces, and a new chemical ingredients entering therein, and indispensable to generating and perpetuating individuality.

Attuning, augmenting and organizing the infinitesimal sparks of latent energy into sentient beings, seems to be the ultimate mission of planets, and thus the lower, as well as each ascending department of the universe is perpetually supplied with its proper grade of intellect.

Life is the individualized unseen half of the evolving motor-power that forms, fashions and animates. My investigation of so-called spirit phenomena has been very limited (curtailed in search of the philosophy), therefore I will not presume to edify the old veterans better versed in that line, but will write chiefly for those who insist that nature must eternally keep thrashing over the same old straw, else earth would become nude, and heaven and hell become gluffed with earth's crude output; and also for those who sawing to the other extreme, and reason that everything that crawls or crawls, or soars or warbles, must be immortal; while in fact, they merely denote the degree of development attained by the life entities which manipulate said organisms.

Briefly outlined, life, material and the forces which dominate them, may be termed universal chemical compound; and evolution nature's mode of individualizing and endowing each subdivision with self-preservation; hence evolution, to become self-operative, requires the constructive, the negative, and the positive, as well as the wooling, afflitzing, cohesive properties witnessed within earth's influence.

Every unit that mind or sense can cognize holds its own peculiar chemical properties; and is linked to, and for the moment dominated by, their affinity counterpart in some of earth's myriad functional forces.

To render this paper the more comprehensible, I have tried to place here in connection with material phenomena there are but three distinct families of indestructible life entities, viz.: The molecular, the monadic, and the human.

First: The Molecular family, born through aggregation and coalescence of myriad infinitesimal electro-chemical sparks of energy; that co-operate to form and vitalize all vegetable and forest growth.

Second: The Monadic family, born through aggregation and coalescence of graduate molecules, and which in turn co-operate to form and manipulate the animal kingdom.

Third, and last: The Human family, born through aggregation and coalescence of graduate monads. So we find that all life is virtually the same energy or force; that at each aggregate coalescence the new born individual becomes more potent; therefore catches attunement to higher waves of inspiration. Herein we catch a glimpse of the molecular family, in coalescing as a factor in the monadic organism; the monad dies to the monad family, in coalescing as a factor in the human organism; and mortals must die to the mortal family ere they are born full-fledged human entities.

Thus it becomes clear that death to each department of life is only exit from lower to higher attainment.

Now I am going to be liberal and allow Spiritualists to call these silent, unseen, hustling life entities coalesced sparks (provided they can find intelligent and inherent properties of sublimated matter; scientists may call them coalesced sparks of energy; while our Christian friends may claim them coalesced moulding-scales from off their personal God.

To mortal eye evolution's trail seems one vast slaughter-field; the big fish devour the weaker, the great bird devours the small, the small devours the worm, the bug and the gnat; while man ruthlessly ignores all life, where sport, pride or sustenance is at stake. And more yet: Every seed, every grain of wheat, rye, oats or corn, every blade of grass, every weed, plant or beast, crushed or consumed by man or beast, are just that many germs of individualized life crushed from their material moulding. But in all of this seeming carnage not one ray of life is lost. The life principle—those indestructible molecule germs—simply gravitates out to their proper exit-way, and is unharmed, there to wait some new adventure; while only their late cereal encasements, so liberally endowed with life-attuning chemicals, are appropriated to the sustenance of the more potent organisms.

We who deem life worth the living, if we reverence anything as the source of our being, it should be evolution; and still evolution evolves simply because it cannot help it.

While evolution is a most fascinating study, still we find much in her ruling that we old reformers delight in kicking at. It is a middle-of-the-road fact, that evolution net the pattern right in the start, of compelling the weak to maintain the greater. The poor delicate little molecules, the first entities to start in material business on our material plane, were compelled to draw their supplies from the elements, wherewith to maintain themselves and drape our landscape in vegetable hue. Then as evolution pressed molecules to monadic hood, and earth's phenomenal family increased by adding specie after specie to animates, their task grew wider-wide, and from that day to this evolution has held this frail family of tireless toilers alone responsible for the huge task of materializing elements into food-stuff to feed the world's animates. And all for what? For the special benefit of this mortal race? No, it is to assist the family to take the most fitting and fitting throughout their co-operative system, while incarcerated in their material encasement, occupied in taking their temporal lessons in evolution.

The myriads upon myriads of chemically differentiated molecules give rise to the myriads of different varieties of vegetation, each variety ever true to its own peculiar chemical properties. And as monads are simply sparks of graduate molecules, coalesced as one individual unit, therefore the monadic family inherits all the chemical differentiations involved in the molecule family; giving rise to the innumerable species of ani-

mates, each specie ever true to its specific characteristics.

Again: As mortals are only coalesced collocations of mortal monads, then a family inherits all the chemical differentiations involved in the monad family, therefore as a family, fall heir to all the chemical differentiations involved in animal and vegetable life, and so long as mortal entities remain incarcerated in material garb, dominated by so-called material laws (as are all animal and vegetable phenomena), just that long will these same chemical differentiations respond to material law, and the mortal family pay tribute of all the traits, passions, habits and characteristics so clearly manifest in the animal kingdom.

Note that both families of life entities demand similar conditions in propagating their phenomena. In the molecule family individual weakness necessitates a ground-battery of roots, in warm and moist soil, to establish the working currents within the elements. But this augmented entity (the monad), even in infancy possesses sufficient potency to start in business under plastic protection, and co-operate to form and manipulate the physical and mental functions of the countless tiny wiggling, creeping, crawling organisms found in slime and mud of stagnant pools and ponds, in streams, in lakes and seas, and in briny oceans, of slugs, worms, grubs and scorpions galore; and as centuries roll by, finish their classic course by forming and manipulating the more complex physical and mental machinery of insects small and great, of feathery tribes both wild and domesticated, of quadrupeds and beasts of prey in forests wild, and in lines of toil and pastures green, until they reach the material and mortal stage, they come more than three billions strong, in forming and weaving this mysterious, complex thinking machine, termed mortal—this embryonic human entity, yet unborn into the realm to which its music is set.

(To be continued.)

New Society at Sunbury, O.

The friends of Spiritualism everywhere will be glad to learn of the organization of a new society at Sunbury, Ohio. It is to be known as the Religious Research Society, and is centered about the Sunbury Sanitarium, an institution for the spiritual healing of drunkenness and drug habits. The society was organized by Mrs. J. J. Curran, state missionary of the O. S. A. Beginning August 8, she delivered a series of four public lectures, and completed the work by organizing with twenty charter members. The meetings were well attended, and one and all freely expressed themselves as highly pleased, entertained, and profited by her beautiful presentation of the grand truths of the spiritual philosophy.

Mrs. Curran is surely a speaker of rare inspirational power. Her manner is at once engaging and convincing. Her words are abundant and well chosen. A most notable thing in her discourses is that she seems to be more concerned in impressing spiritual truth than spirit phenomena. All she says is based upon phenomena of spirit return, but assuming the truth of these, she leads us up and out into the beautiful philosophy of spiritualism.

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\$500 REWARD!

A Business Offer to Any and All Exposers.

An article having been published in some paper some months ago purporting to explain the writing obtained at the Bangs Sisters' seances, was gotten by fraudulent means, viz: by inserting a wedge between the slates, extracting the envelope, passing it under the door to the other sister in the next room, who opened it, filled the blank sheets with writing that fairly answered the question asked, returned it under the door to the first sister, who sealed it between the slates, I determined to investigate the matter by the methods when I was in Lily Dale a few weeks since.

In the privacy of my room I wrote the following:

"Lily Dale, N. Y., July 21, 1901.

"To any spirit friend or friends who may be able to communicate under these conditions:

"Will you kindly give some facts, which cannot be explained by any of your 'mind-reading' souls, to prove that human beings have an intelligent, egoistic existence beyond the change called death; and that you have the power, under proper conditions, to communicate with persons still in the gross, material body?"

"Yours for the advancement of Spiritualism, truth."

D. EDSON SMITH.

I folded the paper and put it into a new envelope, sealed the envelope, and marked it in such a way that it could not be opened without detection.

With this envelope I appeared by appointment at the Bangs Sisters' cottage at ten o'clock in the forenoon, and was shown into an east room with the bright sunshine coming in through an uncurtained window, and an opened, scented door.

Miss Bangs seemed perfectly willing that I should have the conditions to suit myself. She told me to place my envelope between two slates, and to bind those slates with stout cord as strongly as I possibly could.

I have not been trying packages for over fifty years for nothing, and after I got through trying those slates together it would have been simply impossible for any one to extract that envelope and put the paper again without my detecting it. "But this wasn't all."

I then, by direction, put a pad of fresh ink on top of the bound slates, and put another slate over the ink pad, on top of the two bound ones, and then held the three firmly under my hands, and began chatting with Miss Bangs. She soon remarked that she "didn't think that I had written a direct question to a spirit friend."

I told her I had not. She thought I ought to do so. She said she would go out while I wrote to some particular spirit friend; and cautioned me to be very careful, and write in such a way that she could not know what was written, either by direct sight, or by the use of mirrors. "I wrote the following on a sheet of paper, placed on top of the slates I was watching. In such a way that she could not have seen what I wrote with ordinary eyes."

"Dear Minnie!" was so rejoiced to hear from you yesterday. Do you wish to say anything about your mother, or my mother, or Mabel, or Ora? Yours with the deepest love, "EDSON."

"This paper I carefully folded, and by direction put it between the bound slates, and under the third slate, so that it was entirely out of ordinary sight. But not a moment after I relaxed my vigilance in holding these slates firmly together with both hands."

When Miss Bangs resumed her seat at the table after I had placed my folded sheet of paper under the top slate, she picked up a pencil and wrote all the names on a paper pad that I had written: viz: Edson, Minnie, Mabel, and Ora; and she went on to tell which were in earth life and which in spirit life, and describe Minnie and both the mothers as they were, and their standing by me—as she claimed they were.

Miss Bangs finally asked the spirits if they were through, when three distinct raps were heard on the slates. Now Miss Bangs had not touched these slates from first to last.

She now said she would go into the other room while I examined my envelope, remarking, "Upper slate I could not find the sheet you wrote on."

I told her I had not. I had placed under it. After unbinding the two slates I found my envelope unharmed and in its place. I slit open one edge with my knife, and on the inside, with my first general question, was the one addressed to Minnie and placed a few minutes before on top of the two bound slates enclosing the sealed envelope.

Either this is a case of passing matter through matter, or it is a case of utterly unknown to science, or else it is a trick which somebody knows how to do. If it is a trick I am ready to give five hundred dollars to learn how it is done. That is, I want the trick duplicated under similar conditions, and I be told how it is done, so that I can do it.

On opening the envelope I found the four sheets of blank paper filled with the questions asked, which is relative to the questions asked.

"D. Edson Smith, Esq.—Kind Friend of Earth: We are all near you this morning, many loving spirit friends; and though we may not be able to answer to your full satisfaction all that you seek to learn, know that it is because we come to you through laws and elements unknown to material science. An attempt to explain the science of our coming into your presence in our words, and in our words, would be the language of mortals; would be so vague that you could not comprehend. For to comprehend you must have comparison, and this is impossible. Time, and your deep, earnest desire for the spiritual, will attract you up higher in the spirit elements of understanding; so that you can understand within, that which we know and realize; thus making your knowledge of the higher life superior to anything we can tell you in the language of mortals."

"We as spirits gradually grow out of the memory of little incidents of childhood, and are recalled only as some other mind gives reference. Just so, with our life here with you. The tie of love and relationship grows more intense in spirit birth, and through this life we are drawn back to earth. We are able to witness your life experiences, and were it not that we also realize the necessity of the varied conditions of this life, would oftentimes be distressed. But in the first lesson in the higher life we learn that all things are wisely ordained, and that spirit life affords a reward, for each good deed and purpose; so we are content to await your growth; and in our own silent way help you to bear the experience that you feel in this case."

"You have been led into this field of light for a purpose, and to avoid misunderstanding, you may not understand now, but a little later on this shall come through your own organism. Until then be patient and watchful. Guides of a high order of intelligence are back of your life labor in this direction; while intermediate messengers give action, and time will lead you out into the broad light of perfect understanding."

"The words which you term 'mind-reading' is soul-language, the language of those who have passed over the river called death. And oftentimes minds highly spiritual, who yet inhabit the earthly form, can converse in this same way. This can be highly cultivated and understood by those of your sphere. And gradually through the natural law of evolution the principle is being transmitted."

"We did you a God speed in the great truth of everlasting life, and spirit return, and communication with mortals. Yours in everlasting life."

On one sheet was written: "Dear Edson—I can write you but a few lines this morning; but I am, oh, so glad for all the golden opportunities you have given me to come to you in proof of this grand truth. I am trying very hard to understand and master what you tell me through your spiritual coming to you through your spiritual organism, and then I shall impart to you the knowledge of this after life that I now enjoy."

"My dear mother, also mother Smith, are with me, and we are very happy together. We frequently visit Mabel and Ora, and know the lives of our loved ones here perfectly. Spirit travels with thought. To visit to be at a place is to be there. So while we do not all dwell on the same sphere, we come and go many times each day from the different spheres in spirit life, and your own sphere and the loved ones here. Love to the dear ones here, and your own dear self, from your affectionate wife in spirit life. MINNIE."

SPIRIT TEACHINGS.

Given Automatically, as Items of Instruction.

Item 1.—God is the central prototype after which all is modeled.

The archetypal world is the world as it existed in the mind of God and in the atom, prior to form creations. All that is and all that will be, existed in the Supreme Model and was created by this Central Power, But Archangels framed the plans and drafted the geometrical charts after the Central Model. They experimented in its radiations and learned, and as these rays fell upon crude substance, the stars and moon. They learned that there was an immutable law contained in crude substance, relative to that contained in the light-rays. Then they had their basis to work from, to trace out correspondences in crude and refined elements and for beginning laborers in creating worlds.

After a prolonged season of evolution, any process of people were brought forth on the stage of action and all these works were done in accordance with the draft made after the pattern of the Supreme Model.

Wherefore many of the "Archangels" call the Supreme Model "The Eternal Geometrical," and so inspired some of their mortal mediums to express it.

Item 2.—Life: What is it? First—It is the breath of the Spirit Universal.

Second—It is distilled as a substance in nature's laboratories and all substance that the cosmos yields is in it wholly represented.

Third—It is love, wisdom, truth, etc. It is all things because all things are in it and by life represented and expressed.

Fourth—It is of endless variety and

Fifth—It is law, motion, energy, force, as well as love, truth, wisdom, justice, mercy, strength, because in all these it manifests itself thus to the awakened consciousness of all sentient creatures.

Sixth—It is electricity, magnetism and ether in interactive service which constitute the so-called life fluid and in it man moves on from plane to plane as in the midst of a flood of these life currents, but does not recognize the factors.

Seventh—Man alone is a miracle even to himself, for he embodies all force and gives it forth again. All life beneath, as well as above him is in him represented, but he is only partially active therein and only in part conscious of this truth.

"The true that man is the microcosm of the macrocosm, also that growth is from within, from the life seeds and chemical properties which have the power to draw in natural ways from the cosmos their necessary supplies. Embryonic beginnings of form moulding are dependent on a molecule of spirit to unite with a molecule of matter. The combination of spirit and matter forms on any plane or in any degree of manifested life."

The human soul has a rich legacy from

THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature.

Thought, the Solvent of Her Problems.—SPIRITUALISM

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MORE EVIDENCE.

Another Witness Adds His Testimony.

To the Editor:—I have just read with great interest in "The Progressive Thinker" of August 17, the recital by my old friend D. Edson Smith—now of Santa Anna, Cal., of a seance given him by the world-famed medium, P. L. O. A. Keeler, of this city. It vividly brings to my mind two very similar experiences I had with this grand psychic a year ago, which I had thought, in the interest of honest mediumship, and of our beautiful philosophy, I ought to lay before the readers of "The Progressive Thinker," but which I have from time to time postponed.

In the first sitting I took the names of six of my spirit friends, written at home on tablet paper, allowing about six lines to intervene between each name, as spaces for their replies to be written. I folded each sheet closely together, put them into an envelope, sealed it and handed the letter to Mr. Keeler in a densely lighted room—who placed it in a little wooden box about nine inches square, which lay on the table between us, and closed the lid to the box. In about four minutes, during which time we conversed on various subjects, he said they were done, and at his post seated when he informed me that I must have "more slates"—that more friends than I expected were wanting a chance to communicate with me.

My second sitting, which was about a month later, was still more remarkable. I procured a double slate, on the inside of which I wrote the names of five or six spirit friends, specially requesting responses, and in addition stated I should be glad to hear from others.

I put a portion of slate pencil inside, took a stout twine cord and put it twice around the slates, tying it in a hard knot. On handing this to Mr. Keeler—across the table, and in a brightly lighted room as before, he had but just got seated when he informed me that I must have "more slates"—that more friends than I expected were wanting a chance to communicate with me.

On my informing him that I had but the one slate he loaned me four small slates about five by seven inches. Being seated again, as in the first case, on the opposite side of the table, he took hold with both hands of one end of the big slate and requested me to take hold of the other end—doing which we were seated about five minutes, when he said "they are through." I was about opening the slates, when told by him to take up one of the slates he had loaned me and then another till through with them all—handing each in the same way as the first (on paper).

When I got home I had a feast to set before my family and myself. All addressed had replied (but one) to matters of inquiry and in their familiar handwriting—one or two of whose orthography and chirography was very peculiar and therefore of itself a test.

One of the strongest tests, perhaps, was from a venerable Quaker gentleman who has been, I am happy to say and believe, a guardian angel for fifty years, and who aided me very much in getting out of old orthodoxy.

Not having been specially invited, he says: "Although there did not specially invite me, I knew there would be glad to hear from me," etc.

Along side of a communication from a sainted daughter was a beautiful painting of a "forget-me-not" rose, and a drawing of herself.

I could extend the description of my seance with this great medium, but must desist, as I fear I have already occupied too much time and space.

I have not got \$1,000 to put up like my friend Smith, to any one who will duplicate these communications; under similar conditions, but will simply say that I take pleasure in the thought this brief recital may lend some weary one to investigate the beautiful philosophy and find the comfort and pleasure that it has brought to me for the last fifty years, in the conviction that its truth is to regenerate the earth.

V. FELL, M. D.
Washington, D. C.

Buried Alive Six Days.

Parker Johnson, the negro who was buried alive in the cellar of the Bowdoin Square Theatre, while under hypnotic control last Monday, was exhumed and brought back to physical and mental activity last night.

Johnson was put to sleep by Willmot Barclay almost a week ago, and since that time has been under three feet of earth and dead to the world.

A vast crowd assembled last night to witness his resurrection. At ten minutes before 10 o'clock the earth was dug away and the pine coffin in which Johnson lay was lifted from its resting place to the lecturer's platform.

Hypnotist Barclay, after the numerous bandages had been removed, passed his hands gently over the man's face several times before he gave any sign of returning life.

When he did commence to "come to" it was with giant-like strength that he struggled. So vigorous was the sleeper that assistance was called for and seven men were required to hold him down while the spasms of returning consciousness were on.

For ten minutes Johnson struggled and contorted his body. His exertions finally ceased and, opening his eyes, he gazed in a dazed sort of a way at the crowd around the platform. Assisted to his feet, he quickly regained composure and took up the interrupted thread of his existence.

Apparently no ill effects resulted from the long sleep, and Johnson assured the audience that he was ready for a good meal and a walk.—Post, Boston, Mass.

Few men think, but all have opinions.—Berkeley.

We lie to our children in the interests of morality.—Rant Allen.

CALIFORNIA.

Spiritualism and Various Other Matters.

"All things come to those who wait." My life's desire had been that I might see the land of flowers and sunshine with its balmy air and abundance of luscious fruits. This prayer of the soul was granted me through the acceptance of an engagement as speaker with the Spiritualist Society of Santa Barbara, Cal., since April last.

I have enjoyed this beautiful climate which is the redeeming feature of the Golden State. These summer months have been pleasantly spent in Santa Barbara, Los Angeles and San Diego. I am at present serving the Camp Association of Summerland, the home place of two of our brightest lights, Prof. Loveland and Bishop A. Beals.

Summerland, which was originally intended as an abiding spot for all true Spiritualists, soon proved to be a place for speculation. Its original founder has long since gone to his reward, while those who were left to enjoy the balmy ocean breeze, found that which was lacking spiritually in the material element. A crude, tar-like oil is found in abundance along the coast, and all along its shores, and out in the ocean off wells have been sunk and hundreds of derricks erected which though it is a helpful industry to the little town, yet it has marred the beauty of its otherwise picturesque scenes.

I feel California falls in coming up to the expectations of all new-comers. While the climate is all one could desire, much else is not up to our standard, especially is this true of all vegetables. Fruit, though perfect in size and color, lacks the real flavor. Irrigation, they claim, is responsible for this. They have no rains during the entire summer season. All the water consumed is obtained from the mountains, which contains an alkali. The most of it is boiled before using.

In the interior towns, valleys or cities some heat may be felt at from 11 a. m. to about 4 p. m., when an ocean breeze is felt, making a wrap feel comfortable. California has had four consecutive years of drouth, causing a great loss in fruit trees and shrubbery. There is nothing beautiful of California during the summer season with the exception of those who attend to their lawns. The majority, however, show a lack of attention, which may be in the deficiency of the water system.

The various beaches afford sufficient amusement for those enjoying camping, fishing and bathing, and I feel the average Californians come just about as near getting all they can out of this life in the way of its pleasures as any one on earth. Old and young can be found in the pools of their public bath houses, and surf-bathing is indulged in by those who are seventy-five as much as does the youth. I witnessed two, man and wife, who had almost lived their allotted time, surf-bathing, and jumping the waves with as much vim and vigor as any who were enjoying this pleasure.

Pleasures seem to be the order of the day with most of them. I partook of my first experience at what they term a picnic with quite a spirit of amusement. When we reached Santa Monica the picnic ground, found everybody sitting out in the noon-day sun upon the sand, their only protection being an umbrella. I said, "I see the picnic, but where are your trees?" Southern California has no forest trees. To me, accustomed to the slightly oak and the varied specimens of timber as grown in the eastern climate or home of my youth, I can assure you there is an inner longing to touch, see or walk through the lovely forests that nature's God has given us.

One finds just as many bodily afflicted souls here even among the native born as elsewhere. Many that seek health in California find are unable to live near the coast until they become acclimated. This has been my experience. The fog arising from the ocean is so dense, it falls like rain. While all the Eastern states have suffered so intensely from the heat this summer, this climate offers its cool nights, so that sleep is at all times obtainable. There is very little difference between the temperature of their winter and summer months, December being as pleasant as May.

Now as to their spiritual status. I have found humanity alike the world over—no worse and no better. All are doing their best to keep upon their feet. About as much demand for the marvelous here, as elsewhere. Mrs. R. S. Little and husband, now of San Francisco, have been serving this camp and I feel to say the sister has lost none of her old-time earnestness and eloquence, and as a speaker, I feel to say that she has no superior. Mr. Little has added much to the success of the camp by his beautiful singing. Allen Franklin Brown, formerly of Houston, Texas, was also on the list as speaker and psychometrist, his work being well received.

From here I go to Los Angeles. I expect to reach San Francisco sometime before the opening of the fall season.

MRS. M. E. KRATZ.

IF LOVE ABIDE.

If love abide, misfortune may Upon us heavy burdens lay, Yet, we, dear heart, shall bravely share The suffering, the toil and care, Nor vainly adverse fate inveigh.

The skies may turn to threatening gray, Glad song and laughter die away, Yet we shall not for long despair, If love abide.

Capricious fortune may betray, And friends forsake us day by day; Yet, even so, life may seem fair— 'Twill not be marred beyond repair, Nor will all joy be dead for aye, If love abide.

—Margaret Manning.

STUDIES IN SPIRITUAL THOUGHT.

"Happy dissolution! were this the period of their woes. But, alas! all these tribulations are only the beginning of sorrows, a small drop only from that cup of trembling which is mingled for their future portion. No sooner has the last pang dislodged their reluctant souls, but they are hurried into the presence of an injured and angry God; not under the conducting care of beneficent angels, but exposed to the insults of accursed spirits, who lately tempted them, who now upbraid them, and will forever torment them. * * * Resurrection will be no privilege to them; but immortality itself will be their everlasting curse."—Hervey's Meditations.

I have copied this excerpt from a religious classic—which was pored over piously and held in sacred esteem by Christian people of only a generation or two ago, as an orthodox presentation of Bible truth, as a sort of dark background to the modern view of death and future human destiny as presented by Spiritualism. It would be difficult to find in the churches to-day, one that acknowledges the old belief, or that does not even deny that such belief is held by the churches. This shows the great progress that has been made since the days of our pious forefathers.

The mellowing influence of Universalism, Unitarianism, Spiritualism and Free Thought, has wrought wonders in softening the religious thought and beliefs of the age, since the days of Jonathan Edwards and Bellamy, from whom many quotations might be made, of the same tenor as that from Hervey's Meditations.

As an offset or foil to the picture painted by "the pious Hervey," and others, I wish to present some excerpts from a Spiritualist author of note and ability, a leading thinker of to-day, whose published writings are worthily held in highest esteem among Spiritualists and students of Spiritual Science.

Among the best aids to the cultivation of spirituality, of thought along spiritual lines, aside from soul communion with spiritualized minds on earth, and the higher, finer thought that comes from communion with high spirit intelligences, must be reckoned good spiritual thoughts embodied in books.

It is not in distinctively Spiritualistic books alone that spiritual thought may be found, for it may be garnered in books of Christian stamp, and also in the written works bearing the imprint of Buddhism, Zoroastrianism, and other emanations from the mind of the Orient. In these several cults the instructed Spiritualist will discover much of unpalatable mysticism, or of abhorrent dogma, which his enlightened judgment and moral sense will reject.

Good spiritual books stir up the mind and sharpen spiritual appetite; they cultivate the soil and sow the seeds of spiritual life and experience. They are helps to the growth of spiritual ideas, and the uplift and expansion of one's spiritual nature. They quicken the latent religious element into healthful activity and conduce to higher unfoldment along the lines of the higher plane of life.

For there is something higher, nobler and better than living wholly or mostly to the muck-rake ideal of greed and gain of gold above all things else set before one's mind as an object of desire.

"As a science, Spiritualism is the knowledge of the physical, or spiritual, nature of man; and as Spirit is the moving force of the universe, its study is that of Creation, and is not complete until the unknown becomes known. In a narrower sense, as applied to the communion between Spiritual beings and Man, it embraces the facts, laws, and conditions of such intercourse."

"The spirit holds the same relations to the spirit-world that Man does to the material. It has a body formed of ethereal substance, and a mind identical with that which it possessed on earth, except as changed by the process of mental growth."

"Man is a spirit, flesh-clad, and as such walks the courts of Heaven, and stands in the presence of the Universal Spirit, in earth life, as much as he will after death."

"Spiritualism is a system of thought which goes down to the foundation of creation, and ascends to the sphere of highest intelligence. It is a system commensurate with the universe, from the attraction of atoms to the formation of thought; from the birth of worlds to the ascension of an angel."

"Spiritualism sets out with the claim, that beneath the fleeting phantasmagoria called creation, is a realm of force and energy, of which we know only by the effects we observe. Justice, right, truth and love are—not because in the 'struggle for existence' man found such most expedient as rules of conduct, but because unwrought into the foundation of things. The human being is not a wave thrown up from the seething sea of life, to fall back again in the foam, but the heir of an infinite existence."

"The spirit, whether in the body or out of it, is the same; so the man who goes out of the door of his house is the same individual that he was within."

"If we receive the Spiritual philosophy, and believe that death is only the gateway to another, better, and brighter state of existence; that the spirits of the departed are constantly around us, and that all that is required is a channel for us to receive words of love from them, why should we put on the meaningless weeds of woe?"

"With what pleasure we contemplate the world of spirits that surrounds us! There are congregated the wise men, the sages, the prophets, the philosophers of the ages gone. They have all passed up the glittering pathway to the immortal land. We are travelers on the same way, and they are our instructors and guides. True, the veil of invisibility divides the world of spirits from the world of men, but otherwise there is little distinction."

"Intricate and beautiful are our relations to the angels. They are our friends, our relatives, the great and good gone before us, superior in knowledge and experience, with love and friendship increased in the measure of their greater capacity."

"I love to contemplate the future life, with all its grand possibilities, by which the spirit, however darkened by the accidents of time and place, may outgrow all deformities, and become beautiful as a dream of loveliness. Over there, sad heart, is the joy which knows no sorrow, over there, pilgrim wandering in the falling shadows, is the light which is never obscured by clouds; over there, when the heat and burden of the day is done, the weary hands will rest and the sore feet walk not on flinty pathways; over there the bright hopes, the fond anticipations, the rose-hued dreams of youth will find fulfillment, and more than all, there will be greetings from dear ones awaiting on the purple heights which overlook the grave."

"It is like a delicious dream of Eden, that future, where

the spirit shall know as it is known, and be free to expand all its faculties and realize its aspirations.

"But more attractive is the fact that this earthly life is a part of that future—its beginning, the embryo from which it is evolved. We are spirits now as much as we shall be after separation from the mortal body. Death can work no change in our being; only in our condition. We remain the same. We have stepped out of the old garments; we have ascended another rung in the ladder of life; the bird of song has escaped from the broken bars of its cage, but its voice is unchanged. Life is continuous, and the future is the prolongation of this. There is no break and the spirit carries forward into the next life all its attainments, intellectual, moral and spiritual."

Already in the spirit world, endowed with the heritage of immortality, we have entered the Courts of Heaven and walk with the angels."

Much more to the same effect, embodying the salient features of the Spiritual philosophy, I might quote from the excellent volume from which these quotations are made, namely The Arcana of Spiritualism, by Hudson Tuttle.

How full of sweetness and light, bright hope, cheerful anticipation, and deep consolation, are these utterances, the teachings of Spiritualism; and how different from the gruesome, somber, dismal, dank and dreary hopelessness of the orthodox Hervey's Meditations.

To the orthodox believer, even at the very best, the spirit world is overspread with the dark clouds arising from a hell where millions suffer forever and ever.

To the Spiritualist's vision there arises a beautiful scene, and he can sing in his soul:

There's a beautiful light on the heavenly hills,
Its glories celestial I see,
And the glow of its brightness enraptures me and thrills,
For I know it is shining for me.

With constant surprise it engages my eyes,
For its beauty appears ever new,
And my heart in its joy seeks its home in the skies,
Where the beautiful mansions I view.

There's a beautiful light on the heavenly hills,
In brightness exceeding the day,
And I hear the soft echo of murmuring rills,
And the fountains unceasingly play.

With longings unspoken I gaze on the scene,
That wins me from earth's sweetest joys,
And the pleasures of time seem inconstant and mean,
And earth's richest treasures are toys.

There's a beautiful light on the heavenly hills,
Where are beautiful scenes ever fair,
And the soul of its music my restless senses stills,
Till banished is earth and its care.

With thoughts that arise to that heavenly home,
Whose beauty enraptures my sight,
I hear angel voices that call me to come
And dwell in that beautiful light.

There's a beautiful light on the heavenly hills,
Earth's beauties all fail to excel;
How rises my joy while my glad spirit thrills
Soul songs that exultantly swell.

Yet biding my time, my spirit awaits,
While the joy of the vision infills,
And with rapture I gaze through the heavenly gates,
On that light on the beautiful hills.

East Chicago, Ind. JAS. C. UNDERHILL.

A FEW PRACTICAL DON'T'S.

Don't bottle up your goodness to expend another day.

Don't waste your time in telling what your neighbors have to say.

Don't climb the heights of wisdom till you learn the rudiments.

Don't call a man a rascal till you learn of his intents.

Don't tell your chums the secrets of your family affairs.

Don't worry other people with your troubles, woes and cares.

Don't fly your kite so high that your string will fail to reach.

Don't be a human vulture, or a serpent or a leech.

Don't be a crusty miser with a hoard of idle wealth.

Don't hanker for possessions that you have to gain by stealth.

Don't do a duty partly and then leave the rest undone.

Don't think life's battle over till the battle has been won.

Don't lie around contented with the thought you owe no man.

Don't fail to help a brother or a sister when you can.

Don't think because you're wealthy that you never can be poor.

Don't think the world will listen when you tell what you endure.

Don't look for any mansion there upon the other shore.

Don't look for aught but justice, only that and nothing more.

DR. T. WILKINS.

Gems of Thought.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

The church still talks about "evidence," about "reason," about "freedom of conscience" and the "liberty of speech," and yet denounces those who ask for evidence, who appeal to reason, and who honestly express their thoughts.—Ingersoll.

The natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—Thomas Paine.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

The good is universally the pleasurable. Conduct is good or bad as its results to self or others is pleasurable or painful; the need for 'commandments from God disappears.—Spencer.

A CALL

To the Liberals of the United States.

The twenty-fifth annual Congress of the American Secular Union and Free Thought Federation has been appointed by the Board of Directors to be held at Buffalo, N. Y., on Friday morning, October 4, 1901, and continue over Sunday, the 6th, three days. The place of meeting is Concert Hall, Teck's Theatre Building, Main street, corner of Edward.

As this meeting occurs during the continuance of the Exposition, reduced railroad fares can be had to Buffalo from all points. Persons desiring to secure quarters in advance can write to the Business Men's Association, 215-217 Main street, Buffalo, N. Y., and secure an understanding on rates, which range from 75 cents per night for each person to \$2.50. Owing to the crowded condition of the many hotels it is unlikely that any arrangements for a hotel headquarters can be made, but the officers of the Union will do whatever they can to assist members of and visitors to the Congress. The hall will be the headquarters.

The object of the American Secular Union and Free Thought Federation, as is well known, is to secure the total separation of church and state, to the end that equal rights in religion, genuine morality in politics, and freedom may be established, protected and perpetuated. To discuss the best manner of accomplishing this separation, let us come together at this Congress as American citizens on the broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional amendment; the American Sabbath Union, working for the enforcement, by legislation, of the Fortunate Sabbath on our citizens; the Women's Christian Temperance Union, endorsing the platform and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as upon the appropriation of public money for religious institutions and schools; all these and many others which might be mentioned, are impeding our constitutional liberties. Every Liberal and true patriot should feel called upon to aid in organizing an effective opposition to these schemes.

The following amendments to the constitution of the American Secular Union and Free Thought Federation have been proposed, and are hereby published as part of this Call as provided by Article XI of the Constitution now in force:

MEMBERS.

In addition to those now entitled to vote, those who heretofore were members of the American Secular Union or Free Thought Federation or any auxiliary thereof, or of any society that has become an auxiliary of this organization, shall be members and entitled to vote, upon signing the roll and paying annual dues. Any Liberal and true patriot who is vouched for as a good and sincere Liberal, by two or more members not from his county, may be elected a member and then have the right to vote, upon the payment of \$1.00 annual dues.

AUXILIARIES.

Any organized society desiring to further the objects of this Union may become an auxiliary of the same, upon filing a certificate of its officers so certifying and showing that it has seven or more active members and workers in the Liberal and Secular cause.

These will be brought up for action. As to the necessity for vigorous action by the American Secular Union and Free Thought Federation, if our liberties are to be preserved, attention is called to the words of a former president: "The quarter of a century since its inception has proved its absolute necessity. The increased tax-exemption of church property, the reading of the Bible and prayers in schools, and this test the way of the Christian in Virginia, are but a few of the precedents which mean the passage of the republic into a Christian theocracy. Whether this transition can now be arrested is doubtful. That it can be by leaving everything to the church is foolishly absurd. The next Congress, therefore, more than any event in our generation, will determine the fate of our country, and largely of the world."

Liberty stand up for the cause of true Liberalism at this momentous time. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

Contributions for the expenses of the Congress are solicited from all friends of Free Thought, and may be sent to E. C. Reichwald, secretary, 141 South Water street, Chicago, Ill.; to S. Toomey, treasurer, Canal Dover, Ohio; or to E. M. Macdonald, president, at the Truth Seeker office, 28 Lafayette Place, New York.

E. M. MACDONALD, Pres.
E. C. REICHWALD, Sec'y.

Who makes quick use of the moment is a genius of prudence.—Lavater.

The greatest events dawn with no more noise than the morning star makes in rising.—Beecher.

THE DEAD WEIGHT

That Is Crushing Humanity Must Be Lifted.

The sense of self-preservation and self-protection being inherent qualities of human nature, it is the inalienable right of man to legitimately contribute to those qualities. And to the extent we knowingly restrict him in this right to such extent do we commit crime.

That is a miserably poor religious or governmental system which falls much short of taking into due consideration all that pertains to the preservation and protection, the peace, happiness and prosperity of its people. Point out to me if you please the religious or governmental system that does not fall short. Among which one do you fall to find numerous instances of privation, destitution and starvation?

Let us not spend too much time in congratulating ourselves upon the good and noble things that some of us enjoy, that we cannot look those facts and conditions squarely in the face, which are constantly bringing to a large portion of mankind distress, destitution and death. We can far more worthily turn our attention to studying the causes and remedying the wrongs which so heavily afflict the less fortunate ones of earth.

The reformer, the teacher or the statesman, who in his calling cannot take the inalienable right of mankind to self-preservation and self-protection into due consideration is but a poor worker indeed, unfit for the position he presumes to occupy. And it is becoming more and more apparent that he must step down out, make way for those who can and will point out the defects and wrongs in our present systems, and devise ways and means to remedy them.

But there is a greater force than man-made propositions being applied to bring about these changes. The power of natural law is carrying on its perfecting work through the grandest and noblest of minds, who have qualities that enable them to learn great lessons through the painful experiences that are but outgrowths of our present systems.

Man cannot always contend successfully against natural law, however strong and enduring he may consider himself to grasp the larger part of the wealth produced by the brains and brawn of the toiling millions, who so humbly and anxiously, and some of them so painfully, occupied in their daily callings, that they know not what is going on in this world of grasping strife on the largest possible scale.

But let us not blame the strong and powerfully avaricious until we know they are crushing the weak and unsuspecting with vicious intent. Are we quite sure we would not do equally well with their opportunities and environments, if we could? But let us calmly study the lessons their experiences teach and profit by them.

Mr. Morosini, for years in Jay Gould's employ, speaking of the causes that hastened his death, said: "My opinion is his system gave way under great strain, resulting from the consciousness of the immense wealth it was a tremendous care, and he was always weighed down with the anxiety and care of protecting his property."

And who, please tell me, with more wealth than he could count dollar after dollar, in several ordinary lifetimes, would not become weighed down with anxiety and excitement, feeling, as they all do, that he must manage with vigilance care to prevent them from becoming entirely absorbed by the grasping power of others?

How poorly we pass judgment upon others until through a higher unfoldment of the spiritual senses we can look deep down into the souls of men and learn to judge them from the higher standpoint.

Ours is a country of wonderful resources, not only sufficient for the necessities of our 75 million people, but for seven times 75 million. But so long as the iron hand of avarice is tightening its grasp, that long will those resources be appropriated to swell the coffers of the few, while the many will receive but a beggarly supply.

Has our Spiritualism so refined and awakened our better natures as to lead us to a realizing sense of the rights of humanity? Are we ready to co-operate with grandly inspired minds that are being devoted to the work of bringing about a higher civilization?

Infinite Intelligence or no Infinite Intelligence, Jesus Christ or no Jesus Christ, God or no God, or anything else we know nothing about; they are all of small importance compared to the establishment of a system of government that will not permit the powerfully selfish and avaricious to eternally crowd the kind, generous, unsuspecting masses into a desperate struggle for existence.

This may save a little of politics, and if you feel like it you may shout, "For God's sake don't let us meddle with political questions." But this dead weight of selfishness that is crushing humanity must be lifted! Buy and sell the earth no more, because it is the only possible abode for man! Relegate the doctrine of the "survival of the fittest" to outer darkness until you are thoroughly convinced that "might makes right."

Oh, ye Spiritualists, reformers, teachers and statesmen, what will ye do with these questions? What sort of a civilization do you want to leave as a heritage to future generations? Shall the mental atmosphere of humanity forever vibrate with the distressing inharmonious of the overstrained acquisitiveness of our present systems, or shall it be, as it can be made to be, agreeably harmonious with the universal peace, happiness and prosperity that will come from a wisely managed co-operative commonwealth?

MRS. A. B. SEVERANCE.

Whitewater, Wis.

The greatest events dawn with no more noise than the morning star makes in rising.—Beecher.

THE STRENGTH OF CHRISTIANITY.

That Christianity has strength no one will deny. A system that has lasted many centuries and still flourishes in undiminished splendor; that survives with persistent energy notwithstanding the blazing light of science has scorched and shivered its myths and crudities like gnats in a flame; that builds innumerable temples of worship for its votaries, many of them exceedingly grand and costly; which pays millions of dollars annually to ministers and priests for performing its rites and expounding its mysteries; which gathers into its ample fold a heterogeneous army of wise men and fools, rich and poor, all held together by the same mystic thrall; such a system has its strength.

Now, what is that strength? It is not ethics. I believe that the ethical teaching of the New Testament, culled from the Sermon on the Mount, and from the finest of Paul's writings, is the grandest body of moral teaching and ethical precepts to be found in all literature. But that does not explain the growth of the church nor the strange, powerful grip of Christianity. Unitarians cling almost pathetically to the ethics of Jesus and the moral sublimity of his life and teaching, but in spite of this they make no progress hardly when compared to the so-called orthodox churches. I myself, in the last few years, have preached simply morality, a kind of an emasculated gospel, and the result is that I have had fewer additions to the church in five years than I formerly obtained in the same number of weeks.

No; I say most emphatically that ethics is not the secret of Christianity's strength, nor of any other organization either. No church or society, in any land beneath the shining sun, can be run successfully and maintain a vigorous growth on a basis of morality alone. Abstract morality is about as good a foundation for a society as quicksand would be for a business house in Chicago. This may horrify some austere Puritan who reads but it is the truth all the same.

Morality, or ethics, is not the strength of Christianity. Neither is it a cunningly presented scheme of rewards and punishment. Most especially is it not any theory of punishment. There may have been a time when people were scared into the church; it is not now. Hell has been as cold as an iceberg for years and yet people join the churches. No preacher would dare to go into the most primitive and unprogressive community anywhere and give them "hell and damnation." Not one church member out of a hundred believes in a literal hell. Hell and the devil have vanished in the same way that fairies and witches departed. But minus hell and the devil, the church is still able to do a very respectable amount of business at the same old stand. Whence, then, hath it the power?

I answer: It is the idea of atonement. Without any doubt it may be said that the theory of an atonement is the very heart of the Christian system. Christianity offers a Mediator, a go-between, a Great High Priest. Jesus is presented as pre-eminently a sacrifice, a Sin-Bearer. He enters into the sinner's lot, takes a place by him, and actually takes up as his own burden the sinner's load of sin, grief and shame. And this is exactly the secret of Christianity's perennial strength and attractiveness.

For this is just what the world wants. It is a universal need, felt wherever human hearts beat and thrill with passion, wherever human souls are conscious of the fact that their lives are not just as good and beautiful as they might be. The Atonement—in some form, fact or fiction—will last just as long as there is a soul who is conscious of sin or hopeful of a better life. The atonement, some sacrificial offering, is a necessary corollary of sin, shame, and repentance. Voltaire said: "If there was no God men would have to invent one." Similarly we say, in view of life's trials and tragedies, "If there was no atonement, no great High Priest, touched with the feeling of our infirmities, we would have to invent one."

We touch here a need born of sin; a demand created by failure, a want arising out of conscious imperfection. Moreover, it is universal. Like some mystic hunger the sense of this need is felt in every normal human bosom. It is an instinct of the race, an intuition of the soul.

"This heaven itself points out a hereafter. And intimates eternity to man."—Addison.

Let us get at the gist of the matter. Sin creates the necessity for a mediator and a sacrifice. On one side is the sinner; on the other is God; the government, public opinion, anything in fact which has been outraged and offended. Now, a mediator must be sinless, or at the least not guilty of the particular sin for which he makes atonement. He must stand between the sinner and the offended one. He must take the sinner's guilt upon himself in such a way that he will have to bear at least some punishment for the sinner's sake. He must thus turn away or mollify the wrath of the offended one, and make peace between the two parties. And last, but not least, he must redeem and save the sinner in the operation.

Hear now Paul: "For he was made to be sin (sin offering) for us, who knew no sin, that we through him might be made righteous." No finer statement is possible. One who is sinless voluntarily makes himself a sin-offering, or sin-bearer, that the sinner through him, or by his help, may be made righteous again, saved, restored. That was Paul's idea of the atonement. It is my idea of it.

To illustrate: In one field of my work, where I preached for years, a young girl went wrong, the old story of woman's trust and man's betrayal. The usual social ostracism followed. Her own sex discarded her utterly, or else wounded her already broken spirit with a scanty recognition which was worse than none. At this juncture Sister W. took her up. She walked to church with her arm in arm. Side by side Lizzie, shrinking but grateful, and Sister W. sat near the pulpit. Many a Sunday I have preached the story of raising the fallen while those two sat there, one strong, the other weak, one sinless, the other sinful, one of them reaching down, the other reaching up. It was an object lesson not soon forgotten. It was a visible realization of the sweet gospel message of Him who said: "I came to seek and to save that which was lost." It was an actual atonement, a positive sin-bearing, a real sacrifice.

For observe: Sister W. was made to be sin, or bear sin. She was criticised sharply by some and a few times absolutely overlooked, refused recognition, because she had Lizzie with her. You see people punished her, but the sinner's burden on her because she was the sinner's friend.

But Paul says, "we through him, become righteous." Exactly. That is the object of every sacrifice, of every atonement. So it happened to Lizzie. Sister W. was strong, and by her sacrifice, her disinterested nobility, she conquered opposition, controlled public sentiment, and made friends between the sinner and an offended people. Recognition came much sooner than it would if the poor girl had been compelled to fight her battle alone. In fact, without the mediator, or sin-bearer, she might have been doomed to the life of shame, but as it was she became righteous, was saved.

Now, we are all sinners. We "come short of the glory of God," or of our highest ideals. None of us are perfect. There is a higher life above us, possibly among men but surely among the angels. We feel our unworthiness, our lack of spiritual development, in the presence of that higher life, whether of men or angels. We want the recognition of, and fellowship with, those pure ones, and as Lizzie needed a mediator so we all need a mediator, or many of them. Naturally as a vine seeks a tree by which to lift up its foliage to the heights above it, so do the lost and the hapless seek the friendly office of the intercessor, the loving sin-bearer, the helping, healing sacrifice.

Sin is a fact. Mediation is a fact. Sacrifice, or sin-bearing, is not only a fact but an absolute necessity to meet one of the deepest of the soul's needs. We need it in

this life so long as there is purity above us and good men and women of whom we are not worthy.

And if there be another life, a realm of free and advanced spirits, a society for which our undeveloped spirits are as yet unprepared, we need friendly helpers over there to whom we may turn. Aye! let us feel that those who have trod upon the self-same pathway we now walk, met our trials, been "touched with the feeling of our infirmities," are yet lovingly interested in us. They are our apologists when we fail, our sin-bearers when we stray, our helpers when we struggle to be better.

To multitudes of people Jesus is all of this, and herein is the strength of Christianity. I do not know whether Jesus lived on earth as reported, but if he did he still lives, and was and is a sin-bearer, a sacrifice, a helper of the fallen and needy.

I have had on earth many mediators, good men and women who tenderly covered my faults, patiently bore with my weaknesses, helped my infirmities. I needed them often, and I still need them. So when I pass "over the river" may I find Jesus, or my dear daughter, or some beloved spirit who shall stand between me and the higher life, pitying my weaknesses and helping to lift me to that which is better.

A good man said to me: "When I pray I somehow find God and Jesus slip out of my mind and I am talking to my mother whom I believe to be in heaven." Why not? This is the genuinely human feeling out of which grew the Catholic dogma of the "intercession of the saints." It is pertinent to remark also, that every dogma of the church, no difference how grotesque and wildly improbable it is, has beneath it somewhere a palpable truth, and it is the part of wisdom to inquire for that truth. If a human need has been fed upon a myth let us not forget or ignore that need when we explode the myth, but rather attempt to satisfy it with something rational, natural and attractive.

So of the atonement and a mediatorial sacrifice. As long as there is sin man will need an atonement and there will be a demand for sacrifice. This is not a theological problem but a human nature problem. We may reject the orthodox theory of the atonement, with its "precious blood," but the demand of the sinful and sorrowful soul still and will remain.

"As long as the heart hath sorrow,
As long as the heart hath woes,"

The strength of Christianity is that it offers a Sin-Bearer, and that an imperfect world has need of one. The strength of my life, or of yours, if we save men, is because we become sin-bearers, enter into the lives of the needy for our love, and purity, and hope, and so make a sacrifice for them, an atonement that will uplift and save.

Gentryville, Mo. ELD. H. W. B. MYHOCK.

I OF THE SOUL VICTORIOUS.

I stand in the great forever,
I live in the Ocean of Truth,
And bask in the golden sunshine,
Of endless lore and of youth.

And God is within and around me,
All good is forever mine,
To all who seek it is given,
And it comes by a law divine.

In the deathless glory of spirit,
That knows no destruction or fall,
From the immortal fires of heaven,
To the planes of earth I call.

Who is this, "I," that is speaking,
This being so wondrous in might?
This part of the primitive essence,
A spark of the Infinite Light.

Blasphemous and vain they may call me,
What matters it all to me,
Side by side we are marching onward,
And in time we will all agree.

Oh, I stand in the great forever,
All things to me are divine,
I eat of the heavenly manna,
I drink of the heavenly wine.

In the gleam of shining rainbow,
The Father's face I behold,
As I gaze at its radiant splendor,
Of crimson and blue and gold.

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing,
Their blessing of sweet perfume.

In the glorious tint of the morning,
In the glorious sheen of the night,
Oh, my soul is lost in rapture,
My senses are lost in the sight.

Come back, O, my soul in thy straying,
Let thy wandering pinions be furled,
Oh, speed through the heavenly ether,
To this prosy and sense-bound world.

They say I am mortal like others,
And like others, am born to die;
In the mighty will of the Spirit,
I am living, and death I defy.

And I feel a power uprising,
Like the power of an embryo god,
With a glorious wall it surrounds me,
And lifts me up from the sod.

Am I born to die? Oh, never!
This spirit is all of me,
I stand in the great forever,
Oh, God, I am one with Thee.

I think of this birthright immortal
And my being expands like the rose,
As an odoriferous cloud of incense,
Around and about me it flows.

A glorious song of rejoicing,
In an innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.

I gaze through the dawn of the morning,
And I dream 'neath the stars of the night,
And I bow down in adoration
Of this wonderful gift of light.

Oh, God, I am one forever
With Thee by the glory of birth,
The celestial powers proclaim it,
To the uttermost bounds of the earth.

Ye pilgrims of varied probations,
Ye teachers and saviors of men,
To your heaven-born revelations,
My spirit shall answer, Amen!

With you in the great forever,
With the children of earth I stand,
And this light flowing out like a river,
Shall bless and redeem the land.

Oh, the glory and joy of living,
One with God while eternities roll,
This armor of might to the spirit,
This blossom that crowns the soul.

Thus I stand in the great forever,
With Thee as eternities roll,
Thy spirit forsaketh me never,
Thy love is the home of my soul.

—From the Orient.

IMPORTANT MATTER FROM

OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

ABOUT EVIL SPIRITS.

It has often been argued that evil spirits have no power over mortals. It is evident that all influence except that for good, good and though no spirit, either good or evil, is permitted to force us, yet they can through their agencies over certain parts of the body and in this way have a great influence over our body: good spirits for good, evil ones for evil. But our spirit they cannot compel. Evil spirits may ignore, may overrule or set aside the will of another spirit who is yet in the body; they may get hold of that connecting link which connects spirit and body and thus play great mischief with the body, however the right owner of the body may protest, however, such protest may be but another spirit they cannot compel. Such at least is my experience.

A few years ago I noticed that a particularly bad influence was brought to bear upon me, urging me on towards unspeakable vices. My spirit was not entranced, and I consider it nonsense for various reasons when G. Dawburn tells us of "Ego entrancement," and that it was a mere possession or control of the body. When my mind was occupied, the temptation was gone; but the moment the mind was at ease, the evil one seemed to work mind and imagination at pleasure. All my will force was but of little use, earnest prayers of temporary avail only; it was a terrible time of struggle, of watchfulness, of resolution to be master of myself. This most unhappy state gradually over me while the desperate.

THE TERRIBLE STRUGGLE.

I lasted for about a month; when one night I rose in the double or abnormal state, went into the front room where I found two ugly, repulsive men sitting. The one tall, stout, with bright glaring eyes seemed to be the leader while the other of smaller stature was inquisitively looking at the other. Told them to go forthwith. They did not move, but defiantly looked at me; then my ire rose, I got very angry and commanded them to go! They heaved a deep sigh, slowly rose from their seat, and went. Then I noticed that they were almost naked, the only thing they wore seemed to me like an old wool pack or cloth. They had been lying in the gutter for months, and yet they seemed to be anxious not to lose that. Had my eyes upon them as long as I could, determined that there should be no returning nor wavering. When they had gone about half a mile, saw something I did not understand. It seemed to me as if the earth had opened, as if a great fire leaped up just at that place where the two evil ones would be. Thanked God that the earth was relieved of their presence, and went inside. Since that time I have not more temptation of that kind. This, to me, real occurrence, contains a terrible lesson.

One night, as is sometimes the case, was in front of my hut in the spirit. The hut was there as usual, but the country in front was unlike its normal state. Noticed a number of persons walking past me within some slight distance, when one of them, a girl, instantly looked at me. After a moment she looked back and fingered behind her. "What's wrong?" she asked. "When the larger number had gone, she came to me, spoke to me and made certain proposals. Told her to go away as I would have nothing to do with her, but she remained. Suddenly,

TWO LITTLE CHILDREN

came running up to me, twining their little arms around my legs, as little children will do. I bent down and spoke to them as I like little children, and have them often with me. The girl remained standing there all the time. The next time when I looked up, noticed two stately ladies standing by me; they seemed to be the guardians of the little ones; they had their faces averted, they seemed to look at something I could not recognize then. When the girl saw them, she ran away as if for dear life.

THIS OCCURRENCE SHOWS THAT OUR FRIENDS IN THE SPIRIT WORLD

LIKE TO PROTECT US

from temptation and the gentle way they are using. There is no doubt in my mind that the previous case they were tried to send away the evil one, but that was a more desperate case. Let the thoughtful reader ponder over these facts, and let him remember the words of Jesus of Nazareth: Offense there must be, but type to him by whom it is given.

EARTH BOUND SPIRITS.

For many years I had two Germans as neighbors. As they could neither read nor write in the English language, I did that for them. When one of them, "old Fred," got over 70 years old and became tottery, spoke to him about the future life as revealed to us by Spiritualism. But old Fred only laughed, saying that no one could possibly know anything of that. As he was not what is understood as "intellectual," I said no more. One day, however, I wondered how he would be, he was not what people generally understand by the word "religious." In due time he died. About 18 months later, one night I was in front of my hut in the spirit body. It was broad daylight, the country in front was similar to its normal state except dead leaves and dead timber was absent.

When walking in front of my hut I heard a noise from behind it. My eyes looked towards it, when I saw a figure standing within the straight line of vision vanished; it was like a hole in the hut, while above and on both sides the hut was standing. Generally when in the spirit body will walk around such like objects, but when in a hurry they vanish for the spirit body to pass through it. Suddenly, old Fred appeared upon the scene. There was a most astonishing amount on my part, which I wondered what might have brought him here. Know him to be not a sympathetic man who would come to me at any one else out of friendship, so I asked him if he had anything against me. Wonderingly he looked at me, saying: "No, George, have nothing against you." "Have nothing against you?" was my reply. "And when I can be of any help to you shall be very glad to do so."

Again he looked at me and his answer seemed to be strange to him. His face bore traces of suffering; his eyes were more intelligent than they used to be, while his general appearance was just as I saw it a few hours before his death. He wore the same clothes, was barefooted—had taken a pair of new boots from off his feet when in the coffin—though the spirit had a pair on a string hanging from his shoulder. We talked a while, and then he came presently to a place where he had been laid on the ground, as bushmen are wont to do when sleeping without a tent, asked old Fred if this was where he was living now. "Where else could I go?" was his reply. Upon my question, "Do you pray sometimes?" he

rejoinder was, "Prayer will do me no good." Then I understood the case, saw what was wanted of me. Told him he was in the wrong place altogether, that he ought to be with his friends and relations, with his brothers and sister and parents, and if he would but pray, someone would come and show him the road. Offered up a supplication on his behalf and awoke. Will Mr. Dawburn kindly show me where his favorite theory of sub-consciousness comes in here; according to my reason, all the cases cited bear strong evidence of normal consciousness on my part, although being for the time in the spirit body.

TRAVELING IN SPIRIT BODY.

At another time with my consciousness fully awake, found myself in a village near my birthplace in Germany, a village associated with very dear memories. After having assured myself that I was there in the spirit body and not in the physical (always a difficult process, because things seem to be everywhere along the street to visit the house and, if possible, the people who were once very dear to me. While I was in search of these, became aware that my body had moved. Quick, like thought, was back in Australia in my hut and stood beside my body. Found that my right hand had been lying above my head; that position had become inconvenient and it had to be moved. Every thing seemed to be right and safe, so while I stood beside my body, resolved to deepen the state abnormal by will, and to return to the village in Germany. As I had not been there for over twenty years, the place looked somewhat different so that I could not find my way; it seemed after some reflection that the two states were overlapping each other. As there were plenty of people about, asked a little boy to show me to a house bearing a given name. He did so; found two of my friends, who seemed to be yet in the body, they moved and acted quite normal, but when I spoke to them received answers as if they came from persons sound asleep. When, finding that I could get no intelligent replies, left them and a white and awake. There indeed was "fogland," but it must be admitted that this was an altogether abnormal case. I intended to relate only those cases where I have actually stood beside my physical body in the spirit body and verified the fact with my eyes, leaving all others out.

A VISION.

Once found myself climbing a staircase that had its lower end resting upon the earth, while its upper end was to my vision unattainable high up in the sky. It was very steep, almost vertical, so that I found it impossible to ascend in the usual way. Had to climb with the assistance of my hands, feet and knees; was high above the earth, and when once looking down, found the head of the staircase in white road, and the thought struck me that when I should fall now, there would be no stopping until the ground was reached and then the limbs would be broken, so that future rising would be impossible. A look to the sides showed me that the stairs were but a few yards wide, while upwards nothing but steps were visible. The steps themselves were made out of some white transparent material. There I was suspended between heaven and earth. Having come to a knowledge of my position, resolved that there was nothing else to be done but to pay strict attention upon the work immediately before me. When after a while I looked up, saw that someone was descending this very staircase. His step was light and sure; there was no fear in him of falling. When he had descended so far that his feet stood upon that step I was on, he halted, turned towards me and asked me to stand erect. Did so, and a few feet of falling was immediately gone. We looked at each other. I took in face and person. It was a masculine face in the prime of manhood, with strong chin, smoothly shaven face, very expressive, with the imprint of sorrow, or pity, or compassion; no head dress. His body was covered by a kind of toga, which left his ankles and lower part of arms free; he had a glittering grille round his vest, while his feet were bare. He looked at me and patiently waited until I had finished my observations, when he directed me to look downwards; I did so, and beheld a most wonderful phenomenon. At the foot of the stairs was an immense plain, with a large multitude of men and women. When looking closer I found each and all engaged in a strange way. They were all in a feverish excitement, running to and fro, a few paces in one direction, then suddenly turning, round for something over the same ground again. Perhaps they would turn to the right or left and run a few paces, when they would certainly turn back and walk over the same ground again, and always in a feverish excitement. Each one was in a stooping position, the eyes intently fixed upon the ground as if looking for something very small like pins. Men and women were both alike. My companion had watched my face; he must have had my thoughts, for without a word of mine he directed me to look for those that were following a different occupation. My eyes ran over the multitude and I found one here, one there, who walked calmly erect, with the face turned upwards. But these people continually turned their head from one side to the other, and I could clearly perceive that they saw nothing but looked at something while a very few stood at the foot of the staircase; they saw the way upwards and seemed to consider the possibility of ascending. Looked long at that strange phenomenon; it to be a view a spirit receives when he descends from the higher planes and observes the doings of humanity. Let our worldly-wise people take a lesson of this.

When a friend residing not far from me with whom I often converse about these abstruse questions. Once we were both

IN THE SPIRIT BODY

conversing when my friend, being a man with a grown up family, commenced telling me about his family affairs. No sooner had I noticed the trend the conversation had taken, when I said to myself, "You ought not to hear that." The thought was hardly formed when my friend's speech, or what seemed to be his speech, grew fainter and fainter and became presently inaudible. I laughed heartily at this and bade him good bye. Let me state here in passing that the phenomenon of the double is by no means so rare as is generally believed; but to be fully conscious when in the double is but seldom. Of course we must always remember that spiritual things cannot be seen by physical eyes. What is his idea after all these experiences, the reader may well ask it is this.

That the continuity of life is an undoubted certainty; a fact; that we need not fall back upon the Bible or other old books to demonstrate this. Goethe tells us: "The spirit world was never

yet closed, but our heart is cold; our senses dull." That the change called death makes no difference in our real self is true, generally speaking, though when closer examined it will be found that many people while here on earth would fain like to lead better lives if but the conditions, the environments, were more favorable. Death removes many unfavorable conditions, and these people immediately expand spiritually. The opposite class, people who are fairly good only on account of the continual restraint placed on the evil in them while here in the body, find themselves freer, less restrained over here, and when evil at heart, when the goodness was only the veneer of civilization, when they like darkness more than light will get rapidly worse. That we must work out our own salvation, often amidst fear and trembling. That sometimes we are called to use every ounce of effort, of determination, but we may be quite sure that when weary and exhausted from strife we can always appeal to our friends in the spirit world for a respite. But it can be a respite only, for we must finish our work ourselves; we must manfully carry our burden, knowing that no one's shoulders will have a heavier load to carry than he is able to. Do we do that? Does not everyone believe that his particular burden is the heaviest of the code outside of the without memory would be a phantom illusion, a something without reality. If there should be a power that could take memory away from us, would it not take away every idea, every consciousness of our past existence, every lesson we have learned, every experience we have gained with much suffering. What good would be a past life if everything that makes the past life valuable would be lost? So long as we have a correct explanation of memory when it tells us that memory is the ability of the spirit or mind to reproduce the same sensations, the same vibrations of the molecules of the brain it experienced when the occurrence first happened. Does it not seem that the more the spirit gets control over matter the more the spirit becomes absolute master in the matter? Well, the body, the ensoulment of the body, is needed to produce the spirit world is, for those that live therein, as real as the physical world for its inhabitants; that the spirits wear clothes according to disposition or fancy, just as we do; that they live in houses, villages, towns; just as we; but whether their clothes are worn into rags as ours are wont to be, whether their houses, built out of wood, sandstone, or marble, will crumble into dust as ours do, whether such a state is to be removed that dust or dirt, I do not know; nor am I particularly interested in such questions that have a downward tendency; but this I do know, that we live here in this world, that a great many things, laws of nature, bearing upon this world are as yet unknown to us; that while yet here in the body every one has his or her duty to perform here in the present, and upon the doing or neglecting of such duties the state of the future both here and in the spirit world will largely depend. Let us therefore be practical, and do that first which lies nearest to us. When we have finally entered the spirit world we have ample opportunity to study its conditions and laws. During the last fifty years we have scientifically established the immortality of the soul. This is more than humanity has been able to do during its entire previous history. Is this not cause enough for rejoicing and thankfulness? I do not say contentedness, because discontent, moderately used, is a divine gift, like everything else of mind and body; for every earth bound spirit, though being in a pitiable state, cannot be helped so long as they are contented, perhaps happy, in their way. Let us give therefore to each world its due—its proper due.

Let us then be up and doing

With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

Vicksburg Camp, Mich.

A lively interest is manifested at Vicksburg Camp this week. Visitors continued to arrive till Saturday night, when every room and tent was taxed to its utmost capacity to provide for its guests. When we were regretting the departure of Mrs. Carrie Twing, Dr. Emma Nickerson Warner came to our rescue, and we have enjoyed one long spiritual feast since her arrival.

Notwithstanding Sunday was a showery day, a large crowd entered the gate. Mr. Sprague delivered a very able discourse in the forenoon, drawing a comparison between the spiritual manifestations of the present age, as recorded in the Bible, and the spirit as viewed from the standpoint of modern Spiritualism.

The rostrum was occupied in the afternoon by Dr. Emma Warner, whose forcible manner and practical discourse was appreciated by the large audience, as was shown by the order maintained throughout the session, while many could not find standing room inside the auditorium.

Mr. Sprague delivered his farewell address Sunday evening.

Rev. B. F. Austin, of Toronto, has come into our midst and delivered his opening address, which was a masterly effort. Mr. Austin will remain through the week and will lecture on Friday and Saturday afternoons and Sunday afternoon and evening.

Dr. Emma Warner's class in self-growth, aspiration, and soul-illumination is well attended, and her earnest efforts are highly appreciated by all.

Children's Day was given wholly to the entertainment of the children, under the direction of Mrs. Emma Abbott, of Alliance, Ohio. After the lyceum exercises, all adjourned to the lawn, where a picnic dinner was prepared for them.

Next in order was Woman's Day and a jolly time for everybody. The decorations of yellow bunting and flowers; the indoors and out, contrasting with the green foliage above and the grassy carpet beneath, which mother nature had spread for us, made a very pretty picture by daytime, and as evening shadows fell the ladies came in holiday attire accompanied by their "choice" to a Ladies' Choice Ball, and all went "merry as a marriage bell."

The literary and musical event of the season will take place next Saturday evening, when a program of vocal and instrumental music, recitations, attitudes, and pantomime will be given.

Rev. B. F. Austin's name will appear on the program in his philosophy of "Wit and Humor."

CORA FULLER.

"Reading the Veil." This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain "Psychic Research Society," known as the Aber-Intellim Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker, Price \$2.

"The Infidelity of Eccelesiasticism: A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay; from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"Mansell's 1901 Almanac of Planetary Meteorology."—Almanac Makers' and Weather Forecasters' Guide. By Richard Mansell. Price 25 cents. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

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SPIRITS PAINTED EVA'S PORTRAIT.

UNSEEN HANDS WORK BEFORE HER MOTHER'S EYES—PICTURE NOW IN 'TORONTO'—REMARKABLE EXPERIENCES OF MR. AND MRS. THOMAS LANGTON AT LILY DALE CAMP.

A picture from the spirit world, the handwork of the Bangs Sisters, of Lily Dale Camp, New York State, representing the daughter of Mrs. Thomas Langton, of 52 Churchill Avenue, as the child now appears, ten years after death, is the medium which has brought joy to the hearts of the Spiritualists of Toronto and set the West End agog with excitement.

"I am satisfied that this is a picture of my little Eva as she now appears," said Mrs. Langton to a Mail and Empire reporter last evening. "I sat before the canvas and saw the picture assume shape without the aid of human agency and without a brush being applied. The picture is dear to me and I would not part with it for ten times the amount I paid for it."

"And what did you pay for it?" queried the reporter.

"Thirty dollars. The Spiritualists of Toronto asked me to allow them to place it in their meeting room, but I consider it altogether too sacred to permit of its being used as a sort of an advertising medium. I consented, however, to allow them to send people to the house to view the picture."

At this juncture Mr. Langton made his appearance. He is a portly, jolly, prosperous looking gentleman, with nothing of the Spiritualist in his appearance.

"Well, if this thing keeps up," he said laughingly.

"My wife and I," continued Mr. Langton, "became interested in Spiritualism some years ago. I had been more or less skeptical on the subject, but my visit to Lily Dale Camp thoroughly convinced me. I am now an out and out believer in Spiritualism."

"We went to Lily Dale Camp intending to remain only one day, but we found everything so comfortable and reasonable that we stopped there eight days. There were the usual seances peculiar to Spiritualism, but it was not until we visited the Bangs Sisters that we were thoroughly impressed and convinced. The sisters occupy fine apartments at the camp. Mrs. Langton, her mother from Ohio, and myself waited upon Mesdames Bangs prepared to test their wonderful powers. We were ushered into the work-room of the sisters. In one corner stood a number of picture frames with canvases stretched across them. Mrs. Langton acquainted the sisters with the fact that ten years ago, at the age of seven, our little girl, Eva, died. She wished to have a picture of her daughter as she now appeared, or would have looked were she in the flesh. The sisters instructed me to sit in front of the canvases. One of the sisters placed a cloth around the back of the canvases, covering the frame, but leaving the front of the canvases exposed."

Mrs. Langton here took up the story.

IT FADED AWAY TWICE.

"I sat before the canvases," she said, "gazing intently at it for a few minutes. I first noticed that the outer edge of it was glowing dark. Then in the center a beautiful blue line became visible, and then the features came into view. I at once said, 'That does not suit me,' and the picture faded away. It appeared a second time, and, although I did not give voice to my feelings, I was not satisfied with it. It also faded away. The third time the features of my dead child as I knew she would appear were alive to day assumed proportions, and when it stood before me completed I was more than satisfied. The whole operation did not occupy more than fifteen minutes."

Mr. Langton and Mrs. Langton's mother were in the room and witnessed this phenomenon. They were quite positive that no human hand had touched the canvases, and that it was the work of a spirit artist of which the Bangs sisters were the mediums.

The picture is a handsome watercolor, three feet by two and a half. It shows the head and bust of a girl of 17. The features are regular, and there is a wealth of golden hair. A blue halo round the head and the white surplice which covers the bust give it quite an angelic appearance. The face is not unlike what Mrs. Langton's might have been at 17. A photo of the child taken shortly before her death bears a slight resemblance to the features displayed in the picture.

BANGS SISTERS ARE HEALTHY.

According to Mr. Langton there is nothing abnormal about the appearance of the Bangs sisters. They are strikingly handsome women of the Juno type. The eldest has a daughter married, tips the beam at 225 pounds, and carries herself with a dignity and grace at once impressive and charming. Mr. Langton gave a rather emphatic denial to the suggestion that his eyes were too closely riveted on the goody proportions of Sister Bangs to be accepted as a reliable witness. He did admit that for a woman of about 40 the elder medium was certainly a peach. Apart from the spiritual aspect, Mr. Langton thought the picture as a picture was certainly good value for \$30. He would not permit of it being taken from the handsome gilt frame in which it is now encased in order to admit of the canvases being inspected. He and his wife, he declared, were satisfied as to its genuineness, and they were the only people directly concerned.

MAY COME TO TORONTO.

From Lily Dale the Bangs sisters will proceed to Detroit, and from there they stand prepared to visit Toronto, providing they can secure a gratifying disposal of the picture picture here at the regular price of \$30 each.

The sisters, it appears, are not confined to producing likenesses of the dead. They can call upon the spirits to work on the features of the living as well. The sisters insist, however, in such cases, that a photograph of the person must be forthcoming after the picture is finished. This is to preclude

the possibility of repudiation on the part of prospective customers.

Mr. Langton has been subjected to considerable good-natured chaffing since his return. "I may be easy," he said, "but as I told my partner to-day, I did not prepare to give him \$30 if the Bangs sisters can't give him a likeness of his grandfather, or his grandnephew, for that matter, which will convince even him, skeptic and all as he is."

The neighbors have taken a deep interest in the matter, and it is now almost the sole topic of conversation in the West End. One ultra-religious lady informed Mrs. Langton yesterday that if a spirit produced the picture it must have been an evil spirit. Mrs. Langton said that she had no intention of believing that such a pretty picture could be the work of a bad spirit.

LANGTON'S EXPERIENCE WITH MEDIUMS.

Mr. Langton admitted that he and his wife had been investigating Spiritualism for a number of years. He was free to say that Toronto did not possess any of the mediums, but he accounted for this from the fact that the police have a penchant for running them in, just when things are coming their way.

"Why, they arrested Colby?" he said.

"Colby is the medium who had such a following in London. I remember attending one of his seances when he showed me little Eva, my wife's child, with the same sitting as is seen in 'Uncle Tom's Cabin.'"

DARKNESS NECESSARY TO SUCCESS.

"This, of course, was in the dark," said the reporter.

"Yes. There are a number of things which can only be produced in the dark. The 'trumpet' seance, for instance. I attended a 'trumpet' seance once fully determined to solve the mystery, if at all possible. The trumpet first struck again, I put my hands up to my ears, only to be struck on the knee. A man sitting beside me said: 'You think you're smart.' The trumpet said: 'Yes, but he's not smart enough to catch me.'"

Mr. and Mrs. Langton identified themselves with the movement about two years ago, and have been on the lookout for mediums of prominence ever since. At Lily Dale Camp their desires were satisfied. Writing on slates, letters from the dead, rappings, etc., are there from the dead. The Bangs sisters were well conducted, and due attention is paid to things material. Mrs. Langton's parents, who reside in Ohio, do not view with favor her leaning to Spiritualism. When her mother decided to visit her she was admonished not to take any stock in Spiritualism, as her daughter was crazy on that subject.

"Well," said Mrs. Langton, "mother has been over to Lily Dale Camp, and she, too, is now crazy on that subject. The mother would not consent to this."

All these seemed the idea that there could be any fake in the operations of the Bangs sisters. The exposure of the methods of mediums in the past was reverted to, but Mr. Langton declared that it had been confined to unscrupulous men who had attempted to make money by a flimsy imitation of the work of genuine mediums. There could be no exposure in their case, because they communicate directly with the spirit world. It was pointed out that all mediums were partial to the mighty dollar, but Mr. Langton thought they were entitled to remuneration for their gifts. "Toronto (Can.) Mail and Empire."

A Dream and Its Fulfillment.

Haverhill, Mass., is on the Boston & Maine Railroad, 33 miles north of Boston. There I have resided nearly 35 years. In 1885 two of my sisters were living in the same house, about eight miles west of Boston and near the Newburyport Station on the Boston & Albany Road. One of them was Mrs. Samuel Tilton, who now resides in Charlestown. The other was an unmarried sister named Susan P. Leighton; she had been very sick for several days, and one night I felt sure that it was just 12 o'clock I dreamed that I was bent down working hard digging a drain. When I awoke I heard a voice saying: "While you are toiling in the earth, we have come to waft away the spirit of your beloved sister," and upon looking up, I seemed to be beneath a cloud composed of pure white doves, and I particularly noticed their feet, which were perfectly clean, as though they had never come in contact with the dust of earth. When I arose in the morning, I resolved to say nothing to Mrs. Leighton about my dream, but I felt that I had heard a voice from the spirit world. I would state for Newtonville on an early train, as I feared my sister might not be living. So I started, but something kept saying, "Tell your wife all about the dream. It will be a good test. Be sure and tell her that Susan passed away at just 12 o'clock." Being thus impelled—perhaps I might say compelled—I returned and related my dream.

When I arrived in Boston, I met a brother and a sister who were coming to Newtonville. So, of course, we all went out together, and before we reached the house we could see that a grave was upon the door, and my brother said, "Susan has gone," and I replied, "Yes, they came"—meaning spirit friends—and told me that she passed away at just 12 o'clock.

Mrs. Tilton met us at the door and said, "Susan passed away at exactly 12 o'clock." Mrs. Tilton also said that just before 12 she left the sick chamber for a very short time, and kneeling down prayed, saying: "O God, send thy good spirits to bear me up, and O, send thy good angels to waft away the spirit of my dear sister."

It will be noticed that in Mrs. Tilton's prayer the word "waft" was used, and also in the voice that came to me. We can neither of us remember having made use of the word "waft" before.

I have every reason to believe that our friends who have passed to the higher life do sometimes visit us in the slumbers of the night, or as someone has said:

"In dreams they come to me from far And leave the golden gates ajar, Through which immortal geyser streams, GEO. F. LEIGHTON, Haverhill, Mass."

"Social Unbuilding, Including Co-operation, Sympathy, and the Happiness and Ennoblement of Humanity." By E. D. Bahallit, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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THE BENDERS.

The Different Oracles Fail to Agree.

The fate of John Bender, outlaw and murderer, cannot be determined with any degree of certainty by Minneapolis mediums and clairvoyants. Despite the fact that they are in direct communication with the spirit world, yet in this instance they are apparently at fault for the reason that there is not a unanimity of opinion among the spirits regarding the fate of the famous outlaw and his family.

In view of the wide comment excited by the recently published statements of numerous persons to the effect that they had seen and recognized John Bender in late years, and equally numerous statements that the Benders were all killed, the Journal to-day consulted several prominent mediums and clairvoyants. It was found that the spirits could not agree. Some unhesitatingly stated that not a single member of the Bender family was now alive, while others, with equal assurance, maintained that John Bender and two of his relatives, who were supposed to have fallen victims to the rage of Western vigilantes, are still living and at this time it is a fact would be corroborated by the elder Bender himself.

In each instance details were given concerning the action of the vigilantes at the time they were supposed to have exterminated the notorious family held guilty of fiendish crimes.

PICTURED THE EXTERMINATION.

Dr. Hellabos, a local clairvoyant, who holds that the entire family was destroyed by mob violence, graphically describes the actions of the band of twenty persons who overtook the Benders as they sought to escape from their Kansas home. He tells of the hanging of three men and one woman on the trees bordering what he believes is the Arkansas river, and how the remaining member of the family, a woman, was clubbed to death with a gun, when she endeavored to fight off her captors. He goes further and tells how the vigilantes burned the remains in order to complete their vengeance. The doctor also maintains that sixteen out of the band of twenty are still alive and any one of them would bear him out.

THREE ALIVE, MRS. JACOBS SAYS.

In absolute contradiction to this story is the statement by Mrs. Mary Jacobs. She insists that John Bender is alive and leading a lonely life on the borders of Indiana. According to her spirit information, two other members of the family are still living, a man and a woman, and within the past few years another member, also a woman, died a natural death. It is also her information that the vigilantes caused the death of one woman at the time it is maintained the entire family was exterminated. She agrees with Dr. Hellabos that the family consisted of five persons and that is their only point of agreement. Time and time again during the seance she repeatedly stated that no matter what any one might say John Bender was still alive.

Thus it will be seen that in spirit land—for both mediums gave utterance to their statements through the medium of thought transfer—from the other world—the same uncertainty exists as to the fate of the Benders. The spirits do not tell the same story to their familiars in Minneapolis.

When Dr. Hellabos was asked to exercise his influence on the spirit world to determine the fate of the Benders for the benefit of the readers of the Journal he said:

"I can give you the desired information. Not a single member of the Bender family is alive to-day. Not one escaped the vengeance of the mob that went out after them. I answer you so readily because three weeks ago while in Denver I was asked the same question. I am telling you now what I then stated."—Minneapolis Journal.

A Disgraceful Exhibition.

To the Editor:—Enclosed find a letter which will explain in detail, although it is anonymous, how you have heard of the Rev. H. J. Becker, have you not? If not, I will simply say that he was elected the president of the National Anti-Spiritualist Society, that was going to do such great things against Spiritualism a few years ago. Well, that National Anti-Spiritualist Society, I for one am sorry to say, "died a born."

It never had another meeting—none but the one at which it was organized. It never had an anniversary celebration, and I have never heard of any further for the vast number of contributions of money that came pouring into the hands of its officers according to their published announcement at the time of its organization. What has become of all this money? Who has got it?

It seems that Rev. H. J. Becker is chairman of the Island Park Assembly at Rome City, a favorite summer resort at a few miles north of Fort Wayne. The program is in the hands of the Rev. H. J. Becker, and the various orthodox churches, Rev. H. J. Becker took advantage of his position to get even, if possible, with the numerous defeats he has suffered in the discussion of the subject of modern Spiritualism and for the purpose of overcoming in a measure the humiliation of the failure of his National Anti-Spiritualist Association, in the organization of which he was one of the prime movers. But here is the letter. Yours truly,

H. V. SWERINGEN.

Rome City, Aug. 16, 1901.

Dr. Sweringen—Sir: In the closing "services of the Island Park Assembly" the Rev. H. J. Becker enacted a disgraceful scene in the exposure of modern Spiritualism for the amusement and entertainment of a vast audience made up of cottagers and hotel guests.

Having slates and trumpets on hand, also in the way of an attempt at materialization, together it was a disgraceful exhibition of religious intolerance and deserves the condemnation of right-minded thinking people.

I learn that you are a very ardent exponent of Spiritualism, also an able writer and contributor to various journals, and would be pleased to have you make use of this I am writing, in publicly condemning such a very unchristian closing of a religious organization which has the patronage of Spiritualists alike as well as members of other denominations. Fair play is my motto.

NON-SECTARIAN.

Rome City, Ind.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 450 pages. Price \$1. For sale at this office.

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MARVELOUS.

To the Editor:—As set forth in the New York Herald, at Newport, R. I., another opportunity was given to Dr. Albert D. Sarak to show his wonderful powers, when on one Wednesday night lately he was invited to Belmont by Mr. and Mrs. Oliver H. P. Belmont to come in after a dinner party and give a seance. Mr. and Mrs. Belmont's guests numbered sixteen, and about as many more came in time for the really marvelous exhibition.

Surely there could have been no more artistic and delightful surroundings for the great feat of calling out of the rich in his collection of armor and wonderfully turned by the stained glass windows that were lighted from without, giving a fitting atmosphere for the mysticism as interpreted by the man of science. Fortunately for Dr. Sarak, the company was limited in numbers, for a large gathering decidedly interferes with the train of thought and the concentration of mind. The exhibition of mind, however, being startling enough, was secondary to the cataplectic condition that rendered Dr. Sarak unconscious of such an experiment as piercing his cheek from inside the mouth to the outside of his face with a long hat pin, that had previously been heated in the flame of a candle.

All this seemed simple enough as compared with the game of dominoes that he played with the Count Sternberg. Before going into a trance Dr. Sarak always had his hands first with his fingers of cotton and over this were placed three large dinner napkins, each one fastened by a separate individual.

Before beginning the game of dominoes Dr. Sarak, in his blindfolded condition, walked across the room to Mrs. Belmont, to whom he handed a sealed envelope, which he requested her to open at the conclusion of the game, which began at eleven o'clock. Just a moment past that hour the Doctor, who had now announced "Je jeu fini, il est onze heures et quart."

An intense silence followed. The Doctor continued: "Mme. Belmont, ouvrez l'enveloppe de je vous ai donnee, s'il vous plait, et lisez cela." To the astonishment of all Mrs. Belmont read the result of the game and the exact position and value of the dominoes on the right and left that were played last. The note enclosed in the envelope had been written by the Doctor, and the game had been contemplated. The test was considered nothing short of marvelous.

Here we have a most wonderful prediction, made in reference to a game of chance, and most truly it was—

New York. MARVELOUS.

Spiritualism on the Pacific Coast.

To the Editor:—With pleasure we wish to state that this fall will witness a revival of Spiritualism on the Pacific coast. The tide of talent seems to have turned westward. The first arrival was Prof. Geo. F. Perkins, accompanied by his afflicted wife, who we are glad to say, is improving in health.

Mrs. R. S. Little, after a period of rest in Southern California, is again speaking in Oakland and San Francisco. Mrs. Ada Foye is here filling engagements.

Mr. W. J. Colville is expected soon to arrive from Australia, on his way to England.

The State Association will hold its convention in Oakland, September 6, 7 and 8.

Last Sunday, August 11, the Psychic Society of Oakland, resumed their morning meetings, with Mrs. R. S. Little on the rostrum, at Woodman Hall. Mrs. Little appeared to be at her best and gave a beautiful inspirational lecture. She is also lecturing for the Progressive Society in San Francisco.

At the same hall Mr. C. F. Van Loven held an interesting conference, meeting Tuesday afternoon, which was well attended.

Mr. Geo. F. Perkins made his first appearance in Oakland on the evening of August 11, at Woodman Hall. He was greeted by a large audience. His address was interesting and instructive, his messages were recognized as correct, and we hope that he will be able to awaken a deeper interest in the cause by his work just begun on the coast. By way, his songs are beautiful and inspiring.

The Union Society at Fraternal Hall, holds Sunday afternoon and evening meetings with good success.

The Oakland Society is doing good work at Dr. Pallenbaum's residence, on Wednesday evenings.

This does not look as if Spiritualism was on the decline, but rather "bath felt a quickening breath" and is reviving wonderfully. May this be the case all over the United States.

MARY E. VAN LUVEN, Oakland, Cal.

The Encyclopedia of Death.

To the Editor:—Please permit me to say that I have never tried to thank you for Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, for really it is a work of art, and it will delightfully express my measure in the premiums and your generosity—that gives us so much for so little!

Those not so fortunate as to have Vol. 3 of the Encyclopedia of Death, take these few words and be comforted, not cast down and despondent over what seems the ruin and wretchedness of all in life:

"The triumphal march of Life from protoplasm to man, was over the path of Death. The triumphal march of Life over the ladder of death till it mounts to the heavens through man, and the highest spheres of Immortality."

"Nature is an everlasting succession of growth and decay. Organization and disorganization are the ceaseless tragedy of life, enacted on every stage where Eternal Energy plays its many parts. Formation and dissolution are eternal counterparts of life's molecular activities. Life is a passing, a new birth, not a curse!"

It is difficult to call phrases where all are so lovely, but how very beautiful is this, that Death's "Life's flower-enfolded door through which we meet the loved ones gone before!"

Let us not "condemn" that some spirit of fiendish cruelty rules the universe, because people pass from sight away, cyclones rush with destruction, germs of disease are everywhere, and the world is filled with sin and sorrow; rather let us strive to keep up our spirits, and the other fellow's, looking straight ahead for "the brighter tomorrow," bravely confessing that we just must wade through this sea of earthly trouble; that we believe it is good for our immortal souls that we must, and with a helping hand for every other pilgrim on the road, push straight ahead.

San Antonio, Texas.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"GOD GEOMETRIZES."

Thus Said the Immortal Plato.

A CRITICISM AND AN EXPLANATION.

In a recent number of The Progressive Thinker a Brother McFarland assailed myself and A. H. Nicholas, of Summerland, for our atheism. But as there was no argument, I concluded that reply was superfluous, and others have made all the answer that was necessary. Demolishing a man of straw is not congenial work for me. But the article suggested an explanation and a criticism upon a very common practice, I am sorry to say, amongst Spiritualists. The criticism is upon the practice of quoting names of so-called great men to prove the truth of something of which an ordinary person is just as competent to form an opinion as the greatest scholar. Educated men are often the most glibly characters you can find, and the history of Spiritualism is a wonderful illustration of the fact. The most incorrigible skeptics when converted to Spiritualism, have proved to be the ones most easily imposed upon by frauds. The writer referred to, brings in a list of distinguished names as believers in God. With equal ease, I could do the same thing in proof of witchcraft or any other absurdity.

The opinion of a technical scientist is of no more worth than another man's except in the special phase in which he is an expert. The mental or moral philosopher is no authority in mechanics or chemistry, or electricity, or magnetism. And so the list might be extended. All this appeal to great names is part of the old system of personal authority, which real Spiritualism entirely ignores.

But in this array of authority the name of A. J. Davis was made very prominent, and as I had the privilege of a very intimate acquaintance with Brother Davis in the past it seems to me that an explanation is in place. Among the questions discussed between us the God question was one. He never intimated the slightest criticism of Atheism, nor ever hinted his faith in a Deistic personality. He said, at one time, that his highest conception of Deity was that of a central sun. Something, as I understood him, like Dr. Thomas Dick's great Sun Center for the Sideral heavens.

Davis and Selden J. Finney were most intimate friends and I think Finney had a great influence in shaping Davis' philosophical notions. Finney was a radical idealist, and was as much of a "God-intoxicated man" as Spinoza himself.

Finney's "The Supreme Fact of Human Life: IV. Fullness of Life—Bodily Health and Vigor; V. The Power and Extent of Human Power; VI. Interior Illumination; VII. The Realization of the Universal Principle of Universal Love; VIII. The Universal Principle of Universal Love; IX. The Universal Principle of Universal Love; X. The Universal Principle of Universal Love; XI. The Universal Principle of Universal Love; XII. The Universal Principle of Universal Love; XIII. The Universal Principle of Universal Love; XIV. The Universal Principle of Universal Love; XV. The Universal Principle of Universal Love; XVI. The Universal Principle of Universal Love; XVII. The Universal Principle of Universal Love; XVIII. The Universal Principle of Universal Love; XIX. The Universal Principle of Universal Love; XX. The Universal Principle of Universal Love; XXI. The Universal Principle of Universal Love; XXII. The Universal Principle of Universal Love; XXIII. The Universal Principle of Universal Love; XXIV. 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SATURDAY, AUGUST 31, 1901.

Lesson from a Fit of Anger.

Of all the silly things we know that of quarreling on religious subjects seems the most out of place, and the most indefensible.

We have a friend, a very earnest one, who we are sure would sacrifice much in our interest if needed; but he is a bigoted Methodist.

Who we are sure would sacrifice much in our interest if needed; but he is a bigoted Methodist. Intimate to him a doubt as to the authenticity of the Scriptures, or of the truthfulness of any of his narrations, however incredible, and he is angry in a moment.

A red rag in the face of a bull cannot excite more antagonism than our good friend displays when his faith is questioned.

It was only a few days ago in friendly conversation, we suggested that the Septuagint, instead of being a translation of Hebrew Scriptures into Greek, was in fact a compilation and adaptation of myths belonging to neighboring nations, and we were about to cite Christian authorities, the most learned in the church, sustaining that view.

Presto! A flash of lightning, accompanied by the roar of thunder, could not have been more sudden or fearful.

"You think you know more than Paul, more than Jesus Christ, more than God Almighty? Paul cited from that Septuagint with approbation, and did all the apostles, and Jesus Christ himself. God gave the world that book for our guidance, and only fools will call its teachings in question."

"Tut, tut, my friend. Are you not a little off your base to-day?" "I may be, but I have no patience when God's holy word is called in question."

"That is to say, you throw reason to the dogs and let passion rule for the time being."

He instantly changed the subject of conversation. His voice dropped to its natural tone, a smile lighted up his features, the fiery flash of the eye was gone, and "Richard was himself again."

Now this absolutely late experience is only one of hundreds of a similar character all have met with in a long life. It has characterized the votaries of Christianity from the very beginning of its existence. It will continue while the shabby records passing as the word of God continue to be received as such; and because such exhibitions of anger will follow whenever their credibility is called in question, makes us the more ambitious to expose the error of the claim.

Our friend will excuse us for using his angry fit as a lesson to all the world against giving way to passion, and making a fool of one's self when discussing religious affairs.

The True Animos of Romanism.

According to the press dispatches from Manila, Philippine Islands, "the friars have issued a circular to the public, through the Centro Catolico, in which they anathematize the government in the disguise of an eloquent and passionate appeal to Catholics."

"The circular declares that Governor Taft has declared war against God and denounces the members of the Philippine Commission as four risky lawless."

"The pamphlet calls the government officials buffoons, talking pignies, vile persecutors, and pusillanimous politicians, who are seeking to overthrow the church under the guise of a pernicious liberty and are attempting to eclipse the sun of the moral world. It calls on Catholics morally to unite against this impious and irreligious government."

According to a later dispatch, the more judicious and politic Romanists are hastening to disavow and disclaim the circular or pamphlet said to have been issued by the friars.

Whatever may be said or done by the Romish authorities, there can be no doubt that the friars' pamphlet illustrates the true animos of Romanism, not only in the Philippines, but the world over.

Outwardly, at least, these Philippine Catholic friars are true representatives of the genuine spirit of Romanism than are the blatantly-intensely loyal and freedom-loving ecclesiastics of the church in the United States.

The effusive asseverations of church dignitaries for loyalty, patriotism and civil and religious freedom are for effect, whilst all the time they are scheming and working slowly to advance the Romish church in power and influence, politically and otherwise. It is thus we comprehend that these high Romish prelates are, though in another way, as truly representatives of Romanism as are their more outspoken and undisguised friar brethren in the Philippines. Thus viewed they are all of one color.

Benefit of Clergy.

Suppose a law was enacted exempting all lawyers, all doctors, all teachers, or all journalists from the operation of the criminal laws? Would not the effect be a license to commit all manner of crimes to the members of that profession exempted from legal penalties?

The morals of a community subject to the influence of such exempted persons would be deplorable in the extreme. Turn back the records of time, and make the long journey to Hindostan, and, lo, we find such a law was in force there in regard to Brahmins. "They were not to be put to death for any crime, nor pay toll, nor taxes." They were thus privileged because they could read and write. They were able to hold communion with the gods, and persons thus endowed were too important to be subject to laws governing common mortals.

Would to heaven such laws had been confined to the Orient. But they were not. They became common to the West. All the countries of Europe and colonies in America had laws extending to the priestly class the "Benefit of Clergy." They became immune, so far as the laws were concerned, from secular punishment, however heinous the offense. Two hundred and twenty-three crimes were subject to capital punishment in England, but the preacher could look on at the execution, stand by and remark, "Such punishment is not for me!"

A Specimen Grecian Romance. Ad-Quenda. No. 9.

Though our series of articles on the Cave-Born Gods, with facts and reflections thereon are closed, we are prompted to repeat an old romance connected with that resurrected Labyrinth of King Minos, for more than 3,000 years lost to the world, its history preserved by the poets of the times, as were the deeds and adventures of Ulysses. It shows that later generations by Homer. It states that "Love ruled the court, the camp, the grove," just as it did when Ruth lay down on the threshing floor with Boaz, with whom she tarried all night, and which was so valuable a lesson for loving girls that God gave us the record by inspiration. And the remarkable feature that the account, so repulsive to the refined mind, is preserved and perpetuated by Bible Societies in hundreds of tongues, an approved example for virtuous daughters to copy. Not that only, but pious prelates have dramatized the story, and it is played in churches for the delectation of the young, the threshing floor scene at night, Ruth 3:9, of course omitted.

The old Grecian tale shall be told as briefly as possible to accommodate it to our space. It is known as "The Adventures of Theseus." Passing over the long story of Theseus' birth as the son of Aegeus, king of Athens, who deserted the mother before his son's birth; of the mother aiding her son when seventeen to recover the concealed sword of his father; of his journey from Troezen to Athens, some forty miles by sea, though he took the longer route by land, and had some exciting experiences by the way with robbers, and particularly with Procrustes, who stretched his victims to fit his bed, cutting off their feet too long; his final triumph and arrival in Athens; the attempt of his father to poison him; his father's recognition of the sword, and right of succession to the throne, and, then, to the story:

Androgeus, son of Minos, king of Crete, had visited Athens on the occasion of the public games, and was victorious in them all. Of course he was everywhere applauded by the people; but the king, Aegeus, was angered, and caused his death. The father, King Minos, was greatly angered, and made war on Athens, slaughtering the people and laying waste her fields, so that famine and pestilence followed. Aegeus begged for peace. This was granted on condition that every year a tribute of seven young men and an equal number of maidens—were sent him to be put in the Labyrinth—just now exposed by the pick and spade—with leave to escape when they should master its mazes and slay its occupant.

Minos had placed in that Labyrinth a terrible monster, half man, with the head and horns of a bull, called a Minotaur. Athens was greatly distressed each year when Minos' ship arrived to receive his tribute of her sons and daughters, for, to the time of Theseus, no one had returned, and the presumption was they had fallen victims to Minos' anger and his monster in the Labyrinth.

Theseus, with his experience in the destruction of the robbers on his way to Athens, determined to go himself as a victim, and try his own strength with any difficulties which should beset him. It was stipulated in the treaty between Aegeus and Minos that if any victim should succeed in slaying the monster the tribute should cease. Theseus gained his father's consent with difficulty, and made an arrangement with him if he returned victorious he was to hoist a white ensign, otherwise the black one which the ship bore when it left port should remain in place.

With heavy hearts, all but Theseus, they sailed away to Crete. Arrived at the destination, they were all imprisoned by the Labyrinth king's son, who begged the privilege to go first to the Labyrinth, hoping to save the lives of his fellows. This favor was granted him.

The Cretan king had a daughter, Ariadne. She saw the doomed young men and maidens, and was particularly attracted to our hero. While all were asleep at night she bribed the guards, and offered freedom to Theseus; but he declined the boon, yet told her his mission. She gave him a clue of thread, told him to fasten the end at the entrance, and unwind as he advanced along the serpentine paths of the Labyrinth, to be taken up on his return. She also gave him a sword to slay the Minotaur.

With sword and clue concealed in his apparel the guards led him to his doom. After wandering for a time among rocks and obscure passages he countered the Minotaur, with broad, extended horns, fiercely angered at his approach.

"Monster of aspect fierce, whose brow shows Filled all the earth, that echoed back the roar In tones that made mortals shudder."

Theseus drew his trusty sword. A desperate encounter followed, and the monster lay dead at his feet. With his clue he retraced his steps, and reached the gate at which he entered.

Minos released the tribute. With his delighted associates Theseus took ship for Naxos, the beautiful Ariadne accompanying him. Arriving at that port he made her his wife.

The joy was so great on ship board at the wonderful success of the expedition our hero forgot to run up the white ensign as he approached Attica. His father, watching out for the promised signal of a successful termination of the enterprise, and seeing only the black pennant, his heart failed him, so he threw himself from the rock on which he watched, and was dashed to pieces by the incoming waves.

Full of joy Theseus disembarked at the port, where he soon learned of the death of his father, the king; but the people were so rejoiced at his triumph over the devices of King Minos, for the destruction of himself and his companions, he was borne on their shoulders to the ancestral home and placed on the just vacated throne, with the good Ariadne by his side, as their queen. For full a thousand years, say the reports, the good ship brought the joyful news that the annual tribute was released, was preserved with sacred care through all the strifes, foreign and domestic, with which the city was beset.

It is just to add that there are conflicting accounts of the fate of Ariadne, but this one pleases us best, so we give it preference.

If any of our classical readers find discrepancy in the narration from that they are familiar, they will please remember there are conflicting statements in the originals which the critics have not harmonized. Taken as a whole, and recollecting the antiquity of the story, we think it will lose nothing in comparison with divine Munchausens.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price 31.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

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CLERICAL CATHOLICS IN SOUTH AMERICA.

THEY ARE PESTS ON THE EARTH, AND ROTTEN TO THE CORE—THEY SHOULD BE EXTERMINATED.

"It is unfortunate [as set forth in the New York Tribune] that the people of the United States do not better understand the South Americans," said Senor Perez, an active sympathizer with the Liberal party in the Republic of Colombia. "You think that we are anxious to fight, to engage in constant revolutions. This is not so. We simply struggle against the Clerical party to obtain freedom of thought and action. We should rather die than endure physical and moral slavery. Colombia is a large and rich country. It consists of nine states, and is more than double the size of Spain and Portugal. On the Atlantic Ocean it has a coast line of over one thousand miles. The national government is republican, the main basis of the constitution being a scheme drawn up in 1863 after the model of the United States of America. The executive power is exercised by the President and four ministers or secretaries. In 1811 the war of independence began, and a struggle was begun with Spain, which lasted until 1827. In 1819 Bolivar effected a union between Ecuador, Venezuela and Colombia, but this federation lasted only eleven years. It was in 1827 that the two parties which now exist had their origin. We first believed in the Spanish method of government, or, rather, in the despotic power of the Church. This party, the Conservatives, was composed chiefly of the Jesuits, but was supported by priests of all denominations. The other party was the Liberal organization. These men believed in free institutions, progress in every respect—railroads, telegraphs, free and compulsory education, and so on."

"Whether or not Colombia should embrace advancing civilization," he continued, "has been the principal bone of contention between the two parties for the last seventy-five years, not only in Colombia, but in Ecuador, Venezuela, Peru, Bolivia and elsewhere in South America. In the Argentine Republic and in Mexico the Clerical element has been overcome sufficiently to admit of enlightened advancement in those countries. But in Colombia and Venezuela the Clericals resist the establishment of free institutions. They know that if education becomes general, the people will not pay their tithes and contributions to the Church. They want the masses to be kept in

an ignorant state in order that they may exploit them. We simply cannot endure their tyranny, and so we fight. We have hoped for a better state of things, but we have been forced to resort to arms to protect our lives and property. There is no more peaceful people in the world than the Colombians, but we are now desperate, and would rather die than submit to the caprices and cruelties of the Clericals. The Venezuelans are not naturally so peaceful as the Colombians. Twenty years ago the Liberals, who had been in power for twenty-four years, lost control of the government. This would never have happened but for the treachery of our president, who sold himself to the Conservatives, or Clericals, in order to make sure his own succession. He pledged himself to look after their interests if they would supply him with arms and ammunition with which to kill his former adherents. The head of the Conservatives is the Pope. We have no regular leader, because our best men are constantly being killed in battle. Our old leader was General Vargas Santos, who is now eighty-two years old, and so infirm that he can no longer take to the field. General Uribe-Uribe is now commander-in-chief of our armies. He has fought steadily at the head of our troops since the present revolution began two years ago. Last April he issued a peace manifesto, when the fighting ceased temporarily. We asked at that time that the Liberals simply be allowed to exist, but the Clericals continued to shoot and imprison our leaders and sympathizers. Because of this tyranny we were forced to continue our fighting. I do not know the present strength of the Conservative or government army. I should say it numbers about forty-five thousand men. In order to fully understand the recent operations, it is necessary to know that there is a liberal party in Ecuador, Venezuela, and Colombia, and an opposing Conservative or Clerical party in the same countries. This is natural, because seventy-five years ago the three countries were one. Thus, the Liberal party of one country helps its sympathizers in another. So it is with the Conservatives. When the large number of Clericals, or government sympathizers, entered Venezuela on July 28, they were attacked and completely routed by the combined Venezuelan and Colombian Liberal armies, who had concentrated their forces in a border state in Venezuela. Of course, General Uribe-Uribe had a share in the victory over the Clericals, although he was not present at the battle. This conflict ends the revolution in Venezuela."

Justice Tempered With Mercy. The highest spirituality is manifested in that nation where justice is tempered with mercy. In the United States criminals who are compelled to suffer death in consequence of some infraction of law, are generally executed by hanging, which is said to be a very easy, though not a desirable method of dying. Those who have been hung, and by some fortunate turn of affairs, afterwards revived, have stated that after the first paroxysm there was comparatively no pain; a rather pleasant sensation followed; lights, kaleidoscope in character, flitted before the vision; a sense of peacefulness supervened, and no desire was manifested to return again to earth scenes.

Whether hanging be painful or otherwise, a desire to temper justice with mercy, has caused New York to pass a law ordering electricity to be used in all cases where the death penalty is to be exacted for the commission of crime. With that agent, it is claimed that the death will not only be painless, but instantaneous.

The general tendency of the benign sentiment to temper exact justice with tender mercy, has caused radical improvements to be made in jails and penitentiaries, especially in the Northern states. In some parts of the South, for some inexplicable reason, such is not the case. Horrible cruelties are often systematically practiced there. No thought of reformation seems to be connected with those who have state convicts in charge; and in some cases the management is a disgrace to civilization. In China, in some few respects advanced as a nation, with the teachings of Confucius to guide in the conduct of life, and with sublime precepts instilled in the minds of the people, there seems to be total disregard of the thought of ever tempering justice with mercy. A correspondent of the Globe-Democrat details some scenes he witnessed while in China, the horrible nature of which could not be excelled by the cannibals of Africa:

Some of the most remarkable executions ever witnessed by him took place in Canton, or rather outside the walls of the city. On one occasion a Chinaman, who had committed a crime punishable by death was brought into this open space to be quartered. The prisoner was placed in a standing position with his legs spread quite wide apart, both arms extended on a level with the shoulders and held by a man on each side of him. The chief officer stood directly in front, and when the prisoner was properly posed, gave a signal to the headman who stood a few feet away holding a sword about two and a half feet long, the blade slightly curved—a cross between a ship cutlass and a scimitar. At the signal he stepped forward and with a sidewise blow struck off the victim's head, and then with lightning-like rapidity swung the blade aloft again and brought it down squarely in the center of the spot from which the head had just been severed with such force as to almost completely split the body, which was still held in an erect position by the men grasping the extended arms. The two halves fell wide apart at the same instant two assistant executioners stepped forward and with swords similar to the one described severed these two halves at the thighs. "This," said the narrator, "was probably one of the most bloody death-scenes ever witnessed."

Another exceedingly horrible execution was the burial of a man near an ant hill. This was also in Canton. The fellow's crime was of a political character. A hole was dug near an ant hill, and he was placed in it standing erect. The earth was packed closely and firmly around him, so that his chin was just above the surface. His mouth was then forced open and fastened so with a piece of iron. The next step was to completely paint his face, and entire head with some sweet stuff about the consistency of New Orleans molasses in cold weather, the inside of the mouth being filled and a swat being run well down his throat. Then a train of the stuff was laid leading to the ant hill. Almost before this was fine the ants found it, and in a minute there came a fourth of an inch in length and even larger, following the trail. They soon swarmed all over his head and

JUDGE GREEN'S WISHES

Disregarded in the Disposal of His Remains.

Appointments are being made with my wife, Martha E. Root and myself with increasing frequency and in some cases years in advance, to conduct spiritual service after the person so arranging shall pass to the spirit world. In a number of instances relatives have disregarded the wishes of the deceased, and extreme sorrow, even to a husband who afterward became a Spiritualist.

Judge Sanford M. Green presents a case in point. He passed out of his body August 13, 1901, at Bay City, Mich., in his ninety-fifth year. He was probably the oldest Spiritualist in this State, as well as the longest time one, for he accepted this truth soon after the raps were produced by the Fox and Sisters. More than thirty years ago he was president of the Spiritual Society in Bay City. Then it cost something there to declare "I am a Spiritualist." In his latest hours he was as fully convinced.

He was author of standard works on law and practice. His more than forty years on the bench of Michigan's Supreme and Circuit Courts, and the opinion, once prepared, made him among the foremost jurists of the State. By nature and experience he was especially fitted to analyze evidence. Less than four years ago he put in writing: "From the most indubitable evidence I have long been convinced of the truth of what is called Spiritualism."

While I nursed him fifteen of his nineteen last days and nights he emphasized this conviction, as also he did his wish for Spiritual service after death. He was a man of great force and energy, many times talked to the family he lived with his last dozen years, with our family and with his own children, was written to put in unequivocal form his unaltered wish. This was put in the hands of his children while yet he was for days talking freely with us all. But his daughters opened not the subject to him.

JUDGE GREEN'S LETTER.

"Bay City, Dec. 28, 1897.

"To my esteemed friends, Melvin A. and Martha E. Root, of Bay City, Mich. "It is my desire that when I pass away my remains shall be taken to the Crematorium in Detroit, and reduced to ashes after such funeral service as may be thought proper. I desire that Mr. Root will take charge of my remains for the purpose aforesaid, and that Mrs. Root take charge of and conduct my funeral services. I believe it is a blessed thing to die, as to the mortal, and to live immortal with the loved ones gone before."

"Your friend, S. M. GREEN."

HIS DAUGHTER'S LETTER.

"Sunday Afternoon, Aug. 11, 1901.

"We are all agreed in this matter, strongly opposed to any departure from the long-time custom of our family. We have therefore decided to have the funeral rites observed exactly as they were at our mother's funeral. The burial service will be read and the remains taken to Flint, where they will rest beside the wife of his youth."

"M. FRANCES BISHOP."

The second day after the burial I went to the burial place. The Judge's remains do not "rest beside the wife of his youth," and his daughter Frances well knew all the time they could not. Her quarrel over property with stepchildren led to a stepson's death, which is the finest in Glenwood Cemetery. Frances' mother was interred there 22 years ago in its most conspicuous spot, and room left beside her. But this daughter did bury her father's body in an obscure and neglected lot where her own son-in-law was buried alone five years ago.

Did this daughter hope to create the impression that Judge Green had forsaken Spiritualism and become an Episcopalian? She prevented his written wishes and had a robed rector "read the rites of the Episcopal church," and it went into the newspaper that this "was according to the wishes of the deceased."

May Spiritualists everywhere make sure the means to fill their wishes about their own memory services and the disposition of their bodies.

MELVIN A. ROOT.

Bay City, Mich.

The Strife in Armenia Revived.

Again the terrible news that the Kurds have renewed their exterminating war on the Armenians, and again death and desolation follow their trail. They literally obeyed "The Lord God of Israel," when he commanded Joshua "to smite all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings (priests), and leave none remaining, but utterly destroy all that breathe, saving alive only the maidens, who have not known man, for your own use."

It is the warfare of a race of savages, common to them from the very dawn of history. News from Constantinople says, "twelve villages have been destroyed, and only the young girls were spared."

The Progressive Thinker has precisely the same abhorrence of these wars of desolation waged in Armenia as it had against the wandering Bedouins of Syria, known to us as Israelites, who, under their alleged leader Joshua, a bandit chieftain, was guilty of exactly the same offences in their day as those of the Kurds of 3,000 years thereafter.

Every word of execration that shall come from the Christian press or pulpit, against the Kurds, applies with equal force against "The Lord" who gave the command, and his pets who executed it, in Palestine ages ago.

After a Medium.

The Chicago Tribune of August 23 says:

"The State Board of Health has brought action against Mrs. Clara Lamber, 451 West Madison street, charging her with practicing medicine without a license. Mrs. Lamber is said to be a chiropodist and magnetic healer. Constable M. M. Jonas, who served the summons, is said to have told Mrs. Lamber that if she could settle the case for \$50, the fine provided by law is \$100. The accused refused to settle, and her hearing probably will be before Justice Richardson next Monday."

It is about time for a systematic action on the part of Spiritualists, in order to give magnetic healers the protection they are entitled to. It is an outrage, their arrests, and the fines that follow.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1890 to 1910." By Yarnio Vedra. For sale at this office. Price \$1.50.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestions. Cloth, \$1.50. For sale at this office.

"The Spiritual Significance, or Death as an Event in Life." By Lillian W. G. One of Miss Whitman's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spiritual philosophy. For sale at this office. Price \$1.

"Humanity, Its Nature, Powers and Possibilities." A concise, masterly, presentation of the facts and philosophy of Spiritualism. For sale at this office. Price 25 cents.

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GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that "The Progressive Thinker" is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, on occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Oscar A. Edgerly has during July and August filled engagements with the Chesterfield, Ind., and Mount Pleasant Park, Clinton, Iowa, and at present is filling three weeks' engagement with the Forest Home Camp, Snow-dale, Mich. The first Sunday in September he will speak at Bankston's Lake, Mich. He will be pleased to hear from societies desiring to employ a trance speaker and test medium. Permanent address, 20 Public Square, Lima, Ohio.

Carrie F. Weatherford writes from Dallas, Texas: "For the last five weeks I have been lecturing on the rights for the Dallas Progressive Society. I shall be back in Dallas the coming four weeks, and shall then return to Dallas during the great State Fair. It is the desire of the Spiritualists of the State to hold a grand convention during the fair, and I wish to request that if any of the first-class media workers are disengaged from September 20 till October 10, they will do me a favor to notify me to this effect. Address, Laclede Hotel, Port Worth, Texas."

Elvin R. Hawley, 608 Eighth street, Sioux City, Iowa, is firm in the belief that the coming of Christ is near at hand, and regularly friends who believe as he does gather at his home to pray, sing hymns and read the Bible. Hawley has made a special study of the Bible and claims to give it a literal interpretation. He declares that every prophecy made in the Scriptures has been fulfilled and that the end is at hand, and that a thief in the night, as he puts it, quoting from the Bible, Hawley is 40 years of age and has a wife and grown children. He is a man of thrift and intelligence. He states he can point out predictions in the Bible of the labor troubles, the wars, as well as the achievements in many directions in this day. He thinks the fact that the nation has obtained a foothold in the Orient is significant fulfillment of a prophecy—Chicago Chronicle.

Mrs. L. A. Burr writes: "While I am writing I cannot refrain from wishing that I could be rich. I would then make my appreciation practical for your goodness to me and to humanity at large; well, I would just like to buy the finest farm near Chicago and deed it to you and your heirs forever."

Mrs. Louise Adelaide Akin, a Spiritualist medium, known professionally as Mrs. L. A. Olmstead, died yesterday morning at her home, No. 150 Madison street, Brooklyn, after a long illness. Mrs. Akin was a daughter of Judge E. B. Akin, of Brooklyn. As a child she is said to have developed remarkable clairvoyant powers, and though brought up a strict Methodist, she became a Spiritualist and one of the best known mediums in Brooklyn. She is said to have predicted a number of fires, among them the Hotel Royal fire in New York and the great Philadelphia fire—New York Tribune.

Isaac Perry writes from Florida: "Please accept my sincere thanks for the lovely book you so kindly sent me."

A. R. Hossack, of Los Angeles, Cal., thinks that Hudson Tuttle's good nature is imposed upon by those who ask him questions that they could find a little research answer for themselves.

Frank Collins writes: "I am in possession of the seven books, and when I get this last one I will have all you have offered up to date. Fifty dollars could not buy them from me unless I could replace them with less money."

D. Webster Groh, of Hagerstown, Md., writes: "As the members of the American Press Writers' Association are doing much to liberalize the general public, through writing rationalistic letters to editors of daily newspapers, so basing them on current topics or some article previously printed, that they are generally printed, and thus reach thousands of readers, your readers might likewise do much good, either by co-operating with these Press Writers in sending them marked copies of newspaper articles for comment thereon, or by writing editors themselves in a similar way and eventually forming a Progressive Thinker Letter Writing Club. We find this work the most effective ever yet done, and welcome all who wish to co-operate. There are no fees, dues or assessments."

Samuel Anderson writes: "I must have every number of 'The Progressive Thinker' as long as I live, for it is the best paper and the greatest educator ever published. It puts people to thinking and surprises the all-wise ones who up to the present time have been prepared to play the golden harp. Bro. Francis, I must exclaim in the voice of our Methodist brethren, 'Let the good work go on, and may your paper and its teachings live forever!'"

L. Murphy writes: "About fifty persons attended the basket picnic given by the Church of the Spirit Communion last Saturday at Wooded Island, Jackson Park—one of nature's lovely spots. Games of various kinds were indulged in, and we shall probably have some equally enjoyable this coming Saturday, as we have decided to give a basket picnic each Saturday at the same place so long as the weather permits. Mediums being present messages were given. Luncheon was served by the ladies, and all enjoyed a good hearty meal, followed by a moonlight ride upon the lake. Everybody is cordially invited. Don't forget to bring refreshments."

B. J. Woolley writes: "Summitland Beach Camp, Ohio, had a large attendance yesterday, many from a long distance. That estimable lady, Mrs. W. C. Home, the great test medium, of North Adams, Mass., will be here during the balance of the camp; also the Rev. Everett."

In his "Story of My Life" Augustus Hare tells a number of ghost stories, from which are the following: In November, 1878, Mr. Hermann Merivale related the following story: "A captain was crossing to America in his ship with very few sailors on board. One day one of them came up to him on the deck and said there was a strange man in his cabin; that he could see the man's face, but that he was sitting with his back to the door at the table writing. The captain said it was impossible, as the man could be only one in his cabin and he had the sailor to go and look again. When he came up, he said the man was gone, but on the table was the paper on which he had written, with the ink still wet, the words, 'Steer due south.' The captain said that as he was not pressed for time he would act on the mysterious warning. He steered due south and met with a ship which had been long disabled and whose crew was dying. The captain said that one of his men was a very strange character. He had himself picked him up from a deserted ship, and since then he had fallen into a cataleptic trance in which, when he recovered, he declared that he had been in another ship, begging his captain to come to their assistance. When the man who had been sent to the cabin saw the cataleptic sailor, he recognized him at once as the man he had seen writing." In January, 1874, Mr. Hare met Col. Henderson, of the police force, at a dinner. Col. Henderson said that his father had been executor to old Lord Bridport, who had a box which no one was ever allowed to open and of the contents of which even Lord Bridport's death the widow sent Col. Henderson to look into and then said, 'I wish you would open that box. One ought not to like doing it, but took the box into the library and sat down before it with candles by his side. Immediately he heard a movement on the other side of the table and, looking up, saw old Lord Bridport as clearly as he had ever seen him in his life, scowling down upon him with a furious expression. He went back at once to Lady Bridport and told her what had happened. She was then sitting at the table, and she said, 'I shall never to my dying day forget the face of Lord Bridport as I saw him after he was dead.'—Los Angeles (Cal.) Express.

The Fourth Annual Convention of the State Spiritualists' Association of Minnesota will be held in the First Unitarian Church, Eighth street and Mary place, Minneapolis, Minn., September 6, 7 and 8. An excellent program has been prepared. The principal speakers will be Mr. and Mrs. G. W. Kates, W. P. Peck, Geo. F. Colby, W. L. G. Lewis, Mrs. C. D. Prudden, Mrs. S. J. Lovell, Mrs. E. Sawyer, and other local mediums and speakers. Parties desiring further information or programs should address the secretary, D. E. Griffith, 1500 Hennepin avenue, Minneapolis, Minn.

J. Madison Allen writes: "In my article, 'Spiritualism Applied,' appearing in No. 612, I am made to say (at the middle of the first column): 'the political fabric, which is now composed of hostile elements—a natural result of unassociated and naturally antagonistic domesticity, that is to say of competing interests being families (heads) and nations.' It should read 'nationally antagonistic.' It would hardly please me to go on record as teaching that the terrible strife pervading society is a 'natural' condition, though it is a natural and inevitable result of the present system of arranging and relating the constituent elements of which society is composed."

This dog is entitled to immortal life. A large Newfoundland dog saved Fred Hane, 16 years old, from being burned to death at his home No. 274 Madison avenue yesterday morning. Hane, who was asleep, was alone in the house except for the dog when the fire started. The latter smelled the smoke as soon as the fire started, and commenced to bark. It could have escaped easily, but refused to desert its master. When the boy did not waken the dog went into the bedroom and, jumping on the bed, tugged at Hane's nightclothes until he awoke.

It will surprise many to learn that superstition has quick recognition from the people of the great world. One of the most striking examples of this is the case of King Edward VII. who, when he was formally assumed his duties as sovereign, is interesting as having undergone it and constituting a part of it the old Scotch coronation stone, called "The Stone of Destiny," which tradition says was that on which the patriarch Jacob laid his head on the plains of Luz. It found its way into Spain, then to Ireland and Scotland, and it was removed from Scotland by Edward I. during the war of independence. The promise was made that it should be returned to Scotland, from which it had been taken, but that was never carried out, and the "Stone of Destiny" has formed part of the chair of oak in which every English sovereign has been crowned since the time of Edward III. Special coronation medals were struck when Queen Victoria was crowned, and no doubt the same operation will be followed on the coronation of Edward VII. These are given to peers, members of the House of Commons and to foreign ambassadors and a certain number of them are scrambled for at Westminster during the ceremony, an incident which is said to have been one of the most exciting of that memorable day.—Chicago Chronicle.

Isa Wilson Kayner writes from Sacramento, Cal.: "There is now a group of 90 campers, and hundreds of people on the ground. The management of the ground is the most complete of any camp I have ever been in. The dining-room and daily menu is excellent. Mrs. Nettie Howell is here, and there and everywhere, looking after everything. Mrs. Ashbury, who is the presiding officer, holds firm control of us all, and everything is done in time. There is no quarrelling, and I can yet to hear a slang word and profane expression. This is truly a spiritual camp and conducted in perfect order. Every morning the young men who have charge of the grounds are up sweeping and carting of the day's litter, so it leaves the ground perfectly clean. The mediums, Mrs. Mary A. Vasek, Mrs. Mary Hunt, and Mrs. Maggie Porter are due once do a grand, good work. Our old friend, Mrs. Mary Weeks Wright, is the same earnest lecturer. Mr. Cobb has promised me his lecture to send you, entitled 'Seven Strokes for Freedom.' He was engaged on the spot to deliver it three times down in the city."

L. Murphy writes: "The Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, was favored with an able and successful lecture by Dr. C. M. Hewitt, who gave the subject was 'The Life of Jesus as a Cultured Medium.' The lecture was handled by a master mind, who gave such clear illustrations that no one with a rational mind could help seeing the point of truth, a lodgment in the heart and soul of many who listened to his scholarly address. Our test medium, Mr. H. P. Conates, has presented his spirit return that it has not left room for doubt. At the conference messages were given by Mrs. Hamilton Gill and H. P. Conates. The afternoon and evening meetings were well attended. All are welcome."

The Spiritualists of Southwestern Michigan will hold their annual meeting at Lake Cora, Van Buren county, Sunday, September 1. Mrs. Adah Sheehan-Horman, of Cincinnati, Ohio, who has been a student of the subject for many words give no uncertain sound, will be the speaker. Mr. H. Warner, president, Paw Paw, Mich.; Mrs. Ella Towlers, secretary, Mattawan, Mich.; Miss Irene Reynolds will assist in furnishing music. Admission 10 cents for each adult.

Neosho Falls Spiritualist Camp-Meeting will be held at Neosho Falls, Kan., in Riverside Park, commencing September 6th and continuing until the 24th. Riverside Park is a beautiful grove of native timber, beautifully situated on the Neosho River, which flows close by the camp. The tent secured is excellent and the speakers will give the best of satisfaction. Speakers and mediums: Daniel Hull, Mrs. Bessie Bellman, Laura B. Payne, Rev. L. A. Mabey, Dr. Schlesinger, Mrs. Mattie Wagner, Mrs. Inez Wagner, Walter V. Tibbets.

J. Harry Bastian was one time very prominent as a materializing medium in this country. Some twenty years ago he removed to London, England, where he remained until very lately, when he came back to this country. He writes as follows from Hamburg, N. Y., his permanent postoffice address: "I expect to start for the West next week on my wheel, making calls in Pennsylvania, Ohio and other places on my way. I will arrive in Chicago some time in September, if all goes well. I have heard from a number of my old friends, mentioning seeing my name in your paper. I think of going to your camp, and this will be my permanent address, and all letters sent here will be forwarded to me."

Mrs. Grupp writes: "My husband, Jacob Grupp, and myself, have returned to Chicago after a three months' trip in Ohio and Michigan. We found a lively interest manifested in all things spiritual wherever we were called to minister. There are broad fields for active organizers in both States, for we are many folks without shepherd care, located at 742 West Madison street, where we will resume work. Mr. Grupp will hold circles every Tuesday and Friday evenings."

Reading, Pa., Aug. 20.—Prof. William Kretz, of the Berks Occult Science Society, is arranging for a more dangerous experiment than burying a man alive. He says he proposes to fill a tank with oil gasoline, hypnotize one of the members of the society and stand him in it. A match will be applied and if Prof. Kretz's ideas are correct all that is left is to burn without leaving the slightest scar on the subject's body. Prof. Kretz has called a meeting of the society for Thursday night.—Chicago Chronicle.

We understand that T. H. Hartley has resigned as secretary of the South Side Society, a position which he has occupied efficiently for several years.

John W. Ring writes from Ardmore, T.: "I am camping out with a party of friends, who like me, failed to draw in the great U. S. A. Oklahoma lottery, and now have other plans for land in view. Don't know just when I shall get back to my post, but soon I trust. It is a commendable what will become of the thousands who came here expecting homes and are disappointed. Last Sunday by invitation, I preached to the Methodist congregation at Mountain View, Okla. Don't know the general effect, but quite a number came forward, introduced themselves, and said they were pleased."

John A. Hoover writes: "I have not of late read any spiritual paper that gives me more satisfaction than 'The Progressive Thinker.' It is a fall of letters from the people, giving their hopes and fears, and graphic experiences of spirit tests, and spiritual growth, just what we old pioneers need as nourishment for our old vitality. One of your contributors is certainly interesting—Brother Carlyle Petersilea. His assertions on communications from spirits are unique and startling."

The book, "Legendary Lore of Mackinac," is for sale by the author, Lorena M. Page, Cleveland, Ohio. Price, \$1.00.

Geo. F. Colby was in Chicago the first of the week on his way to Minneapolis, Minn.

Mrs. L. H. Freedman writes from Lily Dale: "One of the delightful events this season at Lily Dale, Cassadaga Camp, was a complimentary séance tendered to Dr. L. H. Freedman, the Australian healer, by well known mediums. Judge A. B. Richmond made the opening address, speaking briefly of the injustice done Dr. Freedman while in Ireland, and urging the mediums and healers to organize and test the present medical law in several States, making it possible for mediums to continue their work without fear of imprisonment. Mrs. Edie Moss gave full form materialization in the light, many spirits being recognized by friends. The spirit of Miss Lucille Weston materialized and sang a song with Mr. Moore, of London, Ont. Mr. P. L. O. Keeler gave his light trance, hands and arms materializing, playing musical instruments, etc. Mrs. Maggie Walte and Mrs. Florence White followed with tests, all being recognized by friends in the audience. Mr. Barrett, president of the N. S. A., has promised to give his special attention to adjusting the medical laws in different States, making it possible for mediums and healers to continue their good work."

B. F. Beaspe writes from New York: "The case of Mrs. M. C. Morrell is a most serious one, and needs the prompt action of her friends to keep her from actual suffering. To accomplish this end we have arranged a monthly subscription list, and those desiring to do so, can forward their name and address to Miss J. Fitz Matlock, 680 East 138th street, or to B. F. Beaspe, care of Cornell Steamboat Company, foot of West Fifty-second street, New York City. We will what they are willing to subscribe monthly, commencing with August, and all receipts will be acknowledged by postal ad promptly applied to the purpose intended. (People of the West are not supposed to be included in this appeal.) The Spiritualists of New York, some of whom are very wealthy, should see to it that their worthy lady and medium does not suffer. They allowed one of the Fox Sisters to die in destitution, and we hope an event like that will never occur again."

The Chicago American has the following: "Lovely Nabb, a prominent farmer of the Hopson neighborhood, near Princeton, Ky., died in Blue Spring Church of heart trouble. He started to lead a song and fell over his own feet. He lay on the ground for some time, and had dreamed the night before that his daughter, who died three weeks ago, appeared to him and told him he must go with her."

Dr. J. M. Peebles will deliver a lecture this week at Geneva, Wis., before the Metaphysical Summer School.

Mrs. Jennie Hagan Brown, having filled an engagement at the Clinton camp, stopped in Chicago for a few days. Mrs. Brown's lectures and poems are always enthusiastically received.

Harry J. Moore writes: "I am still open for camp engagements for the next month or so. I have the months of September, April and May open for engagements with societies." Mr. Moore is giving excellent satisfaction wherever he speaks. He is a young man of irreproachable character, and the future is bright before him. He can be addressed at 6311 Parnell avenue, city.

The Record-Herald contains the following from Jacksonville, Fla.: "The leaders of the Methodist Association, led by Helen Williams, his husband, C. O. Post, and her son-in-law, C. F. Burman, were arraigned here in the United States Court to-day, and, waiving examination, gave bonds in the sum of \$5,000 each. Scores of sympathizers were in the court, and many of them were anxious to go on the bonds. Helen Williams is well known as a so-called mental healer. She is the founder of the Mental Science Association. The indictment charges she claims of \$80,000 in this country and in Europe. The second annual international convention of this association is to be held this fall in Seabreeze, the home of the leaders who were to-day on trial. Colonel Post is mayor of Seabreeze. Helen Williams is 70 years of age, and is said to be worth half a million dollars. The post-office authorities assert that they have sufficient evidence to convict the leaders, and it is estimated that their receipts for 'absent treatment,' aggregate as much as \$2,000 a month."

Freeville Camp, N. Y. The annual camp-meeting of the Central New York Association closed yesterday, and was the most successful in the history of the organization. Gate receipts only lacked a few dollars of paying the entire expense. Nearly one hundred dollars worth of stock was sold the same to be used in improvement of grounds this year.

At the annual business meeting, the following officers were elected for the year: President, Ben Rhodes, Elmira, N. Y.; 1st vice-president, Mrs. Jennie McNeill, Tully, N. Y.; 2d vice-president, Mrs. Charlotte Eccleston, Waverly, N. Y.; treasurer, J. S. Love, Groton, N. Y.; secretary, A. C. Stone, Freeville, N. Y.

Many improvements have been made in the grounds the past year, and the coming year will witness still more important changes in the arrangement and equipment of the place.

The wonderful artesian well which flows from a depth of 100 feet, 3,500 barrels of pure water per day, is a great attraction.

In addition to the regular camp which opens the last Saturday in July, and lasts over three Sundays, the directors have decided to hold services the first Sunday in June, July, September and October.

It is the desire of the association to engage speakers and make all arrangements as soon as possible, and would be pleased to have speakers unengaged for those Sundays named, write the secretary, giving terms for two lectures. Freeville being half-way between points of the N. Y. C. R. R. and Erie, speakers passing from eastern to western camps could reach it at small expense by stopping off either at Canastota or Auburn, N. Y., or the Central N. Y. R. R. at Otsego or Elmira, N. Y., from the D. L. & W. or Erie R. R.

Moses Hull, H. D. Barrett, Mrs. Lizze Brewer, Mary Elizabeth Lease, Thomas Grimshaw, J. C. F. Grumble, were among the principal speakers this year and all drew good audiences and gave perfect satisfaction.

A. C. Stone, Sec'y, Freeville, N. Y.

Grand Ledge Camp, Mich. Grand Ledge Camp had a fine attendance Sunday notwithstanding the rain. Mrs. Carpenter being the speaker. She and Mrs. McFarlin, of Milwaukee, were the platform workers of the week, and both ladies won the encomiums of the audience.

Frank N. Foster, spirit photographer, is present and having all he can do. The mediums have, with few exceptions, done excellent work, and have been well patronized.

The entertainments have been of a marked feature of the camp and of a much higher order than usually given in such places. Owing to the parties being better attended than ever before. The social life has been a bright sparkling feature of the session. The music under the direction of Mrs. J. L. Marvin has given universal satisfaction and she has proven herself an all-around helper.

Thursday, Mr. H. L. Chapman improvised a beautiful poem. He was followed by an address by Mrs. A. E. Sheets, entitled, "Scientific Proof of the Spiritualistic Phenomena." She spoke with her old-time vigor and force, explaining the law under which the phenomena are produced. At the close she was loudly applauded. Friday, Mr. Chapman will lecture again. He is a new worker in camp, and he, with his estimable wife, has made many friends.

Mrs. Carrie Twing's work begins Friday. She will remain till camp closes. On the whole, the present session has been the best attended of any, and will count as the most harmonious.

LAURA MATLOCK, Sec'y. "The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. Her twenty physical and mental exercises, and the value of the same, for sale at this office. Price, \$1.

Briggs Park Camp, Mich.

Our camp has closed and was a success both financially and spiritually. If I were going to eulogize I would begin at the top of the program and mention the work of each and every one of our workers. Each and every one of them will be done in the future has not been decided. I presume we shall have another camp-meeting.

In company with my wife I visited Grand Ledge Camp last Sunday. Mrs. Marlan Carpenter was the speaker, and although it was dusty and cloudy in the forenoon and rained hard in the afternoon, they had a nice crowd, I think about 500.

I was pleased to meet the friends, and especially was I pleasantly surprised to meet Mr. Parker, the palmist. He is originally from my old home (Heary county, Ind.) and I had a very pleasant time with him.

I also met for the first time Miss Laura Matlock, secretary of Grand Ledge camp, also secretary of the State Association. I am much pleased with all the officers of our State Association, Mr. D. B. Carpenter, president; Dr. O'Dell, vice-president; Miss Matlock, secretary, and Mrs. Addie Nesbitt, treasurer. Such leaders are worthy the confidence, respect and support of the Spiritualists of not only our own state, but of our nation.

Mr. Carpenter's worth is especially known to me. In company with his wife he has been working here for both the society down in the city and also our camp, having been chairman each year since its beginning. I know him to be a man of spirit integrity as well as ability, and a man who will never sacrifice the cause for personal friendship or self-aggrandizement. I feel sure that with the support and help of the willing and able officers here mentioned, together with the efficient board and the various organizations throughout the state, our cause will prosper this coming year. "In union there is strength."

THOS. J. HAYNES, Grand Rapids, Mich.

Michigan State Association.

Your correspondent who reported the Michigan State Association meeting at Lansing on the 13th inst., was evidently one of the disappointed ones.

The meeting was the largest and most enthusiastic held for some years. Owing to the very general dissatisfaction with the late board, a complete change was made. The officers elected are as follows: President, Elmer B. Carpenter, Detroit; vice-president, Dr. B. O'Dell, Paw Paw; secretary, Miss L. Matlock, Owosso; treasurer, Mrs. Addie Nesbitt, Schoolcraft; trustees, W. R. Alger, Flint; Chas. Harris, Lansing, and Dr. W. O. Knowles, Grand Rapids.

Your correspondent's assertion that phenomena and not philosophy will dominate the platform is wide of the mark. The new board believe both in phenomena and philosophy, and think they should go together to produce the best effect.

The attempt that is being made to prohibit phenomena on the public platform does not find many supporters in Michigan. The members of the new board intend to put forth every effort to organize new societies throughout the state, and to assist weak societies already existing, and to place in the field good and efficient workers for that purpose.

Any society or any locality wishing to organize, will please correspond with Miss Laura Matlock, secretary of the State Association, at Owosso, who will promptly attend to the request and have the state missionary visit them as soon as possible.

Mt. Pleasant Park, Ia.

On Sunday evening, August 18, a materializing seance was held in the pavilion and through the mediumship of Mrs. Critchett (formerly Mrs. Tripp). There appeared about thirty full forms which were recognized as the relatives and friends of the sitters.

The conditions were strict, the cabinet being examined thoroughly by a party of gentlemen, and all that there in was carefully examined by a committee of three ladies, who reported that the medium had nothing upon her person that could be used in producing manifestations.

At several times there were two forms visible. They seemed quite strong and talked intelligently. Mrs. Critchett has held several public materializing seances in the pavilion at different times during the years of her attendance, all of which have been very satisfactory.

In generosity she has always given them for the benefit of the Association. This time it was given to assist in the building of a new restaurant on our camp-ground.

We have had a most interesting and successful meeting, which is now drawing to a close, and we are already planning for another in 1902 to which we shall be happy to welcome both old and new friends.

STELLA A. FISK.

SUMMER BREEZES.

O, the chorus of the breezes, as they sing in summer-time, When they tell us of the wonders that abound in every clime!

This is music, that enchants us, with its sweeping, swelling sound, And 'tis freighted full of perfume, that scatters all around.

Flitting breezes in the tree-tops, softly whisper what they know, To the leaves, that, as they listen, gently rustle to and fro.

All the gossip that is going, and the news, the breezes bring—Who can guess it, or translate it, as it flies upon the wing!

O, the pity, that the language, or the speech, is past our ken, As it might be, that these messages may mean so much to men!

Though we cannot tell the import, nor can know a single word, We will listen to the rhythm, till our souls are soothed and stirred;

By orchestral tones entrancing, which may lead us up to God, Who is guiding all the chorus, by his own directing rod!

ELLA DARE, Austin Station, Chicago.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas of the finer and etheric planes of existence, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"Lisbeth—A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

"The World-Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality. Of thought Series 1, 2, and 3, each come in it. Price, \$1.00. For sale at this office.

"Nature Cure." By Drs. M. E. and H. C. Oonger. Excellent for every family. Cloth, \$1.50 and \$2. For sale at this office.

CALAMITY'S REMEDY.

A Great Revival Predicted.

Men are always frightened and discouraged by adversity. They think that they cannot readily see the reason or origin of puzzle and confuse them, and they realize how impotent they are to contend with the mysterious operations that defy them or put them to a disadvantage. In this helpless state of mind they seek consolation in some fiction of the imagination. They resort to a belief that some power outside of themselves will miraculously intervene, and if they are sufficiently obsequious to it will condescend to lift them out of their distress.

Mr. Eggleston, of the Southern army, tells us in his war reminiscences that in '54, when Lee was being actively assaulted by Grant's forces, a great religious revival sprang up among the Confederate soldiers. There was no longer any room for hope except in a supernatural belief. The Confederates would in some way interfere in their behalf, and to that they betook themselves for comfort. Prayer meetings were held in every tent. Testaments were in every hand, and a sort of religious ecstasy took possession of the army, and many looked for a miraculous interposition in its behalf. Such delusions buoyed them up, and under their stimulus they better endured hunger and fatigue.

Previous to the great earthquake, Charleston was a very worldly-minded city. The church news were vacant and Sunday services were very lightly regarded. But immediately after the thorough shaking up of the earth's crust that destroyed many of the valuable buildings and showed the people what a feeble tenure they had in real estate, a great revival followed; the churches filled up and their seating capacity was inadequate for the demands of the people. At last and showed how dissatisfied He was with their temporizing methods. They bowed the head and bent the knee and vowed to praise Him and flatter Him with adulation and service. The clergy have a maxim that man's adversity is the Lord's opportunity; and this has been exemplified in all great stresses that test the courage of man or woman.

We are entering now the shadows of adversity, and great droughts over the country are cutting short the supplies of food, and thousands of families are confronting unanticipated disasters. Added to this is the unrest and commotion of large bodies of working men that cease from labor and confuse the usual currents of industry and production. These factors will produce the usual and natural results. I predict the coming fall and winter of the greatest "revivals" the country has known for years. The Lord will be interposed to restrain his wrath and deal mercifully with the children of men. Services will be held on the street corners; the business men's prayer meetings will again open and flourish, and lunch and psalms will be simultaneous.

The prayers will ascend in proportion as the price of pork and potatoes goes up. As stocks gain and the country comes out of its gloom, and the war of commerce and foreign trade, and the war of speculation, will seek to propitiate the Most High by paying additional church rates and increasing the subscriptions to the missionary fund.

The conservative Spiritualist will make an appeal to "Infinite Intelligence" and inquire why more judgment is not exhibited in running the weather bureau, and call attention to the fact that as the earth and all that therein is made solely for man's delectation, the irregularity and disappointments of the present year do not promote the object for which the original foundation was laid.

There will prevail a general impression that the time for balancing accounts has come, and that man has failed to sufficiently discharge his obligations, and in consequence the supplies of rain and dew are withheld to punish the ungrateful rascal and compel him to renew his allegiance and worship to the King of kings. The clergy will see their occasion, and be instant to avail themselves of the hard times that will envelop us. Look out for the revival. It is coming.

C. H. M.

WHEN I AM DEAD.

When I am dead, let not the narrow grave Shroud with its darkness that which once I was. Shutting me out from all the life and light.

That nature brings in changing seasons here; Let no one, robbed in customary black, Read threadbare precepts o'er the tombstone.

That held my being erst; and this I pray, No gloomy crape nor ceremonial grief, If sure those who loved me when I lived.

Be sure they mourn me in their inmost hearts, Putting aside the many faults I had, And thinking only of my better self.

For these, if such there be—aye, surely some— I send my love throughout the passing years; And this is what I ask, that when I die The shell which held my spirit must be burned.

Ashes to ashes and dust returned to dust. Then, in the earliest days of early Spring, When shad the primrose and the buttercup—

When bladed grass peeps timid from the ground And singing brooks go rippling to the sea—

REAL AND IDEAL.

The Historical Vs. the Theo-

A true examination of the gospel records, contemporary history, and conditions of human life, will satisfy anyone that there is a vast difference between the true historical Christ, the medium of Galilee, and the ideal theological Christ of Christendom. I wish to give a short retrospection of the causes that produced the theological Christ.

It is a known fact that no religion of ancient or modern times is new or original in its elements, but that all faiths are engrafted upon some former and declining stem. They are subject to the

The two leading elements of Judaism were atonement by blood, known as the Levitical priesthood, and the mediatorship of royal legality. This was first Aaron and Moses, then priesthood and king. These two centralized elements of Judaism were unquestionably transferred to the theological Christ as the vicarious atonement and Divine mediatorship. Here is the amalgamation of Christianity with Judaism. The second and amalgamation Christianity received

was with Alexandrian Greekianism it was the feature of the Divine Logos, taken from Plato. Here was woven the Divine incarnation, miracles, and ascension. This was done by the order of Constantine, who moved his seat of empire from Rome to Constantinople, and saw the necessity of changing the religion to harmonize the eastern and western divisions. This skillful interweaving of Platonian philosophy upon the Judeic stem, was the work of Grecian scholarship—and was performed about 325 A. D.

The third amalgamation annexed was from the Roman Origen. This was added after the creed of Athanasius and the empowerment of the bishops, who

became supreme his pupes and estab-
lished the faith to the variations of
Catholicism, so we see that there are
three distinct and clearly traceable
amalgamations annexed to the teach-
ings of the man of Galilee, who was
most probably a high spirit medium
and a real character, but who assumed
not the origin given him, nor performed
the miracles assigned him, nor laid
claim to mediocrity in atonement
resurrection or ascension.

the God Christ and was unsonant, a
mated deception of priesthood. No
with an open eye can fail to see th
and if the Alexandrian library was
fact, no criticism were needed to sho
this conclusion to any unprejudice
mind having the badge of sanity.

Hot Springs, Ark. W. A. JONES

Hon. O. B. Hollwage on Women
Sufrage.

"Is Woman's Suffrage right or wrong
Does it promote the best interests
our country, or is it destructive
those interests? These are the qu

"Upon what hypothesis could we base a judgment that what has proven to be a boon to man is pernicious to woman? Are not their interests identical a mutual? Does not the same spirit, the same assertion, that humanity, no-

self-preservation that controls mankind's actions also pervade woman? Would not be more reasonable to conclude that suffrage would increase woman's capacity as a helpmeet rather than a destroyer of happiness? Is the ballot an instrument of protection, or is it an instrument of torture?

"If it is an instrument of torture privilege should be abridged or abolished in man; if an instrument of protection its privilege should be extended to include women. Would her sphere of usefulness and capacity for good lessened by reason of exercising

"Are our wives and daughters I
dear to us than our sons? Are they
not entitled by nature and every sense
of justice to equal opportunities
and the same civil liberties as men?
If woman's hand will open all the
venues of life to her in which to make
respectable living.
"Fully one million offices are filled
by men in the United States; the open-
ing of the office holding avenue alone
give remunerative employment to h

dreds of thousands of women. But the men doubt the capacity of women physically, mentally and morally to perform the arduous labor incident to holding office to the entire satisfaction of all concerned—few men doubt the woman coming in daily contact with men officially, instead of having a moralizing effect upon woman will be a refining influence upon man—she

already becoming a formidable factor. In the arts, literature, sciences, professions and business enterprises; establishing and maintaining an independence that scoffs at poverty and want and those devious and alluring ways that carried blasted hopes and aspirations in its wake. Independence of man means man's elevation; man's generosity means woman's emancipation.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation surely wisely put in our prayers. Thackeray.

Ambition makes more trusty slave than need.—Ben Johnson.

Few men are so clever as to know the mischief they do.—Rochefoucauld.

His eyes have all the seeming of a demon that is dreaming.—Poe.

A FAST BY JESUS, AND OTHER FASTS

Their Spiritual and Physical Significance.

To the Editor:—Jesus fasted—so it is said—for forty days and nights. For a long time his exploit was considered miraculous—only a God, as it were, could do it. Now, fasting is not only a common thing, but its "sacred" character has vanished—forever. As set forth in the Herald of this city, a Chicago doctor has put a number of prominent people through periods of starvation, and the treatment now threatens to become the latest fad. Obesity it certainly cures, and why shouldn't it?

A Chicago physician, however, reports a case of fasting for eighty days. He has had many other patients fast from twenty to forty days under his care. The physician in question is Dr. R. C. Fisher, formerly of Washington, D. C., but in practice in Chicago for several years past.

Interest in feats of fasting has been revived by recent newspaper reports. A dispatch from New Bedford, Mass., stated that F. H. Butterfield, music teacher in the schools of that city, had gone without food for four weeks in an effort to cure dyspepsia. Publicity was given recently to the experience of Dr. L. A. Melze, of Chicago, who subjected himself to two fasts, one of ten days and the second of eight days, as a result of which he lost 106 pounds in weight and apparently became a sound man after being at death's door.

Dr. Melze is a well-known dentist and club man of Chicago, and for sixteen years practiced medicine. He explains that he fasted under direction of Dr. Fisher, and inquiry reveals the fact that many famous men and women of America and Europe have undergone the experience of long fasts under the treatment of this physician. Indeed, so numerous are these cases that feats of fasting for periods of ten to forty days, far from being extraordinary, are quite common. The public has not heard of them because the doctor in the case, being of a regular school, has not advertised them.

It would appear from these cases that a person could fast for an incredible length of time without being annoyed by the pangs of hunger. In some instances the patients almost claim to have experienced pleasure from what ordinarily proves exceedingly distressing, one subject speaking of a feeling of "exhilaration." Of course, none of them will go quite so far as to say starvation is a pleasant death, but their accounts of the ease with which hunger can be conquered lead one to class their feats with the miracles.

To be told that William E. Chandler, late United States Senator from New Hampshire, once fasted for twenty days is astounding. Mr. Chandler is short on flesh and long on impatience, but for twenty days he turned his back on the tempting sea food and the aromatic chicken à la Maryland of Washington and confined himself to a diet of distilled water. Perhaps the example of his wife enabled the peppery statesman to hold out, for Mrs. Chandler also fasted for twenty days.

Senator and Mrs. William Stewart, of Nevada, are another couple in official life at Washington that submitted to this heroic treatment. The Senator managed to stay away from Chamberlain's for eighteen long days, during which he took no food, while Mrs. Stewart fasted for thirty days. The next time she went to her dressmaker's she proved a great puzzle to the latter.

"Your measure is twelve inches smaller than it used to be," said the mystified dressmaker. "It's amazing, for I surely couldn't have made such a mistake in your measure when you were here before. Can it be possible you have made such a difference by changing your under-clothing?"

Mrs. Stewart, who is quite a character in her way, enjoyed the dressmaker's confusion hugely, and then relieved her by telling of her fast.

Miss Eleanor Spofford, daughter of Senator Spofford, of Louisiana, had the most remarkable experience in fasting, for she abstained from food for eighty days. She was an invalid, unable to walk, and was taken into the house of the physician, where she was completely under his control and unable to get a morsel of food without his knowledge. Far from being exhausted by this remarkable abstinence from food, on the seventy-ninth day of her fast she went out for a promenade and walked several blocks. Miss Spofford, who, by the way, was once queen of the Mardi Gras at New Orleans, weighed 320 pounds at the beginning of her fast. She was in the physician's home under treatment for a year, and at the end of that period weighed 137 pounds.

Mrs. Russell R. Dorr, of St. Paul, was a faster of an opposite type. She weighed only seventy-five pounds at the beginning of a twenty-day fast, and she lost but ten pounds. She was visiting in Washington during the treatment, but did not let the fasting interfere with her sight-seeing. She was active every day, visiting the capitol and bustling about here and there, as though living under normal conditions.

Miss Kate Smith was another well-known Washingtonian who underwent a long fast. She was known at the national capital as the "Queen of the Census" from the fact that she was the chief of a bureau in the census work of 1890, being the only woman ever thus honored.

Senator James K. Jones, of Arkansas, is also on the list, and there is no telling what would have happened to the Democratic party in the election of 1900 if he had not closed his lips to all solid food for ten days. It will be recalled that as the Presidential campaign approached Senator Jones became seriously ill, and for a time it was thought he would be compelled to relinquish his position as chairman of the Democratic National Committee. The Senator, however, took a treatment which included a ten-day fast, and he was able to continue in command of the Democratic forces. In a letter to a friend a few days ago Senator Jones said he was in splendid health and sleeping as soundly as a boy.

Mrs. L. C. Smith, of Washington, has a record of fasting forty days, during which her weight was reduced from 220 pounds to 117. Ann Eliza Young, the nineteenth wife of Brigham Young, afterward celebrated as a lecturer on Mormonism, submitted to a fast of forty days without difficulty. Mrs. Stuart Robson, the actress, then known as May Waldron, also had the experience of a protracted absence from food.

Among the foreigners who have gone without eating for long periods under instructions from the American specialist is the Marquis d'Anglesey, of France, who fasted thirty days. The Count and Countess Resse, of Italy, abstained from food for twenty days. The Countess Wachtmeister, of Germany, underwent a similar experience.

Coming nearer home, there is the case of Father E. J. Vattman, the army chaplain stationed at Fort Sheridan for a number of years. He fasted for a period of thirty days. J. E. Hardy, a veteran tailor of Chicago, has fasted repeatedly for periods of five to seven days, apparently without difficulty or distress. Lieutenant Governor V. A. Northcott also has a long fast to his credit. This list might be lengthened indefinitely with the names of persons not so well known.

All of these cases of fasting have occurred, like that of Dr. Melze, in the course of treatment by Dr. Fisher. Reports on several of them have crept into the papers, and the doctor has been annoyed by the incorrect statements and mistaken conclusions. The fast and the consequent loss in weight are only incidents in the course of treatment, but they are the things which appeal to popular imagination and to the newspaper hunger for sensation. The commonest conclusion is that the patient fasted simply to reduce his weight, but the fact is that obesity cases are rather the exception with the doctor. To correct some misunderstandings he consented to make a brief statement.

"It gives a false impression to say my patients fast. While they are required to abstain from food for con-

siderable periods they do not fast in the popular sense of the word. The patient takes a teaspoonful dose of nutrient three times a day. The action of the nutrient is to control the nerves of the stomach and prevent a nervous collapse. There is no nourishment in the nutrient, but one of its effects on the nerves is to relieve the patient of the sufferings of hunger, the craving for food commonly known as the pangs of hunger. This abstinence from food is only preparatory and incidental to the general treatment, and without that explanation thoughtless persons might be led by incomplete newspaper reports to undergo fasting under conditions likely to harm them. The nerves, after the administration of the nutrient, fail to report the absence of food to the brain, which is the seat of sensation, and the patient is able to go without eating for a considerable period. While the system is thus resting the medical treatment is carried on by administering specific remedies. As is well known, the human system can live for some time on the materials stored up in its tissues. How long life can be sustained in that way I will not attempt to say. The term of abstinence from food is a matter of judgment to be determined individually in each case. I have fasted probably fifty times for periods varying from five to twenty-six days, and members of my family have submitted to similar experiments without injury."

"How does starvation feel?"

Mr. Hardy says he suffered no distress after taking the physician's nutriment. He felt a slight exhilaration and had no particular desire for food. Other fasters make somewhat similar statements. One United States Senator who fasted for forty days sat at his table every day carving and serving for his family. Dr. Melze has a somewhat different report to make, and his experience is interesting enough to be stated at some length.

"How does it feel to starve?" repeated the dentist. "Well, for the first three days I suffered the tortures of the damned. After that I had no trouble whatever. At the end of my ten-day fast I had no particular craving for food, and I am confident I could have fasted twenty days or even more without difficulty."

"I began fasting April 15. For twelve days and nights I had been sitting in a chair gasping for breath and unable to sleep except for a few winks at a time. My case had been diagnosed as Bright's disease. My son sent the doctor to see me, and after hearing of his system of fasting I rather ungraciously called him a crank to his face, though I had to gnasp it out word by word. The doctor took it good-naturedly, and after making inquiries told me that I had good chances of recovery and that I could be made to sleep in four days. I said I would do anything to be relieved from the torture of sleeplessness, and I began immediately to fast, although luncheon was on the table."

"I weighed 278 pounds and had been in the habit of eating four meals a day, the heaviest at midnight. The doctor prescribed his nutriment, which had a pleasant taste. I judged wine was used in its composition. The latter part of the first day I suffered considerably from hunger. The second day the distress became intense, and the third day the agony was almost unbearable. I slept some the second night, and I enjoyed an uninterrupted sleep the third night."

"The fourth day brought a happy release from all distress. I smelt the odors of food of which I had been exceedingly fond, but I was surprised to discover I had no desire for it. On the fifth day I had no hunger at all, and a hundred dollars wouldn't have tempted me to eat. I had been permitted to drink distilled water freely with lemon juice squeezed into it, and during the first three days I must have drunk thirty to forty glasses each day. On the sixth day I had no desire to drink water, and forgot it until reminded by the nurse."

"From that time on I felt exceedingly comfortable. One day my daughter invited me to partake of some soup of which I was fond, telling me the doctor had given his permission. I thought only nine days had passed, and so little did the food tempt me that I refused to eat until thoroughly convinced that the ten days were up. I am sure I could have fasted another ten days without difficulty."

"I lost thirty-three pounds in weight during the ten days. I felt first rate and could sleep like a child. The doctor had directed me to eat but one meal a day. For my first meal there were asparagus soup, two baked apples and an unlimited supply of Boston brown bread. Yet I was satisfied after taking my soup, one of the apples and two slices of bread. After dieting on baked apples and brown bread for two weeks I was permitted to eat meat."

"But I didn't follow the doctor's instructions. I soon began to eat two meals, and occasionally I got in a third. The tissues began to fill up with fat again and breathing became labored. I was sent to Lookout Mountain, but had a relapse. Although under treatment by a specialist of the locality I grew worse and had unconscious spells. One day I thought there was no further hope for me, and I instructed my nurse not to give me any more food under any circumstances. The next day I breathed easier and slept some. The third day I was climbing about the mountain, and the sixth day I was as well as I had been after my first fast. I continued my fast eight days, and during the last four days lost twenty-one pounds. The sensation of hunger was gone on the third day, and the next two days I sat at the table with friends, although I ate nothing."

"I came home four weeks ago, and I feel like a young man of 30. I haven't an ache or a pain, and I can go upstairs on a jump. I used to snore in my sleep, but now it is as quiet and sound as a child's. I am going to stick to one meal a day for a year, as directed. The doctor permits me to smoke two cigars a day, but I take advantage of him by buying cigars about twice as long as regulation. I feel hungry sometimes in the evening after an active day, but I go to bed and in fifteen minutes am asleep."

"I lost 106 pounds, but have gained six pounds during the last three weeks. My trousers have been taken in nine inches. I wear a 17 collar instead of a 19 or 19½. Instead of a 7½ hat I take a 7½, and a full size has been knocked off my gloves. My pulse was reduced from 120 to 85. For the first time in twenty-five years I can cross my legs. I have been sitting up nights answering letters asking for information, but the burden has become too great. If inquirers will call at my home or office I will cheerfully answer their questions. Of course the fasting was only a part of the treatment given me, and I would not advise anyone to fast except under the direction of a physician."

George P. Cooley, a commercial traveler living at 203 West Madison street, claims to have fasted for thirty days, beginning July 15. He asserts he took nothing but distilled water, and felt equal to conducting the fast for another month, but his friends, fearing death, insisted on his eating. He fasted for rheumatism and claims to have felt no hunger after the fourth day. A. H. Bliss, a Board of Trade man, was recently reported to have sustained a long fast.

There is no special spiritual significance attached to fasting. It is true, however, that many times it is an excellent tonic, assisting in developing clairvoyance and bringing out certain phases of mediumship. I would never advise any person to fast for that special purpose, there is too much danger connected therewith. Fasting never rendered any one more spiritual—that is, better in those respects that makes a person a superior being and more acceptable in the sight of angels. Modern fasting has accomplished one excellent thing—it has relegated to the ranks of superstition the "sacred" character of the Saviour's fast, and makes him a very common person.

A. FASTER.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

THE FEEBLE-MINDED.

Spiritualists, of course, regard the physical brain, not as the cause of consciousness and intelligence, but as an instrument by which these are communicated to our senses. Therefore, with satisfaction the full concurrence with this view clearly expressed by distinguished medical men. We learn from the Eastern Daily Press that on the 9th inst., at Norwich, at the annual meeting of the Eastern Counties Asylum for Idiots, the Duke of Norfolk presiding, Sir Frederic Bateman, the consulting physician to the institution, made an eloquent appeal to his hearers for a practical sympathy with the feeble-minded.

There had, Sir Frederic said, been several definitions of an idiot. He had spent a great deal of time in the investigation of abstruse points of cerebral pathology, and the question of the idiot had not escaped his attention. He submitted the following definition: An idiot is a human being who possesses a defective organization and want of development of the brain, resulting in an inability, more or less complete, for the exercise of the moral, intellectual and sensitive faculties. It would be observed that he had described an idiot as a human being. "Time was when this would have been challenged," he said, "on the ground of the spiritualist's contention, being asked by a father what he should do with his idiot son, replied, 'Drown him, he possesses no soul.' 'Times were happily changed. We did not drown idiots in these days, but taught them to swim against the adverse currents to which they were exposed; we buoyed them up on the tempestuous waves of life; we piloted them through the rocks and shoals of their existence; we taught them the duties of the citizen, and they were safely landed into the haven of everlasting rest. Philosophers of even a later date than the sixteenth century had questioned the idiot's place in creation, and had gone so far as to pretend that the brain of the microcephalic idiot was so far removed from the human type as to constitute him a connecting link between man and the anthropoid apes. It is admitted that all the members of the species are constituted on a similar plan, and that man was an animal, but he maintained that the brain after all was merely an instrument by which the high psychological attributes became externally manifested. These philosophers had fallen into the common error of confounding mind, thought, and consciousness with the material instrument by which these attributes became externally manifested. These philosophers had fallen into the common error of confounding mind, thought, and consciousness with the material instrument by which these attributes became externally manifested."

A reference to music would illustrate the meaning. "The music could not be said to be in the instrument, but in the soul of the performer. If the instrument were in good order the inspiration of a Thalberg or of a Liszt would become apparent, but if the instrument were damaged nothing but discordant strains would be produced, although the musical faculty of the performer remained the same. Idioty might be considered as a disease of the instrument, and a hundred dollars wouldn't have tempted me to eat. I had been permitted to drink distilled water freely with lemon juice squeezed into it, and during the first three days I must have drunk thirty to forty glasses each day. On the sixth day I had no desire to drink water, and forgot it until reminded by the nurse."

"From that time on I felt exceedingly comfortable. One day my daughter invited me to partake of some soup of which I was fond, telling me the doctor had given his permission. I thought only nine days had passed, and so little did the food tempt me that I refused to eat until thoroughly convinced that the ten days were up. I am sure I could have fasted another ten days without difficulty."

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A. FASTER.

described to us as "haunted," but at the time we leased it we did not believe in any such thing. We had been so much disappointed in the various religious bodies we had joined in search of truth, that we had come out from all of them and we felt we ought to be our own masters and family—I am speaking for my husband and myself. We had no belief in Spiritualism, but a friend recently spoke to us about "spirit rapping," and we sat to the table for fun. We had the pictures thrown off the walls, the curtain poles pulled down, and had heard many strange noises, including sounds that resembled footsteps tramping about the house, the rustling of dresses along the door, and the rattling of what seemed like the feet of animals running up and down the stairs. We had paid no heed to these things until one morning my husband acted like a madman, and that same evening my daughter, sixteen years of age, was controlled when we sat down to the table, for amusement more than anything else. The spirit who influenced her proved to be a child, whom I knew it was not her own daughter. This opened our eyes to the serious character of Spiritualism and enabled us to account for the strange happenings in the house which we had previously attributed to animal magnetism.

"A few weeks since my eldest daughter was lifted bodily out of bed and the rest of the night the spring mattress kept moving up and down. Invisible hands had been several times along the door, and the patient of different times. A few days ago one of my daughters placed four half crowns on a table upstairs, but when she went for them shortly afterwards they had disappeared. Another sister went to help her to look for the money but neither of them could find it. Two other sisters went upstairs some time later and the money was there where it had been put by my daughter at first. We have had many such tricks played upon us. My girls bear a voice calling them 'fools' and 'scoffers' and one of them has seen some of the spirits and has described three of them. But I am distressed because of their influence upon my husband during the night. My daughter, since we have held sittings, has been controlled, and the spirits tell us that there are several earth-bound spirits in the house—one a young man who starved to death while he was locked in, in one of the top rooms. These earth-bound spirits refuse all our sympathy and spurn our offers of assistance at present, and we hardly know what to do under these circumstances."

From the description which our correspondent sends us it seems probable that both her husband and herself are mediumistic, as well as her daughters. We have given her the best advice we can and await further developments. We are not authorized to give our correspondent's name or address to anyone at present—indeed, it would not be wise to do so; but we hope to be able to afford her some assistance.

Since the above was written, our correspondent has acted upon our advice, with the result that communications have been received from her haunting spirits, and the disturbances have ceased. Interesting mediumistic experiences are being enjoyed by the members of the family and a few friends who have formed a select circle for investigation, and further developments are anticipated.

THE TWO WORLDS, MANCHESTER, ENG.

RECKLESS PHENOMENA—MONGERS.

Of all the curses with which a movement could be cursed, of all the blights that could fasten upon a cause, surely one of the worst and the most fatal is the parasite who passes as the supporter.

Spiritualism has claims to consideration from the public—claims of unique character. For instance it states continuously that proof of life after the grave is a staple article in its store. Mankind comes to trade, and immediately discovers an array of "assistants," but at the same time really palming off the public with a lot of nothing whatever to do with the demand of the customer.

As an example, a man goes to a medium to learn something concerning the future life, and the medium psychometrist that he has a pain in his big toe-joint. Now what possible connection is there between a man's toe-joint and his desire for knowledge of his loved ones?

A grating woman, who has recently lost her husband, goes to a Spiritualist meeting, hoping that at least these people who claim to hold communion with the dead may be able to hold out some feeble straw of hope to which she may cling. The medium tells her that her husband's passing on was hastened by her own hand, she having given him a powder, which speedily brought about the end, not understanding that the doctor had sent it to be given.

The poor soul, now more demoralized than ever, goes home with the words ringing in her ears; says to those about her, "I killed my dear husband!" and from that time droops until, eighteen months after, she goes to join her husband, with the words on her lips, "I shall meet him soon, and know whether I killed him or not."

This is a fact, the case coming under our personal notice. Again, a young woman visits a medium. He tells her that the young man to whom she is engaged, and to whom she hopes shortly to be married, is unfaithful to her, and that he is corresponding with another woman; and that she will hear of it all in three weeks.

As a consequence, the young woman's mind is completely upset; her heart is broken, and she is converted into a hell; the darkness of night has settled like a deadly plague upon her erstwhile bright and happy heart.

This also is no fancy pen picture; it is unfortunately a fact. Both of the so-called mediums are working upon the Spiritualist platform; both, probably, have their admirers. But the question we would ask—and we submit it is a pertinent one—is, "What in the name of common sense and of justice, have such matters to do with Spiritualism?"

That a man is a trance medium, or that a woman has a "control," is surely no reason why they should go out of their way to deal with matters which do not concern them in the least. But any man or woman who is so strong to deal with a man or woman under the sacred name of spirit communion, dares touch upon such questions which wreck lives and destroy happiness.

When hearing of the last case quoted our indignation bode us feel that we would willingly aid the police in unearthing what, to our minds, was truly a type of a rogue and vagabond, and

assist him to cool his heels and his "Spiritualistic" ardor in the retirement of a securely-bolted cell in a public institution provided for the benefit of such.

It cannot, to our thinking, be too strongly emphasized that there is no Spiritualism about such cases.

A child playing among casks of gunpowder with a lighted taper is harmless compared to such persons, who, from ignorance or design, play among the most sacred feelings and affections of their fellow-men with the lighted torch of indiscretion and cruel cunning.

It is this kind of thing which brings Spiritualism into ill-repute, and until men recognize that psychometry for lost purses and strayed cats or husbands has nothing whatever to do with the question of spirit return and of another life, the movement must be condemned to a half-smothered existence, with the noose of sensationalism and sensuality about its neck.

For the sake of all that is noble and true and pure in Spiritualism, we would implore all our readers to discourage such exhibitions as those we have mentioned in public or in private.

If people desire to psychometrise or to use any other "gift" they may have for the purpose of startling people, or for the desire to hook their fish for financial gain, let them stand clear of Spiritualism—at least let Spiritualism stand clear of them.

But so long as the Spiritualist platform is made the stage for the display of "gifts" which reach no higher than the fortune-telling sphere, we feel convinced that not only will the movement decline until it reaches that level toward which such exhibitions are mentioned tend to drag it inevitably.

A GHOSTLY SCENE.

I was present at a seance in Liverpool when Dr. Sexton was there. Dr. Sexton was the companion of Charles Bradlaugh in his advocacy of those ideas and trains of thought common to the secularist school of England. A number of others were present. The medium never sat for money. When Richard Carlyle, the political economist—he left this provision in his will; that his brain should be dissected for the benefit of science, and it was ordered that Dr. Richard Hitchen, of Liverpool, should do the work. Dr. Hitchen was present on this evening. He had no such thing as a cabinet there, and there came rolling on the floor, and nothing more, and it rolled up onto the lap of Dr. Hitchen, a tall man of powerful physique; but he shivered. "Though he had cut to pieces hundreds of heads in his time, he shivered," Richard Carlyle, said he, and the lips moved. A ghastly scene I never saw in all my days. I have seen the dissecting table, I have seen ghastly pictures of dead men and dead women, but never saw anything so horrible in all my days as the rolling of that head onto his lap and then passing away. The lips seemed to move, and the eyes turned in their sockets. It was a perfect representation of the head of Richard Carlyle.

Camp Cassadaga.

Sunday, August 25, closed the meetings at this camp for the season of 1901. Without any exception there has been the banner year as far as spiritual and intellectual progress goes, of all preceding years.

The work of Profs Lockwood and Wright has been the leading factor in promoting this order of things, and the management were exceeding fortunate in securing the services of two such fearless advocates of the spiritual philosophy. It is the universal wish of all who have attended these meetings that both Mr. Lockwood and Mr. Wright may continue this work here next year, and it is hoped this association may receive donations sufficient to again make this work free another year.

Many pleasant social events occurred during the season, but nothing more pleasant than the banquet given by the ladies of the Willing Workers, at the Grand Hotel on the evening of August 24. President Gaston acted as toastmaster, which position he filled in a very happy manner. The first called upon was Lyman C. Howe, to respond to, "Why I am sometimes late." Mr. Howe spoke in his usual witty style, and gave several good reasons why he was sometimes late.

M. R. Rouse was called upon to tell something of the first work done in clearing the ground, building the hotel, and other things which marked the beginning of the work of the association. He read a poem by Mrs. Mary Webb-Baker was next in order, subject, Willing Workers. Miss Langton, of Canada, read a scriptural essay in a very humorous vein. Also Miss Tillie Hayes read a neat little poem descriptive of persons and events at Lily Dale, which was full of spirit and humor.

The program was quite lengthy; all called upon disported themselves creditably and to the great edification of all present.

The collation provided by mine host Worden, was complete in every detail, and reflected much credit not only upon himself, but upon those who served the tables. Good nature and good order prevailed, and it was voted that not only was everybody a "jolly good fellow," but everybody had had a jolly good time.

Miss Gail Laughlin, of New York, and Mrs. M. R. Rouse occupied the platform during the closing speakers. Miss Gail gave tests, and in the evening a love feast, wherein a symposium of the speakers and trustees present took part, interspersed with songs by Mrs. Ramsdell.

Many mediums and others remain for a week's rest, and a subscription to continue the electric lights another week has been taken up, so that we will at least have light to guide us one more week at Lily Dale.

We are sorry camp is over. It has been a continual feast of good things from start to finish, and a more harmonious people could not come together than those who met at Lily Dale this year. May we hope they go but to return when another year, and another summer paints its glory on the beautiful hills, and the dimpling lakes around lovely Lily Dale.

At the annual election of officers which took place Monday, August 19, the old board was re-elected, which assures a continuance of the high order of work here which has been the pride of the association in the past, and which promises much for the future.

COR.

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CONTENTS:—The Will of Life; Causality; The Moral Basis of the Universe; The Nature of the Will; The Nature of the Intellect; Literature; Studies in Pessimism.

Schopenhauer is one of the few philosophers who can be generally understood without a comment. All his theories claim to be drawn direct from observation and are suggested by observation and to interpret observation in his appeal to the experience of common sense. The vigor which would be difficult to match in the philosophical writing of any country, and important to the translator.

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LENT WORK.**

This work is by DR. M. L. SHERMAN, assistant
PROF. W. F. LYON. Heretofore it has been sold
\$2, but the price now has been reduced to \$1. It
is a book that will interest and instruct. It contains
many pages, and is full of suggestive thoughts. Dr. S.

derivation from the celestial sphere. It treats of
Soul of Things; Intelligence in Substance; Animals;
Metempsychosis; Trinity; Salvation; Discomodum; Good
and Evil; Unnatural Ideas; Church History; Progression; In-
crease in Substance; The Nabubian Theory; Particularism;
Mourning; The Confounding of Languages; The Spirit
Organisms; Born Again; The Keys; Spirit Birt;
Spirit; Goes to Heaven; A Slave to his Master; The
both physical and mental or spiritual element; For
for themselves, and that is all which can possibly
whether they be priest or layman, teacher or
of the elements of which I individually partake, and dis-
my soul must expand by virtue of the soul's ex-
the same as nature and compounded matter.
We sail at this office.

THE ANTIETIVIAN

The Anti-etivian World

Entitles; Justice; Impregnation of the Virgin;
 Science of Death; Spiritual Death; Immortality;
 Mourning; The Confession of Language; The 5
 Abodes; Matter and Spirit; Size and Distance; Sp
 al Oracles; Born Again; The Key; Spirit; Phy
 siph; Goes to Heaven; "Slave Master; etc., etc."
 The author says: "A Race individual parake
 both physical and mental or spiritual immort
 For me, each one of these is a new kind of
 for themselves, and that is all they can possib
 whether they be priest or layman, teacher or p
 My physical expands by virtue of that food and
 of which I individually compare and
 which I expand by virtue of that food and
 which I individually compare and
 For sale at this office.

to demonstrate by authentic data the existence
Atlantic Ocean of a continent known to the
World as Atlantis. Price, \$2. For sale at this

**"Actina," a Wonderful Discover
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Matter Whether Chronic or
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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is loaned gratis to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four em dashes. Count on rapid work, and it is certain that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to need, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. Do not do to say the Secretary or Correspondent was so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Bloomington (Ill.) Pantagraph says: "There is a prominent lawyer here who has a spirit photograph of himself. He does not believe in Spiritualism, either. The way it happened was like this: 'He had his picture taken. Later the photographer mixed his plates and exposed the one upon which was the visage of the attorney, while a beautiful young lady was sitting for her likeness. When he went to develop the plate he was startled. The face of the disciple of Blackstone was there all right. Projected from it were the shadowy outlines of a woman's countenance. Around the man's head was a halo of fluffy, wavy hair, done up in the latest coiffure of fashion. This alone was a revelation, but the rest was astounding. Instead of having on the conventional garb of man the lawyer was attired in a décolleté gown which exposed a pair of lovely bare shoulders and a beautifully rounded neck. The negative was a prize. When the barkeeper first saw it he thought that his guardian angel had neglected to stand aside when the man behind the camera pressed the bulb. After an explanation, however, he decided not to order any of the pictures.'"

Henry H. Warner writes that his permanent address is Haslett, Mich., and he is open for engagements to lecture, and follow himself or any other lecturer with messages and descriptions. Spiritualists in Michigan will take notice and govern themselves accordingly.

The Chicago Chronicle has the following from Shamokin, Pa.: "Jacob Schuck was imprisoned today for practicing the 'black art.' Nicholas S. Adams brought suit. The case will be tried at the September sessions of the criminal court. A daughter of Adams grew ill some time ago, and after several physicians failed to cure her Schuck's services were enlisted. He said she was bewitched and agreed to cure her for \$850. He was paid the money, whereupon he ran his fingers through the girl's hair, stroked her face and tickled her ears. She showed no sign of improvement after a week's treatment, whereupon Adams demanded the return of his money, but Schuck refused it. He is also accused by William Dietrich of taking fees in return for trying to remove alleged witches' spells from cows in order that the latter would yield more milk."

C. V. Day writes: "You are doing a great work, and may you be spared to us a long time to continue it, my prayer."

"Word comes from Alto Paso, Ill., as follows: 'The power to move inanimate objects by sheer force of will is generally discredited by people who have not seen the performance with their own eyes. Viggo Leiche is a Dane, 23 years old. He arrived here recently from Copenhagen, to visit his uncle, C. Jensen, a fruit package manufacturer. Leiche had been here only a short time when his weird mental power began to be manifest. The first time he performed it was in a drug store downtown. His uncle heard of it and scouted the idea of its reality. A few evenings later he repeated his 'show' in his uncle's home and completely routed that worthy man's skepticism regarding his power. In performing at his uncle's home he used an iron poker several feet long and quite heavy. Standing it against the wall at an angle of 45 degrees, he focused his eyes on the top of the poker and within a few seconds it began trembling, then gradually rose to a perpendicular position. After standing still a moment it moved toward him in short jumps. He can affect any wood or metal object such as umbrellas, canes, etc., in the same way. A short time before going to bed the other time he forebore to bed the other time he forebore to practice his strange power, as he says it makes him deathly sick unless he can go to sleep a short time afterward.'"

Dr. D. D. Carter writes: "We are all sorry to see the end of those communications from 'Madam,' the well-known lady. All communications from the other side are more or less interesting. Those letters were superfluous."

Susanah Trank writes: "I think our paper—yes, it is our paper—every Spiritualist ought to be proud of it; it stands for the right with a firm foot on the rocks."

Thomas Grubbs, an engineer on the Baltimore and Ohio railroad, has been converted to Spiritualism and lately appeared at the Spiritualist camp at Chesfield and related the remarkable story which led to his conversion. He said he was taking out a special one night and was driving his engine ahead at the rate of fifty miles an hour. While turning a sharp curve in the road he

saw a figure standing upon the track and distinctly recognized his mother, who had been dead for twenty years. He rubbed his eyes and looked again and the features of the apparition were more distinct than before. As he gazed at the figure it waved a red light across the track three or four times and then disappeared as suddenly as it came. Grubbs called the attention of his fireman to the apparition as he reversed his engine, but the fireman had seen nothing and was greatly surprised when he saw Grubbs apply the emergency brakes. A few seconds later the train came to a standstill and just ahead of him stood a huge man, dressed in a suit of black, with a white shirt and a white necktie. Grubbs said there can be no doubt that it was the spirit of his mother that waved the danger signal and saved the train and he is now a confirmed believer in Spiritualism.

At the annual business meeting of the Mississippi Valley Spiritualist Association the following officers were elected: President, Prof. W. F. Peck, St. Louis; vice-president, Mrs. Emma J. Knowles, Clinton; secretary, Stella A. Millip, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

C. Jackson, of Thorpe, Tenn., may find in the 31st chapter of Numbers an account of the matter concerning which he inquires. It is a peculiar piece of sacred, inspired history.

J. M. White will answer calls to lecture and give tests. He would like an engagement in Iowa.

The citizens of Camden, Mich., are excited over an apparition that appears every night at a house owned and occupied by C. S. Blair at the little town of Montgomery. It is said that Blair's first wife said to the woman who is his second wife that after death she would haunt him. The face appears to be in the glass, and is a perfect likeness of the first Mrs. Blair. All attempts to rid the window of the face have been fruitless. Many people have witnessed it.

Mrs. S. A. Walters holds test sences Tuesday and Friday evenings, Sunday evenings, Tuesday and Wednesday evenings, at 911 Sixteenth street, Denver, Col. The address of John P. Thorn, dyke is wanted by me at once.

Correspondent writes: "G. W. Kates and wife held successful meetings in Chesaning, Mich., August 28 and 29. The Congregational Church was used, and the audience packed the auditorium. The lectures and messages were well received and made a deep impression. At Owosso, August 30 and 31, the same workers were greeted by large and enthusiastic audiences. We need such missionaries as Mr. and Mrs. Kates in our State, and there is a strong request for them to give us several months of their service."

Dr. George W. Carey, of San Francisco, Cal., will start on a lecture tour of the States September 10. He will lecture on "The Chemistry of Life and the Science of Being." Dr. Carey is an ordained Spiritualist minister. He will be in St. Louis, Mo., on September 11, to meet him there will address him in care of 1543 Singleton street, for definite time and place of meeting.

Geo. P. Colby was in the city last week, on his way to fill engagements at Minneapolis, Spokane, North Yakima and British Columbia. Mr. Colby is a great favorite in the West.

Harriet M. Closs, of Webster City, Ia., addressed the Liberal Society of Newton, Ia., on Aug. 25. Her subject was "Woman, and Her Relation to the Church," following the line of the regulations of Canon Law. The gathering was an annual affair, and well attended.

Harry J. Moore has a month's engagement at Alexandria, Ind., beginning Sept. 8. While there he will answer calls for week-evening lectures.

J. Madison Allen attended the Free Thought Convention at Ottawa.

Ira Wade writes from Lincoln, Neb.: "I know Spiritualism is true, and I also know that we are losing ground through fakelism, because people with bright minds are sooner or later going to discover the fraud. Had no fraud in our ranks ever existed, the world as we know it would have been forced to accept the truth, because it is demonstrable, but when fraud is found it makes an investigator doubt the whole."

J. M. Hodson writes from Oddville, Ky.: "Can there be any greater ill-feeling between mankind than to be at swords' point toward one another? Peace and good will never cease to bring good cheer and perfect harmony. Let us have peace. Better have the good will of a bad dog than the ill will of a brother."

The Redwood Reville, Minn., has been holding Sunday assemblies has been holding the city of Redwood Falls during the past few days. A game was played last Sunday and the clergy of the city visited the game and protested against Sunday ball. The manager declined to desist and the preachers called on the sheriff to arrest the players. Warrants were made out in blank and after the game the manager and three players were arrested. The manager was released by arresting the preachers and five of the spectators on the charge of Sabbath breaking. The case came on for trial in the municipal court Wednesday morning, and on motion of the county attorney was dismissed on the ground that the warrants were defective. This in brief is the case as it stands to date."

Mrs. N. L. Pierce writes: "I have just returned from a five weeks' most needed rest and vacation. I was at Redwood Falls several days and found it as delightful a place as usual, but as I left the city for rest I did not do any spiritual work. Then I spent a few days at the Pan-American, and then rested on the banks of the beautiful Chautauqua, at Lakewood and Jamestown, N. Y., and now I wish to inform my friends and patrons that I am in the harness again, and with renewed energy. Circles every Tuesday and Friday evening at 115 South Paulina street."

Physicians are puzzled over the strange case of Michael Rice, who was struck by lightning at Morgantown, W. Va. The same bolt which struck him killed his daughter, 16 years old. For nearly five days he lay unconscious and it was thought he would not recover, but yesterday he regained consciousness. The remarkable thing about his case is that his memory is gone. His mind is blank as a child's. He seems to recognize his old friends as they come to see him, but cannot call their names or recall anything connected with their past association. The doctors hope that his memory may be restored to him gradually. He is 65 years old and a

veteran of the Union army.—Chicago Chronicle.

Mrs. O. H. Soule writes from Haslett Park: "On August 20, afternoon, we had an address by Mrs. Kates on Love for Humanity. It was excellent. Wednesday was Pioneer Day, and at the call of the bell we congregated at the hall. In the absence of our worthy president, Mr. Kates opened with a few remarks. Brother Warner gave some grand ideas. Our vice-president related some of the things of the past year. Mrs. Kates gave a history of some of their work the past year, and some burdens they had borne. She gave some good descriptions of spirits, after which we proceeded to the election of officers. On Thursday Mr. Kates spoke to the friends. Friday brought us Mrs. Coffman, of Grand Rapids. She entered into the spirit of the good work. On Saturday the women took the stand for their rights. Mrs. Kates addressed them. Sunday was a day of feasting and love. Mrs. Coffman and Mrs. Kates gave the highest proof of the life beyond, with the going out of the spirit, and the happy reunion in the world beyond. Mr. and Mrs. Kates leave us tomorrow, and our love goes out with them."

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening at 7:30, at the Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffe, speaker.

The Wichita (Kans.) Beacon has the following from Alva, O. T.: "A report came to County Attorney Maunel by telephone that Mrs. Jessup, living east and near Cherokee, had just died and requesting an investigation." No particulars were given except that the husband was not stated. Mr. Maunel telephoned the coroner at Carville, who proceeded to the scene at once."

Mrs. Sarah Bromwell is still looking for the Chicago, that was sunk several years ago in Lake Michigan. She declares the steamer founded less than five miles from the mouth of the harbor at St. Joseph, Mich. Mrs. Bromwell has employed a diver, who will arrive from Chicago in a few days. She has hooks, rods and tackle to grapple the hull of the boat, when located.

The Indianapolis Journal says: "Mrs. Catherine N. Cariveau died at her home, 120 Cayuga street, St. Paul, Sunday morning from a nervous shock caused by an apparition. Mrs. Cariveau had been ill for several months with heart disease and consumption, and Saturday night she told her husband that she saw the ghost of her sister-in-law just before her death. She was dressed in white, she said, and had wings, which flapped against the window. The nervous shock which followed caused her death. Miss Cariveau was indeed very ill at the time Mrs. Cariveau claimed to have seen the ghost, and her life is now dispirited."

The Lansing State Republican (Mich.) of late date says: "The State Republican, fearing that the item of Monday, connecting the name of the late Mrs. Kates with the alleged fraud at a Spiritualist meeting in Grand Lodge, and the explanations which followed have not been understood, desires to state positively that Mr. Kates was not in Grand Lodge when the incident written of took place; that he was at Haslett Park, and that Mr. Kates is a minister of the Spiritualist denomination in good standing. The Republican regrets that the inaccuracy of a correspondent should have caused it to fall into the error mentioned, and takes this opportunity to express its regret for the publication, and to say that the facts above stated are based upon conclusive evidence. Laura Mallock, secretary of the association at Grand Lodge, states in a letter to the Republican that Mr. Kates was not there on the evening mentioned in the first article, and that the further fact of Mr. Kates' position and good standing. Similar testimony is given by Charles J. Harris, manager of the Haslett Park association, and by the president of the Grand Lodge association. Mr. Kates held no sences at Grand Lodge, and in fact, the Republican understands he does not claim to be a medium. His position is that of an authorized and endorsed public exponent of the National Association of Spiritualists, and the association of New York and Minnesota, all being Spiritualist organizations. The Republican, in printing the story, took every reasonable precaution to verify the first story written, having the word of a reputable correspondent who regularly serves the State Republican. That he was mistaken, however, there can be no question. It will be remembered that the State Republican Monday told of the collapse of Grand Lodge of a pretended spirit hand which was really an inflated rubber bag. This much of the story has not been denied. The error was in connecting Mr. Kates with it." Of course every Spiritualist knows that G. W. Kates, who has been lecturing in Minnesota during the past year, is perfectly honest in all respects, and an able exponent of our cause. But who was connected with the 'Rubber Hand'? Let us know."

W. P. Phelon writes: "A Wanderer in the Spirit Lands has reached this coast. Allow me to thank you for directing the stranger bither. The exterior appearance is neat and appropriate, and I have no doubt the closer acquaintance will be equally satisfactory."

Wanted correspondence with a good test medium who can give full names, to travel and follow scientific lectures. Gentleman or lady. Address G. F. Kittredge, 142 California street, New York.

Satisfactory appointments made with inland societies. Secretaries address as above.

Mina Page writes: "I am much interested in the beautiful poems in The Progressive Thinker. I would not be without the paper for ten times the price of it. I like the articles written by our Moses, Dr. Peebles, Dr. Watkins, Hudson Tuttle, Mrs. Cora L. V. Richmond and others too numerous to mention. I wish that everybody would read the grand Progressive Thinker. Then wars would be no more, and mankind would become united as one great brotherhood. No one would try to tear another down to erect a mansion on their ruins. The devil, which is ignorance, would surely be too dead to ever be resurrected again."

Carrie F. Weatherford writes from Ft. Worth, Texas: "I lectured at Temple, Sunday evening, Aug. 25, and though but one day's advertising, the attendance was good. Through the self-sacrificing effort of devoted Spiritualists this society has a really beautiful temple, substantially built of brick, with handsome interior decorations and is surrounded by a well-kept lawn. First-class music is also an added attraction at the temple."

D. L. Haines writes: "I have all the premium books you have sent out. I have never missed a number of the paper since its first issue, and hope to continue my subscription so long as I remain in the flesh."

V. J. D. Kearney writes from Orchard, Iowa: "The undersigned is acting as amanuensis for Mr. and Mrs. Elissa Crawford (subscribers for your paper), who are prevented by the in-

firmities of extreme age from addressing you personally. Mrs. Crawford especially desires me to say that The Progressive Thinker is a grand Bible, and that she could not do without it; that although she has not been able to write to you she has had all but two of your books offered in conjunction with The Progressive Thinker, and she has endeavored by discussion and lending both books and papers to enlarge their field of influence. She greatly appreciates your work and desires ardently that the whole world may be brought under the sway of reason."

E. W. Sprague and wife, missionaries of the N. S. A., are again working in the state of Indiana. They will soon turn their steps toward Washington, D. C., where they will attend the N. S. A. convention, which will convene October 15 and close October 18. Parties wishing their services in Indiana, West Virginia and Pennsylvania, where there is a prospect of organizing societies will please write them at once, Address Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

Correspondent writes: "Maple Dell park was never more beautiful than at this time, and I feel the vibrations of most beautiful, uplifting inspirations as they roll out from the fragrant summer air of fresh from the forest of earnest loving hearts, kindled by the sweet breath of angelic ministrations. I know that a better era is about to dawn; never before were the two worlds so nearly one; never were so many hearts opening side doors to let the good angels come in. Many of the best workers are still here doing their work with earnestness never felt so fully before. The teachers have been devoted much time and the best of attention has been the result. The lectures given by Mrs. D. M. King, H. C. Andrews and D. D. Clark have given good satisfaction, and they are among the best workers in the field to-day. Other mediums have done most excellent work at our camp."

The Chicago Daily News says: "Justice John A. Mahoney, of Sheffield avenue police court, dreamed a dream, and he has been busy ever since. He has been occupied in dispensing justice in behalf of 'the people' to the study of occult science—thought suggestion, thought transmission and the like. Eleven years ago Justice Mahoney drew a will for one Bridget Healey and put the document for safe keeping in the safe of a friend, for his practice at that time did not warrant him in owning a safe of his own. Several years later his friend sold out and his successor found the envelope in his safe with Mahoney's name upon it, while Mahoney had forgotten the existence of the will. When the document was returned to him he had lost track of the testatrix and tossed it into the drawer of an old and unused desk, and again forgot its existence. One night last week he dreamed that Mrs. Healey was dying and calling for her will, though he had even forgotten her name and the fact that he had drawn a will for her, which had never been called for. When he arrived at his office in the morning he instructed his clerk to look up the ancient document, and an hour later when he was standing in his office reading the will Attorney P. T. Kiley entered his office and asked him if he remembered ever drawing a will for Bridget Healey, and if so, what was done with the will. 'I have the will in my hand now and was just reading it,' Kiley then told him that Mrs. Healey had been very ill and the night previous in her delirium had talked about the will he had drawn for her eleven years ago, and a few minutes later had died." So Mahoney believes that Mrs. Healey in her last moments predicted that she would die and caused her to remember the paper he had drawn up so many years before, and is determined to delve into the depths of occult science and see what there is in it."

Wm. W. Aber, of Spring Hill, Kansas, writes: "I am located in Minneapolis, Minn., for a short time only. Persons desiring to investigate my phase of mediumship, materialization, can find me at No. 6, Thirteenth street South. I go south for the winter and will stop for a few days at any place on my way where they desire the services of a medium of my phase."

Will C. Hodge has returned from his summer trip to Lily Dale and the Pan American, and is now open for engagements in any locality and on very reasonable terms. Will answer all calls for funerals for Liberalists or Spiritualists. Address him in care of 40 Loomis street, Chicago, Ill.

KPEP TRYING.

Although the route be strange and long,
Keep trying;
With mainly purpose keen and strong,
Keep trying;
Remove the obstacles from your feet;
Push on with no reluctant feet;
As hardships make the soul complete—
Keep trying.

Pause not to idle on the way—
Keep trying;
Say nothing that you would unsay—
Keep trying;
Have Love and Brotherhood in sight;
Make every blow tell for the right;
Disperse old errors by your light—
Keep trying.

Move with a calm and purposed tread,
Keep trying;
Unpassioned let your thoughts be sped;
Keep trying;
"A constant dropping wears the stone";
Whatever is yours may be your own,
Bear on without a sigh or moan—
Keep trying.

No fear or doubt must bar the road—
Keep trying;
While sorrow's lash may sometimes goad—
Keep trying;
Treat all else, of itself or foe,
And scatter kindness as you go,
And smiles instead of frowns bestow—
Keep trying.

Though dark the night the day will dawn—
Keep trying;
And dusk and doubt, grey will be gone—
Keep trying;
The goal you seek shall be in sight,
He wins at length who strives for right,
Truth brings to aid the arm of Might—
Keep trying.

Though skeptics criticize your plan—
Keep trying;
Your constant aim, uplifting man—
Keep trying;
God has not purposed things in vain,
And sacrifice, and toil, and pain,
Are trifles that you need you gain—
Keep trying.

B. F. SLITER.
Grand Rapids, Mich.

"Nature Cure." By Drs. M. E. and Rosa C. Conner. "Excellent for every family. Cloth, \$1.50 and \$2. For sale at this office."

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

COMRADES.

Address by Emma Rood Tuttle at Lake Brady Camp, August 25.

Work in the dewy morning hours of life if full of hope, full of extravagant rainbow hued expectations, full of conscious narrow-eyed almightiness. All we deem necessary to great achievements is that we find an opportunity. We do not see far enough beyond ourselves to know what there is to be done. We look at the encounter ahead of us and the British did at the Boer war when they entered upon it. The lion would only have to growl, and a stroke or two of his huge paw would end it. They should have the mines and the country. But experience taught them a lesson. They have not finished their work yet, and when they are done, if ever, the great black wrong of having exterminated an industrious home-loving nation will forever shadow these pages of English history which record the horrible war which was expected to be only a military amusement.

So it is with reforms. There is so much more to do than we calculated there would be. Human brains are not so quick in deciding which army to join: the Good against the Evil, or the Evil against the Good, as we thought they would be. Why should they not see at once and fall in line with the "drawn forces of morning"? We thought they would, but they stalked away and joined the anti-progress army. It takes so long to learn which is the best thing. It does take so long to graduate in common sense! It is one of the most difficult studies in the curriculum of the School of Life.

One would think that our country, which is in the progressive van of nations—full of brainy thinkers—would now have arrived at better results concerning many vital questions, among them woman suffrage. A ridiculous illustration of the situation happened recently. Miss Frances Griffin, of Alabama, in an address before the Constitutional Convention at that State, in favor of the ballot for educated and tax-paying women, said, after advocating the franchise for women on general grounds:

"I have not discussed the color question because for a long time the darters and we stood by each other. 'You know there was a time when criminals, insane people, traitors, idiots, negroes and women were none of them allowed to vote. But the negro was allowed that honor. They are to be disfranchised. Now I suppose my colored gardener will not be allowed to vote. He has been the only thing, that represented us at the polls. I live in a household of women, of educated women. My sisters are widows—I am an old maid. There is not a man on the face of the earth particularly interested in the way the affairs of our household go. We have no more voice in the way things go in our neighborhood than a party of Americans would have if set down in Russia. There is a negro who works in our field, is our hostler and major domo. He was a little over 21 years of age when he came to us. Said he had been to school ten years and was at the first pages of the second reader. But when voting time came he went out to the village and did the voting for the family. 'What does justice think of such management? We expected to have done with such follies long ago. But we are not and we still have a flood of immigration pouring in upon us which will keep our great grandchildren educating long after we are up yonder trying to influence them what to do!'"

Comrades!—how dear to each other are souls living in the world of men! In a few years no space can divide them. They are heaven-made friends, and will be friends in heaven. No effort for progress is lost. The good seed is planted and at some unexpected time will blossom out in noble thought and action. Thinking of the changes which have come to this part of the State and of the speakers to whom I listened in a girlhood, when I supposed I should find the best of the world in the people in this world angle, and the other one-third anxious to learn how to be—I remember among those who lectured in this section the stalwart intellect of Joel Tiffany, the honest enthusiasm of Dr. Underhill, the nervous zeal of O. L. Tuttle, the convincing and sweet inspirations of Sarah Gless Smith, the true words and work of Mercia B. Lane, who all learned, and were learning of work, the even the wheels of progress grind in the lack of ignorance, and push as we will, move slow. But in a half century they have made a grand advance nevertheless. Thinking of this I put my thoughts in verse under the title Comrades, and offer them to you:

Comrades were we in the morning,
And the road seemed smooth and light,
So we thought the whole long journey
would be one prolonged delight.
Overhead the way was bowery, and the pathside seemed so flowery,
That we never thought of parting till the coming on of night.

Hopes there were in all fair fashions,
flying just beyond our reach,
Dipping toward our upstretched fingers,
such an opulent world of things,
Hopes of love's delicious story, wrapped
up about with fame and glory;
But the lessons of achievement are the
hardest ones to teach.

Comrades were we in the morning,
single jubilant and gay;
For the lessons of bereavement had
not fallen in our way;
Everything was new and blooming,
Death in cowl was not out dooming,
And the journeying was most pleasant
in the growing time of May.

Such delusions as enchanted women
in the dullest dreams!
Chaplets, clarions, harps and bugles
waited o'er the singing streams,
flung on low trees bending over,
for the taking of each lover,
Singer, soldier, or reformer, whatsoever
their need forelegged.

Happy comrades! onward going, full of
zeal and good intent;
Some believing holy angels guided
them by heaven sent;
Few by self-determination, working
out their own salvation.

Knowing that a regal selfhood ever
must be wrought, not sent.
Youth, and blossoms and the Maytime,
sunny smiles and sparkling eyes;
Winged hopes which knew no tiring
searching after mysteries,
Fraught with sacred aspirations, met
by countless desecrations,
And the painful comprehension of the
world's deficiencies.

Glimping comrades still, but fearing
Goodness lags but Wrong is fleet,
Thunder clouds boom rolling o'er us,
dearly loved the crisping heat!
Such foul heaps of sin uncovered, such
deformity discovered!

O, our struggling life seems nothing but
a tribute to Defeat.

Break ranks, comrades! Seek the by-ways,
single-handed dare and do!
There is work beyond all telling, greater
than we youngsters knew.

There are crimes so dark and gory, that
we may not tell their story,
And the victims cry for saviors: to the
rescue, comrades true!

Working in the narrow by-ways, stung
by nettles, torn by thorns;
Helping on our crippled fellows with a
soul which never scorns.
Any effort for advancement, any
rational enhancement,
Toward a more complete existence,
such as widens and adorns.

By and by the angel buglers, who have
ever failed to play
In the shadows of the twilight, however
burden-fringed the day,
Will call in the comrades scattered,
some in velvets and some tattered,
For a gathering in the Homeland,
sweeter than the old-time May!

A MOOTED QUESTION.

Andrew Jackson Davis' Conceptions of a God.

In The Progressive Thinker of August 17, Dr. J. M. Peebles gives us a quotation from the "Inspired teachings" of A. J. Davis, "the seer, the prophet, the inspired philosopher," to prove the existence of a God. He wrote it in his "superior state," and Mr. Peebles considers it good evidence and gives it its due weight. We want to analyze this alleged evidence a little, and see what we can find, and we will not be deterred by what he says of those who think differently: "The sophistries of the sennel, the nascent manderings of neophytes and the swelling polysyllabic words of pseudo-scientists." In the matter of sophistry we will let the readers form their own judgment. The "manderings of neophytes" may not be so nascent as they seem; they have been growing a long time and are able to stand on their merits.

Dr. Peebles says: "When A. J. Davis speaks of Infinite Intelligence and the personality of God he bases that personality on consciousness, purpose and will—and not on shape or avoirdupois—did not mean form or location." We do not doubt the genuineness of his testimony. "Consciousness, purpose and will." These are only attributes of a person. Personality is the individual or the living mortal body or spirit body of a man or woman, with its faculties, functions and attributes.

Brother Peebles does not seem to understand Davis. In his statement Davis does locate his God, "Far away beyond countless constellations of suns and planets, deep in the fathomless bosom of the immeasurable universe, throbs the Heart of all life, This Heart is God." He also calls it "the Holy Residence of Creative Power." (Perhaps it is the New Jerusalem.) No one of common mind can comprehend this location; nevertheless it is location, and so the God is located.

We observe in Davis' statement that he locates his attributes of his God, such as "He—His—Himself—Himself—All"; thus indicating personality of the first, second and third persons, and of the male gender. This is something more than "consciousness, purpose and will." Can you conceive of a father without personality? The person of the God in question must somehow resemble a father.

Moreover, A. J. Davis identifies the God he speaks of with the God of Jesus, of Paul, of Swedenborg, of Fourier and others. That settles it. It is the mythical Jehovah of the Jews and Christians, without the shadow of doubt—the Father of an "Only Son," according to the fable.

Now, in view of these facts, I respectfully ask Brother Peebles to modify or recant his evidence in the Davis had no reference to locality or personality, other than "consciousness, purpose and will." Can these exist without a person?

I can agree with the Doctor that the God in question has no avoirdupois. A myth has no weight, and in fact, no reality or existence. I also agree that A. J. Davis is independent—so much so that he says about anything that comes into his mind, whether it be true or not. But I do not believe anybody ever did or ever can understand his badly mixed conceptions of a God; and I regret to learn that such a man as Dr. J. M. Peebles can be led into such mysticism.

In this brief extract of half a column Davis applies to his deity a dozen different names, and boldly avers that it is the one and only and true God. How selfish and how bigoted is this "inspired" denomination! That is just what all god-worshippers affirm of their particular Gods; but Davis does not give them the shadow of a chance. They cannot all be right. We prefer to think they are all wrong and that all gods are false.

Here are the closing words of the extract: "The mind cannot think without admitting causes into its thoughts; it must, of necessity, have a fixed foundation upon which to base its contemplations and reasonings. And this foundation must be an unqualified admission of the existence and personality of the Great First Cause."

Can anybody understand that? I would like to have it explained. It looks like forcing upon us the acknowledgment or admission of his deity, whether we will or not. Does it mean that by the mere act of thinking we concede or admit the existence and personality of his god First Great Cause? Well, then, suppose we think and say his god is a myth, a phantom and a fraud; is that conceding its existence and personality? Suppose the mind should not be thinking of causes at all, but of effects and other things far away from causes; would that be admitting causes into its thoughts? If "the mind must, of necessity, have a fixed foundation upon which to base its thoughts," and if it should then go to work thinking imaginary thoughts—unreal, false, mythical, fabulous thoughts, (as some folks do), what kind of a foundation would it have to rest upon? Can you find a foundation for that class of thoughts?

We give it up—we cannot understand this bunch of incomprehensible nonsense. We have observed that when men undertake to propagate an error they generally adduce additional errors to sustain the first. We get more truth in one of M. Blavatsky's letters through the medium of Petercell than all Davis ever wrote on the God subject.

We have received a vast amount of reliable evidence from the spirit world, from intelligent men and women who have been in spirit life a long time, to sustain and confirm our disbelief in gods. Can we accept their testimony on this as well as other subjects? They tell us plainly that no mortal or spirit person, thing, being or spirit has existence.

Just as plainly and truthfully as they have said there is no salvation by faith, no death, no devil, no hell, so have they said there is no God.

A. H. NICHOLAS.
Summerland, Cal.

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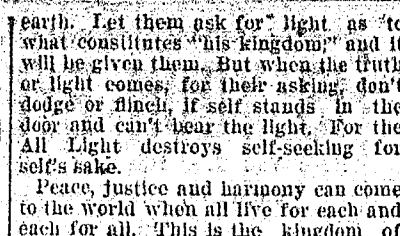
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DR. C. E. WATKINS, Ayer, Mass.

THOUGHTS CAUSE AND CURE.
Of Vibrations and Knowledge
We have argued that every thing has body or substance, but not necessarily such body or substance as precludes the occupation of the same space by other bodies at the same time. This body or substance is God or Being which lends itself in physical properties as solidity, color and the like is the physical individual, and in thought, uncton and will is the spirit individual: that therefore all things are differentiated by their phenomena or properties but identified in noumenon or Being: finally that without this identity of all things, both physical and spiritual, in noumenon or Being, knowledge of one thing by another is inexplicable and perhaps impossible.
The prevailing theory of perceptive knowledge is that it is the result of vibrations or undulations communicated by a thing having the undulations to another. The observed becomes the observer, and the observer becomes the observed. The observed becomes the observer, and the observer becomes the observed. The observed becomes the observer, and the observer becomes the observed.
The theory of ideative or conceptive knowledge is that then the brain and nerves of vision are in precisely the same condition as were we actually looking at the thing, conception or ideation being pretty much if not altogether sight ideation: we ideate or conceive an object in the same properties we would see it in if it present. Conceptively we "see" a tiger in a picture.
This theory of perceptive knowledge has been taken as a basis for proving that all things are physical, that the one thing in which all things are identified is "matter," that thought, motion and volition are properties of the brain and nerve system and not of an indwelling spirit individual. A question however which has always bothered philosophers is how simple motion, prolong it as you may along physical lines, can become motion, but motion. But we can see that if there is a spirit individual in the brain and nerve system that in this radically different nature that is only motion in the brain may become sensation, and knowledge, resulting in emotions and volitions in the spirit. Moreover philosophy for centuries has taught, and our own experience rightly attended to, that we know of things as they are, not as they seem. We know of things as they are, not as they seem. We know of things as they are, not as they seem.
Evidently the brain and nerve system in every man is "foreign" to that which in him "knows."
While the vibratory theory of knowledge fails to make out a case for materialism, it is rather a ticklish thing to handle by those who claim a communication with spirits outside the flesh, unless handled with very great circumspection. A careless handling gives Spiritualists a great many philosophical nuts to crack, and no wonder that spirits out warn those yet in that they have only a very crude notion about "vibrations." At present say we know and communicate with another man through the vibrations we produce by his brain and nerve system, and he in ours. This is done by and through our respective physical natures, which we have in common and which is our present plane of existence. We can also understand how two spirits out of the flesh should communicate with each other by means of vibrations, both being on the same plane and in an environment which harmonizes with their spiritual nature. This is done by and through our respective physical natures, which we have in common and which is our present plane of existence. We can also understand how two spirits out of the flesh should communicate with each other by means of vibrations, both being on the same plane and in an environment which harmonizes with their spiritual nature.
It is quite possible for both Materialists and Spiritualists to push the theory of vibrations to a most absurd conclusion. If all our knowledge of material and spiritual things come to us as vibrations perhaps vibrations is all there is of them; physical things being one species of vibration, spirits a more refined species. Having thus disposed of the physical and spiritual individual we may dispose of God or Being in the same way by saying he is only a huge vibration. Thus we have only one motion, with nothing moving, since there is nothing to move. This would look a little like total skepticism or some other ugly thing.
Home, Tenn. F. J. RIPLEY

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PASSED TO SPIRIT LIFE.
[Obituary to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]
Capt. James P. Ashford passed to spirit life at the home of his brother, at Greenbank, West Virginia, July 20, 1901.
A. J. Case passed to spirit life, at his home in Waverly, Iowa, Tuesday, August 20, 1901.
Passed to spirit life, July 16, at his home in De Luz, Cal., Erasmus M. Day, aged 77 years. He was fully aware that there is no death, and the smile that rested on his countenance as he passed to spirit life, was a smile of triumph. He had been suffering from a long time, but he had his wish and passed away suddenly at last. He leaves a wife and five children, not to mourn his loss, but to rejoice at his deliverance from pain.
At the residence of his daughter, Mrs. James T. Jones, Auburn, N. Y., Co., Cal., on August 19, 1901, W. V. Fuller passed to the spirit life, at the age of 89 years. He had been a devout and true Spiritualist for more than forty years, and one who ever strove to live the golden rule. Mr. H. E. Bedwell officiated at the funeral.
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ECLECTIC MAGAZINE

LILIAN WHITING ON MRS. PIPER'S SEANCES.

Boston, Mass., Oct. 23.—The Boston branch of the Society for Psychical Research is not losing any sleep, so far as I am informed, regarding the recent "revelations" of Mrs. Piper, as exploited in the extremely up-to-date "New York Herald," and would be indeed difficult to find a "revelation" filling nearly two pages that reveals less than this Orphic utterance. Apparently Mrs. Piper agrees perfectly with Talleyrand in his theories regarding the use of language, for an attentive perusal of these Sibylline leaves only conveys to the reader the fact that, in Mrs. Piper's opinion, all the truths communicated through her while in trance is due to hypnotism and to telepathy from "the living"—although just why we should limit the term "living" merely to those still in the physical environment is not quite clear; and if the divine revelation through Christ is accepted, those who have passed through death and have "shed" the physical body, as Stephen Phillips expresses it, are more intensely and vitally alive than we are. However, to waive that speculative truth and limit its meaning to just what Mrs. Piper intends to convey—the people still on earth—let us examine it from that standpoint. To begin with, let me say, first, that, although both the Herald in its headlines and Mrs. Piper in the text speak of herself as "being liberated" from the Society for Psychical Research, the society itself has had no intimation of any severance of connection, and no longer ago than yesterday—the day after the Herald publication—Dr. Hodgson resumed his "sittings" with this famous medium.

THE COMMUNION OF SPIRITS.

Again, regarding the phenomena that has inspired an almost world-wide interest, Mrs. Piper has the same right to an opinion that any one else has, of course, but that she herself can be as good a judge of it as her "sitters," and especially those of the able scientific men, is not true. Being the instrument she cannot study the process. During these communications her senses are locked in trance and her opinions regarding it are relatively to Dr. Hodgson's, say, the same as the opinions of a hospital patient under an anesthetic while the surgeon is in charge of the case. Naturally, the surgeon would know more about the experience undergone than the patient himself. But the larger and generally inclusive truth regarding all psychic phenomena is this: That there are many and varied causes for the results of the consideration. Hypnotism, mind-reading, telepathy between those still in the physical world, the wonderful and yet unmastered powers of the "subliminal," all these contribute to the sum of the phenomena. Accepting this scientific fact, there still remains a portion of the phenomena that is undoubtedly, unquestionably, the result of the telepathy from those who have died. And once accepting and assuming the fact of immortality as the entire Christian world does assume it, what, then, more natural, more simple even, than that those in the "life more abundant" speak to friends here? If the next stage of existence is in evolutionary relation to our own, as both science and psychology increasingly testify, as a thoughtful, scholarly man like Dr. John Fiske, for instance (who did not accept the possibility of communication between those in the ethereal and in the physical worlds), but whose scientific and philosophical training led him into the conviction of the evolutionary sequence of life here and hereafter; if this conviction be true, then what more natural than that spirit to spirit, irrespective of the physical body, should flash its thought and expression?

WHERE INVESTIGATIONS ARE BAFFLED.

Now, of course, there is a very wide difference between the assertion that a certain result is natural and even logical and the assertion that it is actually exists. All great inventors, all workers in a chemical laboratory, all experimental students in physics in all directions meet the experience of work up to a certain point where—seemingly as a logical sequence—a certain result must follow, and it does not follow. A distinguished physicist, Dr. Hodge, related to me one evening not long since several such instances in his own experience. Why did not the (apparently logical) result follow? Where was the missing link? And this gentleman who knows as much about his specialty, I dare say, as there is, perhaps, to be known at the time, would only say: Here we are for the moment baffled; science has not yet penetrated this barrier. That it will penetrate it—that it may be penetrated and revealed any day by any biological worker in any country—is of course quite on the cards. Some fine morning it will confront him, either by his own efforts in his laboratory or flushed over his shoulders or called from some other region. Science is always pushing her onward way and advancing more and more wonderfully into the very heart of the unseen forces, conquering mystery, which, just as fast as it is conquered, becomes the natural and the simple, and is no more in the realm of the mystery. So, to assert that the actually demonstrated extraordinary sequences of the process of life lead up to the logical inference of communication across the change of death, is by no means in and of itself an absolute guaranty that such communication exists. To prove this—if it can be proved—must penetrate still farther.

The great stumbling-block is the phenomenon of mediumship. Regarding this it must be conceded at once that there is a vast amount of absolute fraud that has the quick in medicine or the "shyster" in law. That may be conceded and swept off at once. Again, there is a vast amount of this phenomenon that, while genuine of its kind, is totally inconsequential and thereby demoralizing. As all kinds of people live, so all kinds of people die, and the mere fact of death is not a transforming process, spiritually. He who has not developed the spiritual faculties while here, who has lived the mere life of the senses, with the mere ordinary intelligence, or without it, but never rising to the nobler intellectual and moral life, is no more desirable as a companion because he has died than he was before he died. And the objection to any of the ordinary seance phenomena is that whatever manifestations are genuine that proceed very rarely, if not entirely, from this strain of the ethereal and consequently, if not the vicious, with whom the high-minded man or woman would not have associated in life, and after death their presence would be

cance," and that I will not endeavor to reproduce here.

Any attentive reader of Mrs. Piper's assertions, as recorded in the article referred to, will see that there is nothing necessarily conflicting with the possibility of communication from those in the unseen. Mrs. Piper like every one else, has a perfect right to her own opinion, but that she is as competent to judge of the phenomena of which she is so remarkable an instrumentally as are many of her sitters—including the trained minds of scientific men—can hardly be conceded. For my own part, I entirely coincide with the belief that various causes contribute to the results; that telepathy among the living, hypnotism, subliminal assertion, mind-reading, are all among these causes; but after all is said, the preponderance of intelligent evidence is on the side that there is still a proportion that actually comes from those in the ethereal world.

The Society for Psychical Research is concerned in only one thing; there is one exclusive aim—that of discovering the truth. No member of the S. P. R., so far as I am aware, has the slightest desire to substantiate any preconceived theory, to establish any personal conclusion, but merely and only to discover what is true and to assist in placing psychic communication in its true relation to the divine laws of the spiritual universe.—Lilian Whiting in Chicago Inter-Ocean.

DEEP MYSTERY

In a New York Farmer's Dreams.

SEVEN TIMES, IN HIS SLEEP, A BRITISH SOLDIER APPEARS AND TELLS HIM WHERE PAPERS CALLING FOR MILLIONS ARE BURIED—PROF. HYSLOP BAFFLED.

Michael McCaffrey, of Bangor, N. Y., is the principal in one of the greatest psychological mysteries that have ever confronted scientists—one that has indeed utterly confounded them. The dream manifestations which led to the tentative claim of \$5,000,000 on the Bank of England are so at variance with scientific classification, the repetition with which they appeared so logical, that even so high an authority as Professor James H. Hyslop of Columbia University, owns himself at a loss to advance the shadow of an explanation.

In a dream a British soldier of the colonial period appeared to McCaffrey and told him to dig under an old pine stump on his farm.

McCaffrey did as directed and for some time he dug. He was not alone in which we must insist almost more to be believe in God, is that we cannot, as good. In the face of the soldier's words possible? Let us see what the world-dreamer began to do.

CALL FOR \$5,000,000.

The certificates, with interest, would call for \$5,000,000. When they were presented to the Bank of England it was found that there were no outstanding obligations of that nature. The bank officials also made the discovery that the water-mark was not made until twenty-five years after 1773.

There is no good ground to believe that McCaffrey was party to any fraud, and it was to determine this that Professor Hyslop conducted a series of experiments upon him.

The McCaffrey house is about four miles from Bangor, N. Y., near the Canadian frontier. There on a farm of thirty-five acres live Michael, now a man of forty, his mother and a brother and sister.

Though life has not been rosy since this family of more than twenty millions of others whose legacy is hard work, the McCaffreys have the genuine touch of optimism. Penny has put them to expedients of self-denial at times, but it has not disturbed their complacency. Both legal reputation and appearance stamp them as honest. They pay their taxes, are industrious, and live comfortably.

To this unsophisticated rustic the vision of a British soldier appeared in a dream one night, telling Michael to dig under the pine stump, where he would find a paper. Not only was this made distinct, but the soldier expressly ordered him to dig there on July 2.

The soldier's words were, "I am looking for a man, a middle-sized man who used to live at Bruston." He was smooth-faced and was dressed in a red jacket and a big, tall hat, something like those band men wear at the Fourth of July celebration at Bruston.

I had never seen anything like that red jacket, and he wore those things (military uniforms) that I had never seen. No; I never had seen any British uniform and had never read any description of it.

"He said he was a soldier and that he had been killed by the Indians, and that he had no relations whatsoever. Then the dream vanished and I awoke. I didn't think it was worth while thinking upon, and I went plowing the morning without giving it another thought."

But again and again the vision of the British soldier reappeared, with exactly the same context, the same instructions to dig on July 2. Each time the dream impressed Michael more and more, and after the fourth manifestation he told his folks.

"We were drawing potatoes," he tells, and when I described the dream to my folks they laughed at me and told me I was surely a dreamer, and James Sablin, who was there, told me I was gone soft."

VISION AGAIN APPEARS.

A fifth time the soldier appeared. There was the same look, the same attitude, the same words as in the previous dream. Michael then, for the first time, was overcome by the realization that there was "something to it."

He went on July 2 to the old pine stump, which, by the way, is the only said on the farm. On one side was a depression, a sort of cavity, such as is commonly peculiar to stumps.

After digging two feet Michael found three flat stones, two large ones and a smaller one, about two inches in diameter. Looking these he came upon a piece of paper between the upper and middle stone.

"This paper was of a bluish tint, ruled and was about eight inches long by two and a half wide. It was rather damp, but held together firmly. It was straight, but apparently had been folded at the top and the bottom. It was without any trace of writing. Michael had never seen anything like that style of paper before."

"I took it to the house," he says, "and showed it there. Mother and the rest were all very much excited. Mrs. Mary Wilson, a former wife near by, was on the spot, and she came up and looked at it. When I told her of the dream she thought it very wonderful. Then I put it in the clock for safe-keeping."

TOLD TO DIG DEEPER.

A few nights later the British soldier

for the sixth time, came to Michael and advised him to go back and dig deeper on the same spot.

"I went right away when I got up," Michael narrates, "and dug two feet deeper. Right in the ground I found a little round bottle about an inch in diameter and six inches long. I couldn't dig well there, as the subsoil seemed to have been pressed together, and in loosening the bottle I happened to break it with my crowbar."

"I carried the broken bottle to the house and took a paper out and showed it to the folks. They were writing on it, pretty faded, but I could make it out to be a certificate dated 1773 for \$4,000 with interest on the Bank of England. I knew what the 'I' stood for from my arithmetic lessons. Andrews, one of my brothers, was working for B. F. J. Jewett, who was then Professor N. F. Jewett, was then at home. He said to me, 'You had better take it to the professor.' I told Professor Jewett about my dreams. He looked at both notes and after a while said: 'I'll keep them in some dark place where they won't fade.'"

"Then he and his father hitched up a horse and buggy and came down and examined the notes. The professor took a spade and dug till he struck solid ground. His father asked him what he did that for. He said he did that to see if the ground at the bottom was old, old ground, and he said: 'I have no doubt of it. I am satisfied it has been there for years.'"

Professor Jewett, who is connected with the high school at Fredonia, and who interested Professor Hyslop in the case, has assured the latter that it was evident that the ground had not been disturbed for many years.

SOLDIER'S LAST VISIT.

Professor Jewett took the two papers to Fredonia. For a seventh time the British soldier came in a dream and told Michael that the first note, which could not be deciphered, was for \$10,000, with interest. Michael wrote the second note, which was for \$4,000, with interest. Professor Jewett, who was then at home, was very queer; that he had just used acids on the note, and had found that it was for the very sum named in the dream.

Professor Jewett subsequently went to England and presented the notes at the Bank of England. As with interest and compound interest, they doubled every twenty years, the \$14,000 from 1775 would now swell the amount to more than \$5,000,000. The officials of the bank carefully investigated its accounts and replied that there were no outstanding obligations of that nature, and that the bank never gave interest on notes of that kind. The bank authorities also added that the paper of the notes was not made until twenty-five years after 1773.

After the British Professor Hyslop began to study the case, he required a series of experiments. He found that the soldier's words were able, which swayed the mind, and equally regards the mind.

These things do not apply in the case of Michael McCaffrey. He is neither a fraud nor can his dream mystery be explained.

As a final touch to his experiments, Professor Hyslop took McCaffrey to his house, 510 West One Hundred and Forty-ninth street, New York, recently, and there repeatedly hypnotized him to discover, if possible, whether in that condition, acting under suggestion, he could reveal the supposed real source of his dreams.

The people in Bangor and its vicinity, without, of course, the capacity to investigate the matter scientifically, took upon it as a mystery of mysteries. Michael declares that he was never excited or foundered by the prospect of getting a fortune, but by the discovery. He works on the farm as usual, and carries the mail in the morning for the government.

"All I regret," he happily says, "is that Professor Hyslop and Professor Jewett were put to so much trouble." And Professor Hyslop says: "I am sure that there is no fraud in this case. It is simply inexplicable. It must be accepted as one of the greatest psychological mysteries ever known."—Chicago Record-Herald.

A Seance at Lake Brady, O.

To the Editor:—Having often witnessed and frequently read of water spirit manifestations occurring in the same room, I beg permission to relate, at a spirit's request, for the benefit of the readers of The Progressive Thinker, a few of the manifestations that took place in the Pierce cottage at Lake Brady, August 23, last. During this session which was held at the cottage, Mr. Charles H. Pierce, formerly president of the Lake Brady Spiritualists Camp Association, but who passed to the spirit side of life on the 23d of last May, came and in a loud, natural and confident voice, told us of a family way to his mother first and then to the ladies and gentlemen present. After a few general remarks he turned to his mother, asking her if the cookies that were in the box in the room were for him? Being assured by his mother that they were if he wanted them, he asked her to pass them to him. He then passed the cookies to the other members of the circle, saying to them that it was his treat, and while doing so had an appropriate remark to make to each one as a cookie was taken from the box and passed to his mortal friend.

George Pierce, as he was known and called by hundreds of his friends who visited Lake Brady year after year, was congenial, kind, and courteous, and by many he was greatly missed during last summer's camp. While our brother and co-worker has left the mortal form, he has not gone far and forever away, but like thousands of other spirit friends, is with us and still working for the advancement and best interests of the cause we love, and for which he worked for many years.

At another sitting he materialized, came out of the cabinet, kissed his mother, then put his arms around her, crossing her as he had of old, and for his mother's blessing, for which he had on his favorite cap, a white duck summer cap she had carefully laid away, she asked him where he got it. His reply was, "Mother, I got it in the state that Mrs. Pierce left it. I will here say that Mrs. Pierce, a devoted writer that no mortal but herself knew of the cap being in the closet. To George Pierce's many friends and the Spiritualists at large, that Brother Pierce, for he is truly a brother, is working in conjunction with others now present and persons being about a proscription of all mortal friends in that direction."

LYMAN C. HOWE, 353 E. Main street, Norwich, Ct.

RECRETS.

You will have deep regrets for a long time if you miss the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable treat to the soul in state response to Mrs. Spaulding's invitation, and we had a social season, pleasant and profitable. Such gatherings promote the interests of a society and keep people acquainted. There should be more of them.

LYMAN C. HOWE, 353 E. Main street, Norwich, Ct.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can safely read it without spiritual profit. Price \$1. For sale at this office.

"Tending the Yall." This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the "The Intellectual Circle," the medium being William W. Abernethy. For sale at the office of The Progressive Thinker. Price \$2.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"Satan's Upbuilding, Including Co-operative Systems and the happiness and enlightenment of humanity." By E. D. Babitt, L. D. M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

Our Fall and Winter Campaign.

The Fall and Winter Campaign of The Progressive Thinker will be especially brilliant. It will be unusually attractive and instructive. It will lead you on to a higher plane. It will make you happier, wiser and better. It will blossom into something brighter, fresher, and more startling, and will be a surprise to you in a variety of ways. Among the many attractions will be the debate between the brilliant Materialist, W. F. Jamieson, and the profound and eloquent Moses Hull. It will make most excellent reading for fall and winter evenings, and we are not sure but what it will so scintillate with the friction of happy hits on both sides that lights can be dispensed with while reading it on a cloudy evening. We are sure that every Spiritualist, Freethinker and Materialist will want to read this debate, and thus become wiser and better. Tell your Spiritualist friends of this debate and request them to send to this office at least 25 cents for a three months' subscription to The Progressive Thinker. No Spiritualist can afford to be without this remarkable debate.

MISSIONARY WORK. TWO IN ONE.

To All Spiritualists and Sympathisers.

Having been again appointed to serve the N. S. A. as missionaries, and wishing to do another good year's work for our cause, and knowing full well that we cannot do successful work without the hearty cooperation of our brother and sister Spiritualists, we therefore appeal to all who are in sympathy with our work to lead a helping hand.

Wherever there are seven Spiritualists in one locality, they should come together and organize and charter a society, thus becoming a part of the great worldwide body of Spiritualists in America.

We desire to hear from every locality where there is a prospect of organizing a society. Read our annual missionary report as published in the Spiritualist papers, and act at once by writing us.

This is the opportunity for those who have wanted to do something for Spiritualism, and could not for want of assistance.

We expect to make our headquarters in Indiana and perhaps Ohio, but will go elsewhere when assured that we can organize and charter a society. Organization is the Spiritualist's watchword. Until further notice address us at Rochester, Ind. Home address, 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE, Missionaries for the N. S. A.

Norwich, Ct., Notes.

One month of my engagement in Norwich, Conn., is gone. Four Sundays made, and I shall be free to move as the only make a better move. If no further work is offered me in the case, it is simply inexplicable. It must be accepted as one of the greatest psychological mysteries ever known."—Chicago Record-Herald.

"The Gospels of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can safely read it without spiritual profit. Price \$1. For sale at this office.

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MRS. PIPER'S CONFESSION.

By Charles Dawbarn, San Leandro, Cal.

This so-called "confession" is not a confession in any sense of the word. The editor of the New York Herald, exercising his editorial privilege of misstatement and perversion of truth, calls Mrs. Piper's article "a confession," and then hopes to make the title indelible by forbidding any other editor to copy the article in whole or in part.

Mrs. Piper's phase has been that of unconscious trance mediumship. After reading the careful reports of what she has said or done while entranced, and after much questioning of her sitters, she has come to the conclusion that the entire phenomena are explainable by telepathy, or suggestiveness of her subconscious self. Feeling that spirits of the departed have nothing to do with her phase of the phenomena, she, like an honest woman, retires from the field. That is all there is to this sensational article, which will, however, be interesting and instructive to the student of the Ego Series, and of Man's Aural Self, now appearing in these columns.

The careful and scientific investigators of the entranced Mrs. Piper have failed to make an application of their own discoveries in other departments of Mother Nature's workshop. For instance, we may assume as a certainty that each and all are believers in so-called "evolution." Yet their own discoveries show and prove that evolution—as a law by which effect follows cause—ceases at certain critical points; but beginning all over again as soon as that point is passed. The simplest illustration of this truth is found in the behavior of certain well known gases.

Here are molecules of these gases, each atom composed of intelligence, energy and substance, moving at very different rates of vibration. One is known to us as oxygen, the other as hydrogen. Bring together one of these molecules of oxygen and two of hydrogen and you instantly reach a "critical point." You have no multiple of the various vibrations, and you do have precisely the same raw material. Suddenly, and without any comprehensible cause or sequence, you have water, which behaves as no self-respecting gas would either before or be capable of behaving. Apparently this wondrous change was wrought by decreasing the vibration of those polyatomic molecules. One atom of oxygen marries two of hydrogen, and the whole three of them become not merely one, but something that can neither inherit nor beget any of the qualities of its predecessors. Now subject that water to the same process. Precisely at 212 degrees, without apparent leave or license, and in a manner so unexpected that it would have ruined a first-class prophet, that water disappears and becomes steam. Another critical point has been passed. You have the same raw material, yet your water has disappeared. The great Prentissdiggler has said "quick, change, begone," and lo! your oxygen and hydrogen come upon Nature's stage in an entirely new dress.

Suppose you now lower the energy of the molecules of which that water is composed instead of increasing it. You suddenly run up against another "critical point." Everything you know as water disappears, and without apparent rhyme or reason. You find yourself with what you call solid ice which will shimmer in the sunshine, and freeze you to death when the sun goes down. These are illustrations of "critical points" in daily life, and long noted by the naturalist. But he has failed to notice that Nature plays precisely the same little game when she starts her hotbeds for raising organized life. The evolutionist is industriously chasing his missing link. It has not yet occurred to him that his boasted system of evolution comes to a dead stop at every "critical point," and commences all over again on the other side.

These "points" are not found on mountain summit, nor by dredging in ocean depths. Nature hides them in foetal darkness. The scientist has already watched by the foetal cradle and seen two little leaves appear, which stand to him as Nature beginning to manufacture a man. But vegetable won't evolve into an animal. Nature knows that. So at a certain "critical point" she picks up

her raw material, lifts it over the fence, and resumes her journey on the other side. An animal is born, and that is her process of creation. Man can't imitate it, so we will call it "godlike," and pass on.

A fish has appeared with gills; but fishes are just fishes, even if some do climb trees, or go prospecting in the mud. After two or three more "critical points" have been passed, with never a missing link to unite them, we discover that Nature has turned her raw material of intelligence, substance and energy into a monkey. But a monkey is not a man, and never grows into a man, so in the darkness of a womb, and not in a primeval forest, another critical point is established. The very same raw material becomes a poor miserable Homo, with evolution for a school mark to teach him his a, b, c. And he does learn his lesson, and after a million or two years of schooling he joins the class of Psychological Investigators. And there he is to-day, sticking fast in the mud of his own ignorance and prejudice. He does not, and cannot realize that death is another "critical point." His microscope, telescope and spectroscope cannot help him, and even honest mediumship has so far failed to give him a lift over the stile. He either swears there is nothing on the other side, or else denies the critical point, and looks for his old friend to come back with the same old experiences, and pretty much the same old clothes.

The lesson of critical points is that evolution has its strict limits, and that the same raw material changes its form every time. Learn that lesson, O believer in spirit return. You cannot peep round the corner, or hop across the chasm, try as you will. Spirits do come back, but so befogged that poor Mrs. Piper and the editor of the New York Herald, who know nothing about critical points, whisper "suggested subconsciousness." They are both sighing for a return to the era of innocuous desuetude, when people believed just what they were taught by their grandmothers.

There is herein a great lesson for the student of Ego in Homo, and Man's Aural Self. The fact of critical points should teach him that a horse, whether five-toed or one, is equine all the way through. The tabby and the tiger are just cats and nothing else. At critical points they disappear, but not by the process of evolution.

It is precisely the same with man. The human spirit has passed a critical point, and as we know, may occasionally prove he is still alive, and, by suggesting the subconscious self of the poor mortal, may puzzle poor Mrs. Piper and the editor of the New York Herald, and may evoke the phenomena upon which Modern Spiritualism takes its stand. The tales from the beyond, attributed to the dear departed, are thus, for the most part, born of mortal and subconscious imagination. This must be so if "critical points" are really facts in nature.

The other day a leading Spiritualist paper published a communication from a spirit mother to her mortal daughter, in which the climate "over there" was described as very cold, so that the residents needed special clothes and a good fire. In the parlor was a fine spirit cat. That angel mother was startled when she went into the kitchen by seeing a large black cat lying on a rug, which vanished as she approached. "It was explained that it was only the ghost of a mortal cat. And we have recently heard much from the talented Lilian Whiting concerning her spirit friend Kate Field, who goes to morning concerts "over there," walks in the garden and gets tired, then goes in to rest, and chat with the old folks. The spirit seems to fill in her time by excursions to visit Lilian.

The student of "critical points" finds himself obliged to class all such sweet imaginings as born of subconscious suggestings, whether within or without the brain of the mortal sensitive. And it is inside that "critical point" that Mrs. Piper and the editor of the New York Herald are making themselves as comfortable as circumstances will permit.

MRS. PIPER.

Her Opinions of Spiritualism.

STATEMENT MADE THAT SHE HAS BEEN THE MERE AUTOMATON OF SCIENTISTS, NOT AN INVESTIGATOR—THE CULT IS GROWING.

I have read the interesting article in last Sunday's Record-Herald, entitled "Boston's Famous Trance Medium Banishes Her Spooks." After a most careful perusal of the article I have reached the conclusion that Mrs. Piper's opinion of Spiritualism, either pro or con, is not very weighty, inasmuch as in the trance state she is not in a condition to form an intelligent opinion of the significance of the phenomena obtained through her mediumship.

There is no evidence to show that in her ordinary condition she has ever given the subject any special study or consideration. It matters little therefore whether she was associated with the Society for Psychical Research for a period of "fourteen years" or forty-five years, for, as a mere automaton in the hands of scientists, she could not be expected to gain any "more definite knowledge concerning the subject than when she began," as she alleges she has failed to do. She was not an active student of, but merely the passive agent for the production of the phenomena studied.

SPEAKS FOR TELEPATHY.

Mrs. Piper says: "I am inclined to accept the telepathic explanation of all of the so-called psychic phenomena, but beyond this I remain a student with the rest of the world." This is an acknowledgment of the truth of telepathy, at any rate, that would not have been made a few years ago. Like hypnotism, clairvoyance, clairaudience and everything else of a psychic character, telepathy was hooted down as sheer nonsense. But it is now established as a truth. The question arises then, is it impossible for disembodied spirits to communicate telepathically, however imperfectly, with embodied spirits? Is it possible for telepathy to be practiced only among embodied spirits? This is a question which must be answered before we can accept Mrs. Piper's interpretation of the phenomena that have been obtained through her organism.

Truth is not infrequently betrayed by the agents through whom it seeks to demonstrate itself. It will be remembered that one of the Fox girls announced Spiritualism and confessed that her mediumship was fraudulent. But this was at a time when she was not herself and when a most powerful influence was brought to bear upon her. Notwithstanding her renunciation and confession the fact is established that her mediumship was genuine, which fact later she reaffirmed.

MISTAKES MAY BE MADE.

Professor Huxley and other scientists of this school explained the "Rappings" of the Fox girls upon the "two joint and knee joint snapping theory." This is an illustration of how even great men may

be mistaken. All the leading phenomena of Spiritualism have become established as facts, whether their spiritualistic explanation is accepted generally or not.

The scientific opinion of to-day of Spiritualistic phenomena, if it is represented by Professor Thomson-Jay Hudson, Ph.D., LL.D., author of "The Law of Psychic Phenomena," is that they really do occur. On page 206 of Mr. Hudson's book he writes as follows: "But I do undertake to say and will attempt to prove, that the phenomena of Spiritualism, so-called, do not constitute valid evidence of the ability of spirits of the dead to hold intercourse with the living. In doing so no attempt will be made to deny the phenomena of Spiritualism. On the contrary, I shall not only admit the possibility of every phenomena alleged by any respectable number of reputable witnesses to have occurred, but I shall also assume the substantial accuracy of the general statements made by Spiritualists regarding the leading phenomena of Spiritualism."

DENIES THE CAUSE.

"But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause."

"I will not waste time, however, by attempting to prove by experiments of my own or of others that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proof at this time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him."

This wrote Professor T. Jay Hudson, who endeavors to explain all spiritualistic phenomena upon the theory of the "quality of mind, or the subjective and objective states of consciousness, etc."

While Mr. Hudson's theory is very ingenious and may possibly in some instances account for some of the phenomena, by no manner of means is it a satisfactory explanation of all the phenomena witnessed by the writer of this article.

Karl readers are all acquainted, no doubt, with the celebrated scientist and naturalist who with Mr. Darwin was the discoverer of the law of evolution, the renowned Alfred Russel Wallace, who for many years has been a prominent Spiritualist.

MR. WALLACE'S CRITICISM.

In regard to Mr. Hudson's theory, Mr. Wallace about a year ago wrote as follows: "I do not feel called upon to answer T. J. Hudson's clever but unquestioned article. If the facts he states were all the facts, his theory would be possibly true, but very improbable. But there are hosts of other facts which this theory will not account for. Such is the statement of facts known to me, one by one, the giving of facts by such means or in such a way as to temporarily deceive, or to lead to a false conclusion, is present belief, and is erroneous. This last is very common in messages by

rap, when letters or words are given which seem to be nonsense or errors to all present; the communicating intelligence insists, and upon adding one or two words or sometimes one or two letters the whole becomes plain.

"I have witnessed this many times, and it seems to show as clearly as possible the presence of an independent mind, which takes this method of showing that it is independent. Of course, all the phenomena of independent writing and drawing of spirit photos, levitation, and materialization of recognizable forms receive no explanation. I myself wholly reject the theory of the 'subliminal' or 'second' or 'unconscious' self as being wholly unproved, and quite as illogical and unscientific as that of the action of human spirits."

Spiritualism is endeavoring to establish a future existence as a scientific fact. It has had and is still having a great struggle with many opposing forces, but he must be a very superficial observer who does not notice that no little progress has been made in this direction.

Spiritualism is the opposite of materialism, which was one of the characteristics of the last century. Materialism is rapidly losing its influence upon the thought of the day. As the late Prof. John Fiske so aptly remarked:

"Precisely as in the most embryonic condition the prefigured wing of the bird or fin of the fish infallibly indicates the element necessary to its life, so the whole analogy of evolution bears witness with irresistible momentum to the conclusion that the religious nature and cravings of mankind are correlated with an unseen world."

"Spiritualism states it as a self-evident, incontrovertible proposition that the elements of evolution are false, ancient Spiritualism is false, and if ancient Spiritualism is false the Bible is false."—H. V. Swearingen, M. D., in Chicago Record-Herald.

TO ELLA WHEELER WILCOX.

You have sung the songs of your people,
You have spoken the thoughts of your own;
You have heard the plaint of the voiceless,
You have answered the yearning tone,
You have sweetened the life of the living,
You have wept at the bier of the dead,
You have loved the brow of the suffering,
You have given the hungering bread!

O, souls of the saints immortal,
Sing loud your chants of praise,
O, hearts of earth in chorus,
Ring out rich roundelay!
A woman's heart has opened,
A woman's heart has bled,
Its love it spilled, for her spirit will not
And the planet spheres ahead!

JOHN A. LANT.

"Human Culture and Cure, Part First. The Philosophy of Cure. Part Second. Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SOCIAL ORGANIZATION IN THE SPIRITUAL WORLD. A PATTERN FOR PRESENT DAY SOCIAL ORGANIZATION IN THE NATURAL WORLD.

The following is an abridgement of Washington's message to the Government of the United States in 1854, through the mediumship of Judge Edmonds:

"What we need is a new ideal of daily life, some better conception of human dignity—such as shall scorn to claim anything for its own which has not been duly earned, and such as shall not be itself degraded by the doing of any work however menial, which is useful to society."—Edward Carpenter (in England's Ideal).

Now behold government in the orderly spheres in the spiritual world—not the most elevated, but those which are manifestly above your condition in the natural world, and see if in the contemplation you may not learn some truths which may benefit your fellow men.

Now look upon the scene spread out before you and of which you have a bird's eye view. This community is not so large but that every member may be personally known to its rulers. Thus the characteristic qualities and abilities of each, both the governor and the governed, are known to each other. There is no reaching forth of the arm of power beyond the scope of the knowledge, so that it may be exercised for the benefit of the rulers only—rulers here extend their authority no further than such exercises can be for the benefit of all.

And observe, for you will see this principle everywhere—that the great object constantly in view in the exercise of power is to increase the happiness of all by promoting moral and intellectual progress, by advancing the community in love, wisdom and purity of conduct, and thus surrounding it with the product of their combination, which is heaven itself wherever such combination may be found.

There is with me and enter yonder hall. What do you see there? There is a convention of a limited number of persons, both male and female, possessed apparently the wisdom and sobriety of age with the enthusiasm and energy of youth. These senators are selected for the task you see them performing by the free and open voice of the whole community; for here woman stands by the side of her equal child with him of one Divine Father.

I see you ask in your mind, What is the qualification which elevates one to the position, and I answer, All other things being equal, the citizen who is most ready to sacrifice self to the good of others, is the choice of the community, for these are at once servants and great obligators, and feel ever that the great obligation to exercise power is for the good of others, and not for selfish purposes.

There is one presiding over the assembly. This occupation seems to be to preserve order and infuse regularity and system into its deliberations. Mark the character of the debates. Do you behold anywhere the display of that intense selfishness which at once tramples upon the rights of others, and does not regard the love of subordination and self-sacrifice as a duty? Do you behold here the selfishness of the individual, and the selfishness of the community? Do you behold here the selfishness of the individual, and the selfishness of the community? Do you behold here the selfishness of the individual, and the selfishness of the community?

Look! In every heart you will find written, more or less distinctly, yet ever there, controlling, quieting, and directing every thought and feeling the injunction—"Love one another."

This command, which with them is a reality and not a profession only, has become to their hearts a disinfecting and purifying force. It has made the heart driven away the malaria which in your earthly life makes the mortal heart boil and bubble with malignant passions that you have seen playing their part, even in the spheres, and performing their terrible task of inflicting misery upon man. You will observe, too, that there is nothing secret in the deliberations of this Council. Every thought is open to the observation of all, and each chooses to look on. Disguise, concealment, and guile have no duty is more imperative than that of driving them away from their deliberations. They think openly before the world in which they live, and with them language and countenance are instruments of converging truth not concealing it.

You observe too that this community is not avaricious. The higher powers of its government are exercised by representatives chosen from and by the community at large. But it is divided into smaller communities, and each one of them into others smaller still, till they are reduced to circles or bands of from 20 to 50 each.

The whole community meets only by its representatives. The smaller communities are assembled together to receive instructions and to deliberate upon matters connected with the common welfare.

Each one of these communities has its presiding and ministering members, its secretaries to record its proceedings, and its own place of meeting. Each member is not only instructed but practiced in the art of self-government, of individual conduct, and of the government of the community, and of the government of the individual. Each member is not only instructed but practiced in the art of self-government, of individual conduct, and of the government of the community, and of the government of the individual.

This process of qualifying the governing body is one of the most interesting and important institutions that obtain among the spirits, and is exercised chiefly by the individual, who is affected by it, I say chiefly, because there are things when he is obliged to invoke and receive the aid of others in restoring his mind to its proper bias, and that aid is given as from brother to brother, and not as from ruler to subject.

But, by the way, what about travel in different parts of our earth? They puzzle us, too, and often find it difficult to get on. They are not so much as present but is unable to communicate, the spirit who tells us that is unable to get a message and transmit it to us, or to describe the person. We had much better admit the existence of these puzzles and wait, than worry about them and mourn.

But, by the way, what about travel in different parts of our earth? They puzzle us, too, and often find it difficult to get on. They are not so much as present but is unable to communicate, the spirit who tells us that is unable to get a message and transmit it to us, or to describe the person. We had much better admit the existence of these puzzles and wait, than worry about them and mourn.

the love of power as from the desire to do good to others.

You have already seen in your progress through space how the prevalence and domination of that feeling have made the realm you have seen one above another, more bright, more beautiful, more happy, more joyous, so that long before you could—even in imagination—approach the confines of heaven itself you have, believe me, enjoying a beatitude far surpassing what poets have fancied or the imagination has ever painted.

So, on the other hand, you have beheld as you descended amid the dense mists and the self-seeking and the darkness, misery and despair, that the absence of the first named quality has been commensurate with the degree of suffering you have there witnessed. Now, child of earth, pause thus on the threshold of eternity and ask yourself, if man is not capable of making his mortal existence an epitome of that darkness on the one side or of that brightness on the other? If he does not drag up, on the one hand, the seething cauldron of passion and suffering, or draw down on the other the realization of the peace and happiness to which man was intended to attain? See if when imitating the wisdom and goodness of God in the form of your government, you cannot infuse into it his principle of attraction, binding each member to his own service, and thus making a harmonious whole.

LIGHT, LONDON, ENGLAND.

A SEANCE WITH MRS. RUSSELL DAVIES.

Mr. R. H. Russell-Davies contributes the following account of an interesting seance at which Miss Florence Maryatt was present:

Some ten years ago I was residing at Upper Norwood. My wife, who had for many years been well-known as an extraordinary medium, was taken suddenly ill. The family doctor, who told me she must undergo craniotomy, and the late celebrated Dr. Lawson successfully performed the operation. I greatly feared that the shock to the nervous system would put an end to all her mediumship, but the following story will prove that such was not the case.

About a year after the operation I saw Miss Florence Maryatt, who was an ardent believer in my wife's spirit gifts, called unexpectedly and proposed a seance. We adjourned to the drawing-room. There were present only Miss Maryatt, my wife, and myself. To prevent interruption I carefully locked the door and put the key in my pocket. It was twilight, and we sat round a small table.

Miss Maryatt had lately lost a favorite daughter, Eva, who had married a gentleman well-known in the theatrical world. In early life Eva was celebrated for her long and beautiful hair. We had not been sitting a quarter of an hour before my wife said, "Eva is here." The room was now quite dark.

Miss Maryatt said: "If you are really here, my darling, give me some proof of your identity."

In a moment both Miss Maryatt and myself were enveloped in a mass of hair. I swept over our heads and hands; and I said, "Is that your hair, Eva?" and immediately the table, with irresistible force, rose three times and gave three distinct thuds upon the floor. I must have state that we were sitting holding each other's hands, and were not touching the table in any way. Miss Maryatt was naturally very overcome and a trifle nervous.

A chair was then banged down just behind me, and I heard a voice say distinctly, "Bob, I am here." Suffice to say, I recognized the voice as that of a friend of mine long since hushed as far as this life was concerned.

Always of a skeptical turn of mind, I sought for further proof of spirit power. I said aloud, "Can you bring into the room any article now outside of it?" The spirit through the table rapped out, "We will try." I then said, "I fear somewhat scoffingly, 'Bring in the dinner-bell and ring it.' Instantaneously the bell was rung over my head, ringing, and then fell with a crash to the floor."

I then asked for flowers. In a minute or two my wife began to breathe stentoriously, and I knew she was in a trance. Miss Maryatt evinced signs of great trepidation, an icy breeze swept over my head and hands, and I felt a cold shiver run down my spine. Light, and behold the table, smothered with white chrysanthemums and on my wife's head were twined the same flowers in and out of her hair. On the floor behind my chair was the bell, also another chair.

Now, mark: I am prepared to swear that we had no chrysanthemums in the house, although my wife is passionately fond of that flower. A dinner-bell is not used in the drawing-room, and it was quite an afterthought of mine to ask for it to be brought in, as also the flowers. The white chrysanthemums were ordinary flowers, just plucked—not spirit flowers. The skeptic may say it was all hallucination, but the flowers and dinner-bell prove beyond a doubt that we were in contact with the spirit world. I simply relate what happened. My wife on waking up from the trance sleep was as much surprised as Miss Maryatt and myself. I care not whether my readers believe or disbelieve. I know I have stated facts.

A correspondent asks why the spirit people do not settle the question whether they are "lower animals" in the spirit world. He thinks also that if such beings are there they could be easily described, just as travelers in different parts of our world describe the animals they see there.

But the spirit people appear to differ as much upon this matter as upon other subjects; and we do not know why. Possibly it all depends upon the life-plane upon which they themselves are existing. A much more serious thing is that very often, although we are told as much as is present but is unable to communicate, the spirit who tells us that is unable to get a message and transmit it to us, or to describe the person. We had much better admit the existence of these puzzles and wait, than worry about them and mourn.

But, by the way, what about travel in different parts of our earth? They puzzle us, too, and often find it difficult to get on. They are not so much as present but is unable to communicate, the spirit who tells us that is unable to get a message and transmit it to us, or to describe the person. We had much better admit the existence of these puzzles and wait, than worry about them and mourn.

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A FAR CRY.

A Plea for a Better Understanding.

To the Editor:—It is a far cry from a town in North Queensland, Australia, to Chicago, and it is certainly an index to the excellence and world-wide influence of your journal that it has penetrated even here.

Although not a subscriber, I read many a Progressive Thinker and have been often struck with what seems to me, the strange feeling of antagonism existing in the minds of most of your contributors, to Theosophy.

Of course the writer is a Theosophist or he would not be writing in this strain, but he is also a seeker of the truth, no matter under what guise it may be hidden, consequently endeavoring to understand the religious, philosophies and thoughts of the rest of mankind.

To a Theosophist a study of Spiritualistic literature will bring much corroborative evidence for the truth of his theories. To a Spiritualist I feel certain that an intelligent, unbiased comprehension of Theosophy will let in a flood of light on many of the problems he meets with. Such being the case, I think it worth some little effort on my part to try, in however feeble a way, to bring about a better understanding between the two, shall I say, aspects of the eternal truth.

Most of your readers and contributors will agree with me, that it is a most foolish proceeding to speak or write critically of a subject one knows nothing about. Spiritualism has itself very often suffered under attacks of this kind, and one would think that Spiritualists would have learned thereby, not to offend in the same way, nevertheless I occasionally read in your paper, remarks on the theosophic theories, which could not possibly have been made by anyone, who had even a superficial knowledge of the subject. To both Spiritualists and Theosophists an intelligent criticism by anyone thoroughly conversant with the subject matter would, I imagine, always be welcome and would always do good, but when a writer is either ignorant or totally misunderstands the philosophy he is criticizing, the result is extremely irritating to the adherents, and productive of a great deal of harm by influencing adversely those who otherwise might have been attracted to the study. Let me therefore beg of all your readers who do not know anything about Theosophy except other people's conceptions of it, to procure some of its literature and gain a first-hand knowledge of its teachings, before condemning.

I will not trespass on your space to give an outline of the Theosophic philosophy. If you, sir, as a progressive thinker, would care to publish such, there are many able pens than mine available in your own country, but I wish to point out some of the many points of contact of the two lines of thought. Both recognize the evolution and continuance of the life of the soul after the change called death. Both know that it is possible for the disembodied to communicate with the embodied.

Both recognize and teach the brotherhood of man. Theosophy accepts and explains all the Spiritualistic phenomena.

Both are endeavoring to broaden people's minds and change the narrow and material conceptions taught by the Christian churches.

Without going further, surely here is enough to create a mutual interest and an incentive to study both philosophies, instead of an unintelligible antagonism. I take it that we are both neither bigots nor fanatics, are seeking the truth and the truth only, and bring to our search unprejudiced and impartial minds. Let us work together in this spirit and the progress of the development of mankind will be all the more rapid.

M. J. WHITTY.

Charters Towers, North Queensland, Australia.

SHIPS THAT NEVER COME IN.

A little child stood on the sandy shore,
In the dew morning bright,
As the notes that dance in the sun-
beams, and the birds in the air.

His heart with joy was light;
He gathered them into his pebbles,
And tossed them into the deep,
Watching the widening circles,
O'er the placid waters creep.

His memory cherished the story
He had heard of a mother's knee,
That ships come sailing sailing,
From over the deep blue sea.
And the books and toys and wonders
They would sometime bring to him;
But alas for the faith of childhood,
The good ship never came in.

A youth stood idly dreaming,
While the golden hours slipped by;
No cloud yet dimmed the brightness
Of the blue unending sky,
And health and love and pleasure,
That would fill his cup to the brim,
Drifted just outside the harbor
In the ship that never came in.

When noonday came; he was tolling
now,
With earnest, thoughtful brow—
He had caught the gleam of a snowy
sail.

And the foam of a rushing prow;
And honor, and fame and glory,
With the luxuries wealth would bring,
Went by in the hazy distance,
In the ship that never came in.

And twilight fell, and the shadows,
Dark clouds went trailing by,
A tempest rocked the billows,
No star lit the stormy sky;
He heard the roar of the breakers—
Alone on the shifting sand,
Where wrecks rich freighted with hap-
piness.

Went down in sight of land,
One brave was winged with silence—
It braved the terrors of night,
And sailed on the dark waters,
Far out from the harbor light,
It carried the soul of the watcher,
With the weight of his vain regrets,
The fears he had shed in secret,
The sins he could never forget.

He laid them down in gladness—
Too weary to longer wait,
At the feet of the shining angel,
That stood at the golden gate;
And he said, "I am heavy laden,
And hope in my heart is dim
Oh, the sadness, of watching and wait-
ing."

For ships that never come in.

"Could I speak to the angel of mercy,
Whose soul is the gate of day,
My yoke would be far more easy,
My burden would run away."
She would bear me up through the
Azule.

On the wings of the morning hymn—
I should not my long sought treasure—
My ship that never came in."

MRS. A. RICHARDSON.

Worcester, Mass.

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HOW STRANGELY THE GREAT HAVE DIED.

As set forth in the New York World, when the Empress Frederick of Germany lay dying recently at Homburg a white butterfly flew into the death chamber through the open window. For a few moments it flitted uncertainly about the room. Then it made its way with unerring instinct to the half-closed hand of the Empress. It nestled contentedly in the palm.

None of those who were watching dared to molest the life creature. In a few moments it spread its wings, made its way out of the window again and was lost in the sky.

When the watchers bent over the Empress they found that she was dead. This weird and poetic story is much talked about to day in the death chamber. What was the white butterfly but the soul of the proud but good Empress taking its flight? say the common people. For the English mother of the Emperor was very dear to many of them, despite the court intrigues which embittered her life.

Is death a respecter of persons? It is a remarkable fact that the deaths of great and famous people are notable for the strange phenomena that attend them. In death as in life, the great of the earth are distinguished. Sometimes, by awful storm, has seemed to single out an hour for some prodigy of human life to end.

Among deaths of the great in recent times that of the poet Tennyson was most beautiful and singular. All day a thick, cold fog hung over the Isle of Wight. The poet struggled to burst through impenetrable gloom. The poet lay serene and smiling, and a little past the middle afternoon he asked for a copy of Shakespeare. He opened the book and pointed with trembling finger to his favorite passage, in "Cymbeline":

"Hang there, like fruit, my soul,
Till the tree die."

Just at that moment the sunshine burst through the clouds and fell in a great shaft across the book and the poet's face. The sky gleamed from horizon to zenith, and on the instant Tennyson died.

When Blumark died at Friedrichsruh a great storm raged on the North Sea. The month was August, an unreasonable time for storms, but the whole German Ocean rose up and dashed itself furiously against the northern rocks.

"Ich danke dir, mein kind," said the Iron Chancellor to his niece, the Countess Rantzau, who wiped the sweat from his forehead. He closed his eyes then and died at dawn, with the roar of the wind and the rain in the forest at his ear.

Napoleon died in the midst of the most terrible storm in ever swept his rocky island of St. Helena. It began on the day before his death, and seemed to increase in fury as the Emperor's life ebbed. Napoleon's mind wandered and he fought desperately at one moment with those around him. Then he sank back exhausted and lay in a death-like stillness until toward evening.

Suddenly his piercing grey eyes burned with their old fire. "Ete d'armee! Ete d'armee!" he commanded—and was dead.

They covered him with the cloak that he had worn at Marengo. Meantime the raging storm shook the frail huts of the soldiers, tore up the trees that the Emperor had planted in St. Helena, and uprooted the willow under which he was accustomed to sit and look out over the sea toward France.

In strange contrast to this, yet with a resemblance, was the death of Grant at Mount McGregor. Shortly before the last day a terrible storm swept through the mountains and the little hamlet below. Then a peace fell upon the earth, and the great American died just at dawn as the sun of a perfect day peeped over the horizon. Those watching outside on the lawn said that the first morning light flew past the window with a long whistle indescribably joyous and free.

In connection with Gen. Grant's death an interesting story is told by Mrs. Richard Crowley, wife of ex-Congressman Crowley, who claims to have had it from Mrs. Grant. It is that Mrs. Grant obtained a bottle of water from Lourdes, in France, and some months before the General's death anointed his forehead with it as he lay in a death-like stupor.

The General's one concern had been that he might live to finish his book. Mrs. Grant made a petition that this at least should be permitted him. Like the prayer of King Ahab that the hand of the dial be turned back on the plate, the wish of the old hero and his wife seemed to have been granted. Gen. Grant rallied in a marvelous manner, completed his history and died immediately afterward.

THE LAST WORDS OF GOETHE.

As Goethe sat in his arm-chair awaiting death the sun was hidden by clouds. This, with his slight growing old, made the little bedchamber seem to him lighted by twilight.

REKINDLING THE FIRES.

"People Must Be Frightened Into Being Good."

Evidently the revivalists have come to the conclusion that the only way to keep the church membership warm and convert sinners is to keep hell hot. With a cold or lukewarm church there is no hope of a revival.

Under the influence of the spreading sway of science and general intelligence, kindlier ideas and thoughts are prevailing over the harsh features of old-time church creeds and dogmas, until, in fact, comparatively few there are who retain the former prevalent belief in an eternal hell of misery for any part of mankind. Hence it is not strange, but a natural result, that old-fashioned revivalists, in which the fear of hell played so prominent a part in inciting "sinners" to "flee from the wrath to come," should become a thing of the past, a "puffed relic" of a bygone age.

These revivalists claim to positively "know there is a hell"—of the orthodox sort, of course. As none of them has ever seen the place, so as to locate it geographically or astronomically, it is in order to inquire how they acquire this "positive knowledge" of its existence. The answer is simple. The Bible, says so, will be their reply. This at once opens up the inquiry as to the reliability of the evidence offered, which is too wide a subject to discuss in this article, and readers must go to the source to satisfy their curiosity. The instruction in the matter. They may consult with profit Messrs. Hull's recent book on the Bible, sold at the office of The Progressive Thinker.

The basis of their claim to "know there is a hell" is simply "faith," which in this case is a religious, and this being the great religion of "know" is purely a fable—a pious falsehood.

The revival evangelists must perforce do something to rekindle hell, or see their occupation gone, with all the perquisites thereto pertaining. Hence, on occasions little surprise to read that, as stated in the Chicago Chronicle:

By a unanimous vote the Winona Bible Conference has decided that there is a hell. This fact firmly established, Rev. W. A. Sunday, evangelist, returned to Chicago to satisfy the need to preach to the masses. He will begin his campaign by preaching about good. We don't want any more of it. The world doesn't need that kind of talk. People are too well satisfied with themselves as it is. They must be made to see the situation in all its appalling danger. There is need to have hell impressed upon them. Of course we know there is a hell, but we must make other people know it.

Rev. Mr. Sunday is to fill the pulpit of the Sacramento Avenue Methodist Church on Sunday, Sept. 16, and he is not certain that he will begin to preach to the masses. There is a reversal to old time doctrine and sermonizing is coming he is certain. And that it is coming to Chicago first and most vigorously he is also certain.

The Winona Bible Conference met at Winona, Ind., with 900 ministers of various sects present. Rev. Mr. Sunday represented Chicago as well as the Methodist Church. It was at the last meeting of the conference that Rev. L. W. Munhall, of New York, an evangelist also, made an address upon the doctrine of future punishment, urging that it be made a subject of more frequent public discussion. His talk was a rousing one and the audience was much excited when the end was reached with the question, "Is there not a hell?"

The conference immediately voted on the question and the result was unanimous support of the doctrine. "There is a hell" was the general cry. The meeting ended with much enthusiasm and many plans for the winter's work. To make the preaching of the doctrine of future punishment one of the most important works of the pulpit was the plan, and the evangelists particularly promised to urge it upon their winter's audiences.

Rev. Mr. Sunday, who was formerly a baseball player and had some success, was interested in the gymnasium work at the Central Y. M. C. A. of La Salle street, is one of the best known of the local Methodist evangelists. He has always been one of what the mindless call "the good old days." He is, he believes in hell as it is set forth and preaches it vigorously.

Rev. F. A. Hardin, elder of the Rockford district of the Methodist Church, is another of those who believe a warning to the masses is the only way to keep people awake to the fact. It seems to me that the action of the conference is one of the best pieces of work that has been done in a long time. We need stirring up; the dry bones want rattling and no one has seemed ready to do it. Now these people come to the front and promise to do their duty; it remains to be seen what they will do. There has been a more than a little of the old time revivalism in the preaching of good. Of course there is good; we know it; but there is bad, too, and it is our business to look out for the bad. You want to stir the people up and keep the danger in front of them. They are quick to forget it is you don't.

I guess those men who met at the Winona Conference are just the ones to do it; they seem like a pretty wide-awake lot. I have known Rev. Mr. Munhall for a good many years. I met him in Indianapolis when he was keeping a store and took him along with me to a camp-meeting at Chicago. He turned into the work there and has turned out to be one of our strongest workers. He is an evangelist and talks straight from the shoulder. He believes in the doctrine and preaches it good and strong.

Many churches and representatives at the seventh annual Bible meeting. Those who are interested in the movement say it promises to develop later in the fall into a very general revival period during which the horrors of a future punishment are to be the center of interest.

This action of the revivalists has inspired, inspired, the poet of the Chicago Record-Herald, to write the following:

HELL IS YOUSE AGAIN.
There's a hell the wicked go to, after all,
The preacher says so, and he's not a fool;
I don't know how they know it, but they claim to, anyway;
There's a pit with fire in it, so you better say your prayers.
And go to church on Sunday and keep warm for the sinners;
Don't you try to cheat your neighbor;
When you find his wife alone
Don't you go and hug 'er, claimin' that
You thought she was your own,
And you better be more careful of the things you talk about,
Because Old Nick'll get you,
If you don't watch out!

I was feelin' mighty happy till these good and pious men
Had to go and bring my troubles of the old day back again;
I had given up prayer meetin' and I didn't have to be afraid,
When I was tempted, that some angel watched as, wicked as I pleased
Because the hell our fathers feared had vanished in the air—
But it seems that old man Satan still is smokin' all about,
And he'll make a swoop and catch you, if you don't watch out!

ENGLISH SPIRITUALISM.

Interesting Letter Concerning the Cause.

To the Editor:—Perhaps a few lines concerning the cause here in England will be a welcome item to your well-stocked journal of progressive thought. So with your permission I will give a brief survey of the main incidents.

The first item of interest relates to the Conference of the Spiritual National Federation, held at Sheffield on July 6 and 7. This is an important organization that "federates" not only societies, but individuals—earnest men and women, through the length and breadth of the land.

This Federation has two committees that call for notice. First, a propaganda committee, with a staff of missionaries to carry the teachings and relate the facts of spirit communication in new districts. It has also the aid of a "corresponding secretary" in the able and courteous Rev. Charles Ware, whose duty is to deal with newspaper controversies. I should also say that these missionaries render assistance to weak societies who apply for it.

The second is The Fund of Benevolence, the object of which is to render assistance to worn-out pioneers of the movement, and help to brighten the remnant of their days with financial assistance. This has been the means of brightening the lot of many who have given the best part of their lives to the cause. Mr. J. Morse, London, fills the post of corresponding and financial secretary, in his well known able and genial manner.

Such an important body has felt for some years that it ought to take steps to obtain legal recognition in some form or other. But unfortunately we in England are hampered with a State Church, which renders the obtaining of legal recognition of a dissenting body a very difficult matter. And the difficulty is vastly increased when the body, or organization seeking protection does not recognize a creed, and in such time as it is necessary to obtain either a Royal Charter, a Special Act of Parliament, or seek registration as a company. The first two were impossible of attainment on account of the enormous cost. And the latter was decided on. The British people have the power to remit the publishing of the term "company," where such is not for personal gain or profit. This privilege was sought. But the difficulty with the Board of Trade, who declined to grant the application, was that such time as it can command greater influence and respect. And this course was decided on.

Suffice it to say that the Conference on the whole was a decided success. The deliberations were marked by courtesy and desire to obtain the best. Mr. Wm. Johnson, of Hyde, was elected president. The writer was elected for the sixth term of two years a member of the Executive Committee. The next Conference will be held at Bolton, near Liverpool, July, 1902.

The Yorkshire Spiritual Union held its conference on July 14, at Bradford. The objects of the body is to federate both societies and Spiritualists in the county, and also for propaganda purposes. It is a member of the National Federation.

It has monthly meetings for the purpose of planning speakers, of which it has a good list. New speakers are taken on probation and reported on by each society where they minister before they are accepted and placed on the list. A very necessary precaution. The conference was well attended and the proceedings harmonious.

The presidential address was concise. The retrospective, introspective and prospective aspects of the year's labors were set forth, and were of an encouraging nature. Mr. Tingley Archer of Bristol, was re-elected president, and Mr. J. Whitehead was re-elected secretary.

A serious lightning fatality befell a party of the above union on the evening of Sunday, among whom was the secretary. They were on their way to address an open air meeting at Bradley Gardens, near Huddersfield, and had nearly reached their destination when they were overtaken by a severe thunderstorm, which struck two of them dead and severely stunned four. The latter are progressing toward recovery.

The affair caused quite a sensation, which was increased by the coroner's verdict, "A visitation of God," implying thereby that God in his wrath had sent the lightning to strike them dead, for their impiety. Seeing there had been other lightning fatalities where the victims were not Spiritualists, in one instance seven children in a belfry, who were struck dead, and in no instance was a similar verdict given, it is a clear case of orthodox bias and prejudice, which ever dies hard.

On August 17 and 18 an interim conference was held at Burnley, Lancashire, by the British Spiritualists' Lyceum Union, to deal with the advisability, or otherwise, of electing a permanent secretary to attend to the rapidly growing interests of the Lyceum movement, and also to deal with a new draft constitution, as the cause has far outgrown the old one. The conference was well attended, and harmonious throughout. Mr. Albert Wilkinson, of Nelson, makes a splendid president.

Several ladies and gentlemen and Lyceums having promised financial support in aid of engaging a permanent secretary, it was unanimously decided to engage one. The matter was left in the hands of the Executive Council. The conference unanimously nominated the present secretary, his duties to commence on September 25, at a salary of £2 per week. Messrs. Alfred Smedley, of Belper, Derbyshire, and John Venable, of Walsingham, Norfolk, both gentlemen being past-presidents, were asked to make good any defect on the

MAN'S KNOWLEDGE.

It is Tentative, Not Absolute.

On one occasion when Robert H. Kneass visited my private room, I read to him from The Progressive Thinker J. R. Buchanan's "Scientific Facts of the Day," also from "Healing of the Nations," "He who would limit truth to his own boundaries is on low grounds," when Mr. Kneass, in a trance, voiced the following:

"The knowledge of man is not, nor can it be, under the nature of things, absolute. It is at best but tentative and relative. Confine man's thoughts to his own limited experience, and we to his own limited knowledge, and we find naught save the chaotic, the unprincipled, the untruthful, the ungodly propensities. The knowledge man gains from books is but a further extension of dogmatic assertion. For books and their writers are but the mutable expression of infantile knowledge; therefore, it is necessary that man should first understand the humble position which he occupies, and then start out in pursuit of knowledge in all branches of thought; and such pursuit, entered into with earnestness and humility, will go together, the links of which will save the chaotic, the unprincipled, the untruthful, the ungodly stands connected with all past systems of thought, and becomes the living exponent of all that the past reveals."

"Life is many-sided, and the soul looks through the crystallized lens of the mind upon all that has been, and is to be. The capacity of the human soul is great, and myriads of sweetest associations are constantly appealing to the thoughtful mind, and presenting their many beauties for his examination."

"The man who stands in the midst of its spiritual unfoldment and in close relationship to all that has preceded it. The light which from the farthest star descends to earth with radiant glow, is but a type of the intelligence and spirit, which has swept away, and is now present. Knowledge is all unto the mind, as the light is to the eye. Individual dogmatism is the malarial mist that rises from the unfilled soil."

"There is a continued series of causation, whose past causes, through space and time, and hold in living connection all animate things. The mind well balanced, and sustained with all that is, becomes the living link, that doth tell the secrets of the mighty past. Between Homer and Shakespeare an unbroken series of soul pulsations, unvened, establishing a perfect media for the communion between the dead past and the living present. In Bacon, Plato lived again, and lived to pour his mighty thoughts in rhythmic flow to an unending series of soul pulsations, that was seen in the brilliant exploits of Napoleon, who like a comet flashed upon the sky, and held all mankind subject to his will, was caught from the chivalrous life of Philip's warlike son."

"These illustrations serve to show the mighty power which runs through all, unlimited by time or space. Not a minute atom of your populous earth, but once was living man. The cities with sovereign pomp, which once stood in opulent pride, Time's devastating hand has swept away, and of their majesty and power, and of their memory now remains. The sovereigns whose despotic authority made of man a puppet, and turned the fertile fields of earth into sanguinary battle-fields, are gone, and of their power and arrogance, not a trace remains. The human race, with which we frighten babies into sleep, but the principle remains. Their lives are all revived, although their name and fame is but an empty sound, and through the co-ordinate lines of living, the conscious man may give tribute to the influence which returns through to bless or devastate the earth."

"We seek to eternalize man's lust for self-aggrandizement and conquest, when we teach the baby hand to grasp the scepter of power, which man, through of our kind; not heroes of military renown, but heroes of progressive life, if we would cultivate the good in all, and learn to despise the sophistry, which lures to betrayal."

"From the love of power, from dominating, from the power, from the wildest forces, marshalled legions of men to make the earth a paradise, instead of pandering to the conqueror's love of conquest, and making man subservient to a puppet's power. All things that are, and will be, are eternal, and ought to be destroyed save human guilt and folly."

"The virtuous man commands not nor obeys. Power like a withering pestilence cannot afflict his will; he stands amid the world of temporal things, all resolute and self-confident, and sees the puny race of men struggle for the baubles and glittering gems which are the badge of their own servitude. They pass and perish in their vain attempts to brutalize the sovereign powers of nature; whilst he, the being in whom smiles the principle of truth and wisdom, smiles in pity at their childish play, and deplores the consequences of their fatal folly. He, far removed from all such puerile scenes, stands resolute in the face of the world, and his hands impart. He feels vibrating through his soul the sweet and mighty strains of attic lore, and is made one with nature. Ten thousand spirits who have lived, that life may be made more glorious, centre within his glowing breast, the mighty power that doth reveal the mysteries of the ancient past and link within him all preceding thought to every future truth. His path is made radiant with the presence of the angel world, his mind illumined by their thoughts, his power, his will, his knowledge, and in the armor of his holy faith, he strives to educate mankind to nature's new dispensation. And yet he speaks not of himself, nor by himself, but is the psychological center, through which the voices of all time are heard. He stands in close relationship with the young in our cause, to be the most important of all work."

"Hoping for a full co-operation, and that with one accord we may strive to accomplish good things for the cause of Spiritualism, I am cordially,
MATTHEW HULL,
Secretary N. S. L. A."

"Because we have failed in honest undertakings in the past, since the organization of the N. S. L. A., does not prove we shall always fail. Let all mistakes be buried in the past, and with new resolutions build for the future by working in the Now. Personally, I feel the work as connected with the young in our cause, to be the most important of all work."

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Secretary N. S. L. A."

A Lecture Delivered Before The Philosophical Society of Omaha,
Nebraska, by Paul S. Gillette.

(To be Continued.)


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berals." For sale at this office,
ice 25 cents.

Their language was for the most part finer than any Erhard could have made use of, and one spirit spoke so powerfully that it must have been the great thinker, whom Erhard saw clairvoyantly. Erhard was generally in the somnambulistic condition and only because entranced. If I begged some spirit to use his vocal organs to converse with me, I

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E. J. WORST,

[illegible]

Ottawa Camp-Meeting, Kansas.
It is doubtful whether a more interesting camp-meeting has ever been held in this year than the one held by the Kew-Yaw-Yaw Camp-meeting Association at Forest Park, Ottawa, Kans., August 24 to September 2. This camp-meeting association was organized four years ago, and held the first meeting the latter part of June of the same year and has held a June meeting every year since that time, the meetings each year becoming more successful.

Forest Park is a beautiful park, well shaded with large trees, up and down which numberless fox squirrels play regardless of the presence of visitors to the park, or perhaps for their amusement, and in which are a number of artificial pools and lakelets in the waters of which swim golden fishes, and on whose bosom float the large leaves of splatdcock and pont lilies, and the walks meander about beautiful gardens of rare flowers well kept. And through the summer long there congregate at different times the Chautauqua various sorts of religious, religious, convocations, soldiers, hunters, and other (international) organizations, all the people of



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...have been by them given over as incurable, or they examine and charge from \$10 to \$50 for treatment. “Pocket Battery” on each and every eye, and the same cure by their means and 50 per cent. of those that are cured. If we do not do this we will give \$500 to any oculist on whose eyes have been ruined by oculists of spectacle? When shall we walk our streets with our eyes shall we cease to see young men and women who come to see the propagation of the species with hands and feet? When shall we see the oculists of America on the street, oculists are wearing glasses on the street yet there need not be a glass worn on the street of the oculist.

Ottawa are so surfeited with entertainments that anything must be very interesting to attract their attention. But compared with the last Spiritualist camp-meeting I led at the Chautauqua is a tame affair, and since the citizens were gone the camp-meeting itself was over, and no more continued our meetings a week longer.

The rostrum was filled by Mrs. A. L. Lull, of Lawrence, Mrs. Laura B. Payne, of Topeka, and the writer hereof. The mediums were Mrs. Inez Wagner, of Topeka, and Mrs. Lull. There were besides, Mrs. Mattie Hayden, who did considerable work on the grounds, Mrs. Mabel Perkins, of Chanute, Kan., Ben Hayden formerly of Indianapolis, Ind., came on the grounds a few days before the closing of the meetings, and J. Madison Allen, of Springfield, Mo., rendered efficient service as an all-around man, being as much at home with his violin and solo vocalizations as on the platform.

The most interesting feature was the reading of Mrs. Inez Wagner of Topeka's names of the names of the spirits written out while blindfolded. Mrs. Wagner has her eyes bandaged, a kid glove being over each eye and under the bandage, and the bandage being made secure by a skeptic, and while in this condition she reads the name of the spirit addressed, the question asked, and answers the question, describes the appearance of the spirit, and gives the names of other spirits, and the rank and position of each.

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may be restored to a perfect condition after all the
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SERIES ONE TWO AND THREE.
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In Tune with the Infinite

the ballot. I took a short-hand report of the tests given at one meeting in which some forty odd ballots were sent up, every one of which was read and acknowledged. That my readers may have an idea of the character of her readings I will transcribe a few of them:

"Is there a person in the audience who addressed a spirit by the name of K—R—?" (Yes.) And the last name is K—K—?" (Yes.) "The initials of the writer is K. K. R. I get his last name as R—." (Correct).

"There is some one here who addressed a spirit by the name of Jack. He (Jack) says he wants you to have a sitting with a medium. He says his name is Jackson; you just wrote it Jack, didn't you?" (Answered in the affirmative.)

"Is there some one here by the name of J— and F—?" (Yes.) "Did you write: Is it best for me to go home to-morrow?" (Yes.) "He says it is best for you to go home to-morrow as he had planned to do."

"Is there some one here by the name of Caroline J—?" (Yes.) "And you of addressed your dear father, didn't you?" (I I did.) "He says to tell you that he and John J. are here. He says there is much going to come to you. He believes it will be possible to talk to you through a planchette at home."

Perhaps this is enough for the present. When Mrs. Wagner becomes better known she will be in demand everywhere. Mrs. Wagner is one of the most

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Within yourself lies the cause of what you are.
Into your life. To come into the full realization
your own awakened interior powers, is to be able
to control all the external forces which would
wound him.—From Title-Page.

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VI. The Secret Power and Effect of Love; VII.
and Interior Illumination; VIII. The Realization
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the builder; for thoughts are force,—ah! why,
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they bring their own reward or punishment, success
or failure.—From Title-page.

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Views of Paul, Wesley and others. Valuable to
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By MARGA HULL. A compound of the two pamphlets, "The Progressive War Conflict," and "Your Answer or Your Life." Contains 168 pages, 16 illustrations, and 16 maps of 168 pages, all for 25 cents. This book contains the most complete and up-to-date information on the times, that every one should have. For sale at this office.

OUTSIDE THE GATES

agreeable and entertaining people one will find in any place.

Mr. Dunnakin is a medium for materialization of hands and faces and also the most mediumist I was too busy to witness any manifestations in his presence, but I heard them well spoken of by everybody.

Mrs. Payne's lectures proved intensely popular; indeed she has few, if any superiors on the rostrum. Aside from her lectures she is a superior soloist. Her voice is the most magnificent voice, of which she has perfect control. She is the author of several pieces of music which are intensely popular as rendered by her.

Mrs. Lull is an old resident of Lawrence and is very popular throughout the entire Kaw Valley. Besides being a good inspirational speaker and improvisationalist, she is an unerring psychometrist.

A goodly sum was raised in advance for the next camp-meeting in this place, and our western friends who would like a nice western camp-meeting should look out for the date of the next Kaw Valley Camp-meeting.

D. W. HULL.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. A. Abbott. 12c.

"LULL D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office,

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OR SENSE TO RELIGION. By Eliza Burt Gamble. "It is so plain, so logical, logical statement of opinion, deduced at times cursorily from statistics which might open the door to doubt; and never fortuitously or sensation revolutionary."—Chicago Herald. \$20 pages, large type, cloth bound. Price \$6.25. For sale at this office.

THE RELIGION OF SCIENCE
By Dr. Paul Carse. Very thoughtful and interesting. Paper, 25c.

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For Public Meetings
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VOLUME ONE
Contains the following songs with music:
I'm thinking, dear mother, of you. We mela our bosoms home.
The light of the bye and away. When goodtimes yet to be. Lead beyond the stars. They are waiting at the portal. When the dear one gather at home.
We have seen the dawn of a new day. A grand jubilee. My mother's tender eyes. As they come back. Come in some beautiful dream. With the roses reverend. In heaven I will know my own.

VOLUME TWO
Contains 15 new and beautiful songs, suited to the highest social and religious feelings, and the most advanced views of the rights of man, woman, conventions, universities and justices. They embrace an excellent variety of poems set to easy harmonies and ought to be sung by all. These books are the best for the two for Socia. For sale at this office.

GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best advanced thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that make speed equal to about four compositors. That means rapid work, and it is essential that all copy be in type in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise, many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have no space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

D. W. Hull is attending the Neosho Falls Camp-Meeting. As there is an open date between this and his next camp-meeting at Wallula, Kan., October 17, he would like some place to lecture.

Mrs. M. Thersa Allen writes from Springfield, Mo.: "Our South Side Spiritualist Society meetings open in G. A. R. hall on St. Louis street, in September. The prospect for successful meetings are very good, and we hope for an active season. Mr. Allen is serving the Ottawa (Kan.) Spiritualist Camp at present. He goes from there to Oswatimie, Kan."

Mary Buzzard writes from Port Huron, Mich.: "On August 30 the Ladies' Aid and Young Ladies' League gave a luncheon party at Lakeside Park, in honor of our former lecturer, Mrs. Anna L. Gillespie, of San Francisco, who is spending a few days here with her many friends. An informal program made a delightful addition to the event, which was crowned with a talk from 'Alice.' The only sadness in the day was the thought of the near parting with our friend."

Kathleen Hewitt writes from Fenton, Mich.: "August 28 will long be remembered as a red letter day by our society, for on that night we were permitted to give the glad hand of welcome to our 'Little Preacher,' as the friends here lovingly call Mrs. Anna L. Gillespie, of San Francisco. Everyone in the large audience was carried by the discourse into the realm of thought and noble aspirations. There is not another worker who can interest a Fenton audience like this gifted little lady."

The Record-Herald of September 1, has the following special from Denver, Col.: "Francis Truth, the faith healer, who is under indictment in Boston for fraud and using the mails to deceive, has retired from business permanently according to an official statement by the Attorney General. This afternoon he publicly burned all his papers, priestly costumes and healing appliances in the presence of representatives of the United States district attorney."

Lizzie Harlow writes: "I am now in Indianapolis, Ind., at 230 N. Alabama street. I would like to put in some week-evening work at reasonable distances and prices. I have some dates in which coming to Indianapolis, when I would like to call. For this month send to the above address. After September, to my home, Haydensville, Mass."

Geo. H. Brooks, who was chairman of the Lily Dale camp-meeting during its past successful season, is now at his home in Wheaton, Ill., for a brief rest. He will answer calls to attend funerals, and will make engagements to lecture during the fall and winter months. Address him at No. 114 President street, Wheaton, Ill.

Mrs. Georgia Gladys Cooley has an engagement at Toronto, Canada. Her address while there will be No. 3 Classic avenue. She is being well received there, the first meeting opening with an attendance of four hundred.

The Church of the Soul having engaged Mrs. Cora L. V. Richmond as pastor for the coming season, will again hold services in Handel Hall, 40 Randolph street, Sunday mornings at 11 o'clock, from September 15, 1907, to May 25, 1908. Officers: Ervin A. Rice, president, 6046 Perry avenue; Waldo Dennis, 11 St. James place; Arlington W. Austin, Elmhurst, Ill.; and G. Selsman, 7440 Eggleston avenue. Trustees: Ervin A. Rice, Waldo Dennis, Arlington W. Austin, J. Gleason, A. B. Van Dyke, Dr. Lewis Bushnell, J. W. LeSueur, S. G. Pitkin, and G. A. Mullins.

A recent visitor to Count Tolstoy at home in South Russia, says the author is thinner than formerly, and in the face the wrinkled lines are deeper. His figure is bent, and his shoulders seem narrower, but on the whole he is not changed. His walk is still light. There is no tremor in his hand. His voice alone, less full and less steady, betrays the seventy-three years of the athlete. Of the recent illness not a sign seems to remain. "He is as well off as I am," said Tolstoy. "You feel detached from all bodily things. You see only life of the spirit soul. There is nothing terrible about death. It is an abyss, they say. The comparison is false. When I see you seem to be ascending an easy hillside, which at certain heights is curtailed off by some light stuff. On the other side of the hill there is more light but behind you death and all of which more value an illness than our normal state of health."

G. W. Kates and wife will speak in Buffalo, N. Y., September 20; Rochester, October 6; other dates of October will be given to calls in New York

Mrs. O. H. Soule writes of the closing week at Haslet Park: "Sunday, Aug. 28, we had the pleasure of listening to Mrs. Coffman, who gave an address on the 'Formation of Man.' In the afternoon Mrs. Kates spoke as to the 'Destiny of the Human Race.' Thursday, Rev. B. P. Austin was with us. We took for his subject, 'Happiness and Its Use.' Saturday he gave a history of his trial with the church; it was exceedingly interesting. Sunday closed our camp. It has been harmonious throughout, with good attendance. We all parted with the shaking of hands, and with love for each other, with the hope of meeting again the coming year. We bade Haslet Park a happy farewell for the year 1907."

The annual meeting of the Harmonical Society of Sturgis, Mich., for the election of officers for the ensuing year, was held at the Free Church, on Monday, September 2, 1907. The following persons were elected: President, E. H. Denslow; secretary, C. C. Cressler; Mrs. L. Anderson; executive committee, J. G. Vait, John Kelley, Thos. Collier, Mrs. G. Pearsall and Mrs. C. Cressler; soliciting committee, Misses Henrietta Pontius, Hannah Kelley, Agnes Cressler, Maud Gillespie; committee on music, Miss Henrietta Pontius, Mrs. Anna Cathcart and Mrs. Ella Pontius.

Jacob Kopp writes from Omaha, Neb.: "I desire to know if the Spiritualists on the South side of Omaha, near the town street, between 13th and 24th streets, wish to organize home circles for investigating the phenomena of Spiritualism; if so, please communicate with me at No. 3401 South 16th street. We held little circles last spring until it got too warm, and our success was great. We had materialization of flowers, trumpet speaking and other manifestations, but the doctor in whose house we held the seances objects to it so much that we thought best to look for other quarters."

Henry Brockbank, lecturer, test medium and lighting spirit artist, has returned from Chesterfield camp, and has open dates for the winter months. He can be addressed General Delivery, Indianapolis, Ind.

Wm. M. Gilchrist writes from Port Huron, Mich.: "On Sunday night last we had a treat. Mrs. Anna L. Gillespie, formerly Mrs. Anna L. Robinson, gave us one of her old-time lectures on Modern Spiritualism, in Odd Fellows' Hall in this city. Her guides kept her on the rostrum one hour and twenty-five minutes and she fairly electrified the audience. Scores had come to the lecture, but it was a fact, his name is Bert Renwick, and I can assure you from my own observations that our society owes a lot to the same Mr. Renwick who has converted hundreds of skeptics to our cause."

Bishop A. Beals will visit the Pan-American during September and October, and can be found at 148 Morgan street, Buffalo, N. Y. Mr. Beals writes: "If Messrs. Hull will send me his address I have a business letter for him in my care."

E. C. Waldren, of Chesaning, Mich., speaks highly of the lectures by Mr. and Mrs. Kates at that place. Full houses greeted them.

Moses Hull has been illuminating by his presence Wonevot (Wis.) camp. Goes from there to Madison until Saturday of this week; then to Milwaukee until Tuesday of next week.

Mrs. Cora B. Noyes writes: "Sunday, October 30, 1896, on the platform for the Arlington (Neb.) Spiritual Society, John A. Unthank, president and owner of the Spiritual Hall, I prophesied the election of Mr. M. A. Cheney, and I attempted at assassination, stating that he would be shot in a large gathering of people, but not at the White House, and that the wound would not prove fatal. The above can be vouched for by Mr. Unthank and those present at the service that night."

The News and Argus of Chesaning, Mich., has the following: "As advertised, Mr. and Mrs. G. W. Kates gave a lecture and tests in the Congregational church Wednesday evening to a congregation completely filled. Further information was given by Mr. W. C. Shireff and after a few remarks gave a recitation of 'John and Robert, Peter and Paul,' in a manner convincing to his hearers of his ability to give an interesting address. Mr. Kates lectured on Spiritualism, proving it by passages from the Bible. He is a forceful speaker and held his audience to the close of the lecture. Immediately after the lecture came tests from Mrs. Kates, who is possessed of a powerful though soft and musical voice, and who went about the church delivering spirit messages to different ones in the audience. On Thursday evening the church was filled to the outside doors to hear Mrs. Kates lecture. The lady gave a very interesting delivery, and the features of one whose heart is in every word and forgets her surroundings. The local committee were fortunate in securing such able speakers for more than one night."

J. Madison Allen is busy among the Western camps. He spoke at Ottawa, Kansas, in August, at both the Liberal camp and the Spiritualist camp. The latter was attended by a very large number from the city as well as from elsewhere, and was a most successful lecture. He spoke in Lawrence, Kans., September 4. His next point will be Neosho Falls, Kans., Riverside Park camp, thence to other places in Kansas and Missouri, enroute to Springfield, Mo. Address for immediate work, Neosho Falls, Kans.

The use of the Bible in the public school at Oxford, Chienango county, N. Y., will be discussed within the near future. The district having decided that question by a vote of 36 to 10. Father Mahon, one of the local clergy, introduced a resolution which was adopted after spirited discussion. It required the board "to prevent the use of school buildings for religious meetings and exercises, both on school days and otherwise, and was also abolished. The following is a list of the speakers: H. F. Coates' test work is peculiarly his own, and covers the full range of mental phenomena.

James A. Blair writes from Florida: "My subscription to 'The Progressive Thinker' expires with No. 615. The past year's perusal of its pages has been a great pleasure to me, also a great enrichment. Each week's visit, untraveled, some mystery or creates some new line of thought. It sharpens the appetite for the next number. Especially was this the case during the continuance of Madame's letters. They were certainly interesting and instructive, especially to an investigator of the philosophy of Spiritualism. 'The Divine Plan' is a masterpiece. I have not read all of it yet, but I have read all of it excepting No. 8. A 'Wanderer in the Spirit Lands.' We must have 'The Progressive Thinker' another year, together with this last mentioned book, for which you will find \$1.25 enclosed."

Miss Jennie Reigh, of Port Wayne, Ind., an orphan whose father died last fall leaving her \$2,000, discovered last she had been duped by a clairvoyant out of \$1,200. Jennie is 25 years of age. She called to have a reading with the clairvoyant. He asked her to wear \$1,200 in a bag about her neck. Jennie and the clairvoyant put the package in a safety box at the bank, each carrying a bag. The clairvoyant gave another package of his own in the vault and agreed not to open the vault in the absence of Jennie, but he disappeared Thursday and when the vault was opened today both packages were found to contain brown-paper and a \$1 bill.

N. S. A. CONVENTION.

Important Information for Delegates.

To the Editor:—Will you kindly permit these final words to the public through your valuable journal, concerning the N. S. A. convention in this city, October 30-31 inclusive? We appreciate your generous courtesy of the past to this organization, and again we assure you of our gratitude for the same. Accompanying this letter you will find a copy of the proposed amendments to the Constitution and By-Laws of the N. S. A., which will be presented at the convention. We trust that every representative society will see that its representative is at hand in the deliberations, with instruction from said society. This annual meeting of the National Association promises to be a most important affair.

Certificate tickets to convention can be procured at railroad offices—by giving due notice to the ticket agents—these must not only be signed by the N. S. A., but also by our own society. Railroads will not accept of convention tickets, which are not signed by the N. S. A., to make them of service in securing the special rates, therefore delegates and visitors must stay till that date. The certificate-rates will be a fare and a third for the round trip.

A reception to all who come will be given by the N. S. A. at the Ebbitt House, corner of E and Fourteenth streets, on Monday, October 14, at 8 p. m. Our delegates and visitors will be entertained at Willard's Hotel—on the opposite corner from the Ebbitt, and under the same management—at the special rate of two dollars a day each person. Our friends are informed that Willard's is known to the world over as a hostelry of note for its cuisine and its comfort and convenience for all its patrons.

It is within easy access to our convention hall—Masonic Temple—and to all points of interest in the Capital City. Its genial manager, Mr. H. G. Burch, has promised that our delegates shall have every attention at guests of the hotel, such as reasonable demands could ask. We hope to see a large gathering of representative Spiritualists in Washington at this time.

The annual reports of the president and secretary of the N. S. A. will be ready early in October. We feel gratified that we have the services of all, sionaries, Mr. and Mrs. E. W. Sprague, have a splendid report of their arduous but vigorous work of the year, they having organized many societies, and put new life for our cause into many hearts. Their work will amply show the value of missionary work, as exemplified by the presentation of the philosophy of Spiritualism to the world, and the N. S. A. has cause to congratulate itself that it put these workers in the field.

All is well at the home office, and all send loving greetings to all faithful souls. MARY T. LONGLEY, Secretary N. S. A.

PROPOSED AMENDMENTS TO CONSTITUTION OF N. S. A.

Voted at last convention to submit the following proposed amendment to convention of 1907:

"We recommend an amendment to the Constitution changing the order of election of trustees to select three members each for a term of one, two and three years, thereafter for a term of three years each, thus continuing six old members in their positions and electing two new ones at each convention."

The following proposed amendments to the Constitution are submitted by convention, as reported at 1906 Convention:

Amend Article IV by striking out all words after the word "ballot." In the fifth line, and substituting the following: "At the regular annual convention by the delegates assembled in the following order: Commencing with the convention of 1901 the president and two trustees shall be elected for three years; the secretary and two trustees for two years, the vice-president, treasurer and one trustee for one year, and three officers as named elected annually thereafter."

Amend Article VI in seventh line by striking out the words "one hundred" and substituting the word "fifty."

By striking out in tenth line of same article, after the word "delegates," the words "and the individual members of the association."

By striking out the word "to," in the eleventh line, and inserting the word "at."

Amend Article IX in ninth line by inserting after the word "be" the words "and inserting the word 'Delegates' after the word 'trustees'."

Amend Article IX in twelfth line by striking out the words "the officers and board of trustees for the ensuing year," and inserting the words "three officers and trustees."

BY LAWS.

Amend Section 8 Article I, in second line, by striking out the words "Convention shall go into nomination for the election of officers in open convention," and inserting the words "Delegates shall proceed to the election of officers in open convention without nominating speeches from the floor."

Amend Article IV by striking out Sections 4 and 5 and making Section 6 read "Section 4."

Amend Section 3, Article VIII, by striking out the entire section and substituting the following: "No delegate shall represent more than one society upon the floor of the convention, nor have power to cast more than one vote upon any question. Sealed instructions may be sent by chartered societies in good standing, to the Committee on Credentials, directing that certain persons be admitted as content persons to represent said societies, by placing in their hands the instructions forwarded to the 'Committee.'"

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The Condition of Spain.

Public attention is being again attracted to poor Spain, whose deplorable condition forcibly exemplifies the blighting curse of priestly rule. Once rich and powerful, and undisputed ruler of a large portion of the globe, she has been brought by Papal domination to intellectual, moral, political and financial insignificance. From the days of her institution of the Inquisition the blessing of God has been withheld from her—yet, even she has been cursed—and she is today a conspicuous illustration of what the Roman Catholic church can do for a nation when unimpeded by opposing influences. We see a greatly reduced population, 80 per cent being unable to read and write, a currency at 30 per cent discount, crime frequent, cruelty rampant, a muzzled press, schools scarce, founding hospitals numerous, no legal protection for girls or women, and the absence of either civil or religious liberty. Her boasted national art is the cowardly, brutal and demoralizing bull fight, which is the chief amusement of the people, usually held on the Sabbath, and often "for the benefit of the church," according to Madrid papers. These journals, too, conspicuously advertise numerous lotteries, which drain enormous sums from the ignorant and superstitious population.

The church is rich, the priests are numerous, and the people are very poor. In brief, Spain to-day is a land of ignorance, superstition, cruelty, poverty, low morals, untrustworthiness, bigotry, intolerance and semi-barbarism. Verily the Pope should feel very proud of this example of the work of his church, which, having been less hampered by Protestant sentiments than in any other Catholic realm, has produced the best specimen extant of Rome's "beneficent" system.

That the Spanish people have at last begun to realize the real cause of their misfortunes is shown by the recent violent attacks upon Jesuit colleges and institutions in several cities. They seem near to a revolution which will, it is to be hoped, rescue them from the smothering and oppressive rule of the priest, and enable them to take a place among civilized and advanced nations.

While our missionary societies are seeking fields of usefulness they should not overlook Spain, for no country has greater need of our sympathy and assistance. Like the Mohammedans, the Spaniards are very religious, but they are not so bigoted. They are, in fact, indeed, knowing nothing of the all, a small nation having 50,000 professional beggars and 3,000,000 illiterate women (one-third of whom are common day-laborers), offers an ample field, although a very difficult one.

The success of the few who have attempted to teach Christianity in Spain should encourage us. The spirit of liberty is gaining everywhere, and even Spain dares no longer to cast into dungeons those who teach Christianity and distribute the Word of God, as it has done within the memory of many readers of these lines. Do not forget poor Spain.—H., in the Converted Catholic.

Woman Bank Tellers.

At the beginning of the nineteenth century women were not deemed to have business intelligence. If they were spinsters, their business affairs were managed by a father or brother. If a woman was married, her personal property became the husband's absolutely; the real estate he controlled and pocketed, and she was left with no services for him and their children she could get nothing, and he could even seize any wages she might earn at work outside the family. Occupation for women obliged to earn a livelihood was limited almost exclusively to nursing and sewing.

At the beginning of the twentieth century a marked difference can be observed. Capable women are going into the business world and are meeting approval for excellent service. One of the latest fields entered is that of banking. An occasional woman in bank employ formerly aroused curiosity. Now thirteen women are employed in Chicago by the Royal Trust Bank, as tellers.

Cashier Mack says that they will receive the same wages as men for like work, and that they are not employed from motives of economy. He also said: "We have found that girls excel in this kind of work. There is so much small detail about that part of the business, (savings) that it is not suitable to men. The girls are so painstaking with trifles, so punctual and so discreet, that we are sure they will make a great success of the work."

His statement contains a world of wisdom for young women. Make yourselves capable of exact, perfect service and excellent position and good pay is yours in some place at this bank.

This is all that the great woman's movement demands: recognition of ability and achievement regardless of sex; not favors, not gratuities, only justice; only a fair and equal chance. As the famous verse in Proverbs says, "Let her own works praise her in the gates."

CATHARINE W. McCULLOCH.

How the Pulpit Should Be Run.

It will be remembered that Rev. Sheldon arranged with a Topeka, Kansas, daily to edit it for one week, to show how Jesus would conduct it. He was chaste in selections of moral, religious and political articles that were of importance to the general welfare, and closed his week's service on Saturday night. He is still interesting himself with the subject of "Pulpit Management." In a written address delivered at the Endeavor Convention, at Cincinnati, Ohio, July 8, 1907, he said:

"I do not assume that there were no good daily papers. Neither do I assume that the press were hostile to suggestions which simply and directly object the bettering of journalism. I do assume that there is a very large and undeveloped field open to the daily press which is not at present cultivated. A marked feature should be prohibition, and another feature should be the prominence given to the work done by Christian missionaries."

With all due respect to the Reverend gentleman and his co-adjutors, it seems to the writer that it would be fair to suggest "how the pulpit ought to be run." It is professionally a "spiritual institution," erected for the culture and benefit of the spiritual interests of man. As such it appeals to the judgment of the spirit world, both ancient and modern. It teaches "temperance in all things"—not prohibition.

It teaches "peace and good will to men"—not to force missionaries upon an unwilling people and provoke war. It teaches the brotherhood of man and the father and motherhood of Nature. It teaches the pulpit should abandon its sectarian system of teaching and instruct charitably along these lines of thought, and thus develop the spiritual relationship of mankind.—James Her in Crete, (Neb.) Vidette.

"That's good counsel the new preacher gave us," said the deacon. "Which is?" "Love your neighbor while he sleeps, but watch him while he wakes."

Camp Cassadaga.

September was ushered in with rain and clouded skies, but at this writing, September 5, the most chronic grumbler about the weather could be satisfied, and those whose faith in the "oldest resident" led them to remain have seen his prophecies verified, and bless their good fortune at being here to enjoy the September beauty of this Eden of the lakes. Nature can be very lovely—in spots—and this seems to be one of her favorite spots where to lavish her favors.

Many are lingering, loath to leave the quiet and the beauty. Others who make this their permanent home are busy with preparations for winter. The *Progressive Thinker* finds its way to many homes and adds much to the intellectual feasts provided for the winter evenings which must intervene between this and another convoking of the camp. The phenomenal success of this camp as a centre of spiritual work and progressive thought, speaks volumes for the energy, unselfishness and ability of the members of the board of management who have stood at the head of this association for the past ten years, and who have unanimously been chosen to continue the position the coming year.

In every community there may be found some sickly minds who are always willing to carry carillon to the crowd, and become chronic grumblers; and usually those who grumble most, and carry the most carillon are those who are most ill-fitted to the association or organization assumed for benefit, and the means of lying. It is pitiable, but human nature is weak, and ambition sometimes flies very low.

Among the visitors still lingering are Mrs. Greenmeyer, of Cincinnati, and her friends, Mrs. Estep, Mrs. Keck, Mr. and Mrs. Allen and Mrs. Reisinger. Several parties are looking around with a view to buying and becoming permanent cottagers.

The rumor is that the Campbell Bros. are coming back to the Dale soon, the elder Campbell being in poor health. Card parties are in order since the close of school, two having been given by the Willing Workers, others are to follow, the proceeds to go toward an anniversary fund.

The closing of camp by no means closes the avenues of interest to be found here during the autumn and winter.

A fine library is open for use all winter under the charge of Henry Skinner, who has a large stock of books, many of them new, and of which a most pleasant and profitable for all who seek reading and study.

Dances and card parties, with now and then a lecture interspersed, make the time not so very monotonous for the residents of the place. And the anticipation of the coming of the summer and the assembly, and it makes of Camp Cassadaga a centre of attraction the whole year round. COR.

THE PLEA.

The little pet with dimpled face, Embodiment of earthly grace, Who passes from our earthly sight, Whose velvet kiss we miss at night, We claim is only over there, With brighter eyes and softer hair, And can at certain seasons come To cheer us in our earthly home. And should it indignation move To bind anew these links of love?

The brother with his forehead fair, With heart and limb to do and dare, Who passes on to that bright shore, We claim he is not dead, but over there, And is attracted back again To those still plowing life's rough main, Anxious to nerve the feeble arm, Still holding bravely at the helm. And can it sorely wound our pride To have a brother at our side?

The sister who with guileless heart Sweet thoughts of purity imparts, Whose tender hand extracts the thorn From every rose, lest we be torn, In passing to that land of bloom, Finds not a prison of the tomb, But comes with sweeter presence still, Her gentle mission to fulfill. How good a mortal soul must be To scorn a sister's ministry!

The father who with wise command Guided our feet, sustained our hand, Loses no sympathy or care, By crossing to the other shore, But can with wiser, calmer thought Counsel us still, in moments sought, To see the wrong and choose the right, And need we weary mortals fear A father's whisper in our ear?

The mother's heart, the cradle-bed Of every sleeping curly head, From whence affection's fountains flow In ceaseless streams for every we, Though joined in heart and joined in hand.

To loved ones in the summer land, Fails not to find the loved of this, And seal them with her holy kiss, Can an angelic mother's arm In fond endearment do us harm?

Truth unalloyed with error, none Hath ever found beneath the sun; And imperfections must arise, While augur of truth beyond us lies. In part we see, in part we know, Beyond their knowledge who can go? Then why should hatred cling our feet, While after good and truth we seek? And while we're climbing to the skies, Why not let angels help us rise? Junata, Neb. C. H. DOTY.

IMMORTALITY.

"From Death arises still more precious Life!" So says the poet, and his lofty word Is sure and strong as is the Word of God.

It finds an easy door to every heart, And breathes of immortality to man. With this conception, man cannot be dead, That, though his mortal frame to rump fall, His spirit, too, will vanish into naught, In dark annihilation lost and gone.

So man, nature, and science join to teach That nothing vanishes which once had birth. The form may change; the inner being lives; The germ, the living force, must still survive.

And, as man's mortal frame doth change and pass, But never vanishes, so does the soul of man For pass, and not expire.

For, since no thing can perish in its germ, Man's spirit cannot die. It still must live. Eternal life is his. The sun may fade, And hoary Time may totter with his years.

Still, fresh and fair, man's life of life remains. For he will pass away, but in man's soul The star of immortality will shine From life to life, a luminous intelligence, Forever and forever.—Frederick Gerhard.

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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NO. 617

Man's Aural Self.

By Charles Dawbarn, San Leandro, Cal.

CHAPTER SEVEN—Continued. Psychometric Suggestion.

There is a faint general realization that suggestion is, and has always been, "the soul of things." It is Nature's power. The suggestion of fear will paralyze the coming victim. The suggestion of a feast is the bait by which fertilization is accomplished, and a coming form evolved. The one motive in human life is suggestive pleasure or happiness, or the accumulation of experience for the same end, against some hour of need. Every man suggests to himself that there is something better than he is now experiencing and enjoying. The suggestion is itself a creative thought of intelligence, and outreaching from center to circumference. We think of it as activity of the units that have blended into brains; and that are, so to speak, at the center of form. But the spectroscopic and the sensitive will trace those vibrations right out into aura, as we have already seen. Just for the moment let us watch its effect upon the "core" which we call form, because it is all that our mortal sense limitation can feel and see and handle.

Thought, however induced, is a vibration of blended units, and producing a direct effect upon every form that can echo the movement. Taking hearty, good-natured laughter as a text, we trace it from normal cheerfulness, up through every degree of mirth, to the evolution of a movement which presently affects every unit in the form. Laughter is intelligence in greater harmonious activity than usual. Carried to excess it becomes hysterical and destructive. But the tendency of every manifestation is ripe itself to the dead level of universal cosmos, from which it has emerged. The movement of the heart, the circulation of the blood, the inflation of the lungs, and every other process of physical activity is not merely a manifestation of energy, but of an impulse of that energy that would soon lie out. Impulse after impulse must follow, form vibration after vibration, until the form is "pulsation." Pulsation is always expressing the arrival of a fresh supply of cosmic energy. And since energy is always associated with intelligence and substance, manifesting as units, every pulsation records the coming and going of units. The child plays and sleeps. The man works and rests, or calls on other energies in another channel. We are often called to take a brief period of repose between his beats. Exhausted energy goes; unexhausted energy comes. Every organ must perpetually renew its perpetually used-up force, or faculty would cease. The physician counts the pulsations of his patient, and records them as temperature. As a scientist he is feeling the pulsations of nature, which pulsations consist necessarily of the outgoing of three units, and the arrival of others ready to go to work. The coal in the furnace is each moment giving up its units as energy, and must be constantly renewed or activity will cease. The metallic form of the furnace and engine is more lasting, but it too, sooner or later, becomes the victim of its own necessary unitary energy. The form of man has the same law. Where energy is more active than in his bony skeleton, but, as a whole, its existence is far more limited than that of its own aura.

We have now to note an exhibition of the action of intelligence which is deeply interesting. We have always been accustomed to count human form as existing to the extreme limit of its nervous system. In that form we find various centers of intelligence called ganglia. The brain is but a recording and directing office for the various ganglia, who, under normal conditions, do their work without guidance, instruction or assistance from the brain. For instance, the brain is not even conscious of the action of the units which have blended into the all-important nervous system. Neither is the brain normally aware of anything going on in the aura. The ignorant man does not even realize he has an aura; much less does he attempt to produce or occasion a mental effect at a distance from his own body by causing a suggestive vibration within such aura. Nevertheless, as we have seen and know, intelligent units are at work in the aura. The aura is itself composed of such units blending into this form which outstretches beyond mortal limit. Since these units thus embody and express both intelligence and energy, and are also in active vibration, we may be assured there are methods of communication between the parts analogous to the nervous system in the body of Homo. This is a reasonable assumption, for since the aural form is invisible to mortal sense it must remain unknown save by its effects.

The physical phenomena of exterior sensibility prove the existence of external nerves similar to those by which we see, hear and feel in our mortal bodies. The mental phenomena, to which we have alluded as psychometric, demand exterior nerves to the extremity of aura, as much as they require interior nerves for communication with the brain. Therefore it becomes certain that ganglionic centers of intelligence must exist, according to the necessities of aura, just as they are necessary to the mental oneness of Homo in his mortal center. We are in the habit of thinking of our lives as a mere extension of brain. That is to say, if we have ever thought of Ego as distinct from brain we have yet considered brain as his home, his one dwelling place in earth life. Most assuredly it is his headquarters for mental and physical communication with his fellows in mortal life. But by no means follows that brain is the center of his highest

activity which we call spiritual. Every experience pertaining to the spiritual side of manhood is so entirely interior and beyond sense touch with Homo that logically and necessarily it must have its headquarters out in the aura. A physical brain center is necessary for physical activities, and undoubtedly includes departments for mental energies. But such brain cells, although palaces for lords of mere matter, are but hovels compared with dwellings demanded by intelligence when working inside and beyond petty mortal limits. Once let it be granted that intelligence is entitled to a center for those higher activities called spiritual, we see that such a brain will necessarily be located amid the finer vibrations appertaining to the aura.

CHAPTER EIGHT.

Suggestive Therapeutics.

The physiologist discovers various centers of intelligence in the physical organism, with one as chief director, which he calls brain. These ganglia are far more than mere stations to which are echoed commands and instructions from the brain. Each is a small brain, and sovereign to the extent of its functions. The large brain is, as it were, foreign minister to the nation, with power to plan and pursue all necessary relations with outside forms. It must both receive and interpret the vibrations it receives. It will also inspire the active energies needed for reply, and can command, if necessary, the entire force wielded by the nation, to any limit short of self destruction. It has usually classified as five, even as six, the various senses, and by so counting the vibrations up to a certain point, at which their ability ends. Like the Bushmen of Africa, whose normal ability to count ends with five, these senses have a limit beyond which their power of interpretation ceases. It may be thousands of vibrations to the second, as in sound, or billions as in sight, but its limit is fixed. We thus mark the limit of the brain power of man the mortal, as wielded by Ego in chief control.

But this physiological form, which we call Homo, is, as we have seen, only the core of a larger manhood, whose circumference has no limit that mortal sense can grasp or define. This larger manhood has both experiences and necessities in another channel, and is often impossible to the mortal brain. We are calling this outer manhood "aura" for want of a better name. We have demonstrated its existence, and being necessarily composed of blended units, its activities are guided by their blended intelligence. This inner intelligence manifested in this outer manhood must have organs through which to express itself to other auras, as well as to provide for its own necessities. The brain and form ganglia of Homo are useless for its purposes, therefore it must possess brain and ganglia of its own, with powers sufficient for its needs.

Surely the student will now see that (a) the proved fact of the existence of an aura to mortal man; (b) the further fact that vibrations are infused with intelligence; (c) that it has necessities and wields powers over which brain has no control, amid vibrations impossible to mortal life; combine to render it reasonably certain that there is a center of intelligence for that aura which is absolutely distinct from the physical center called brain. We are claiming two distinct centers of intelligence in manhood, one of which has its headquarters in the mortal brain, and the other out in as yet some undiscovered location in the human aura. In the one we find the influence of Homo predominating. When that center disintegrates Homo also disappears, and is recalled only as a memory. In the other center Ego is supreme, or at least he vastly greater. He watches over the mortal form life so long as it lasts, and is certainly affected for good or ill by its actions. But when mortal form has disappeared Ego remains active as ever in his own sphere, and capable of certain demonstrations through other organisms in earth life. So much seems to be scientifically attested by the officers of the S. P. R.

We must here note that Ego, like Homo, is but the temporary head of a nation of blended units. There are, of course, myriads of blended units constituting that aural form, gathering their own experiences in their own way, but with a municipal or national head conducting the aural relationship with other aural forms. It would be useless to follow further our investigations into this higher or inner life of humanity in its aural form, and dominated by its own localized brain centers, for both its work and its experiences are amid vibrations that man the mortal cannot sense. The fact of its existence, and the consequences of its influence upon mortal life will, however, demand our careful consideration, since manhood as a whole is incomplete and very imperfect if but one of its sections be observed and studied. We now return to our study of the influence of aura upon mortal life.

We know the body is influenced by energies, producing results which we count as thought created from within. We also know it is influenced by vibrations, energies received from without, and more or less correctly interpreted by brain. Aura will not only have its share of these experiences vibrating from center to circumference, and from circumference to center, but will have experiences that cannot be imparted to Homo because he has no sense organs capable of interpreting them. Thus Ego

in Aura is gaining experiences that cannot be expressed by Ego through mortal brain. It is the lack of these experiences that causes the soul hunger of every scientist and explorer of the occult. Such mortals innately feel outside their ken in mortal life. Sometimes a lightning flash of such truth is caught and analyzed before it vanishes; but, of course, it can only be sensed as an entity by a mortal brain becoming a little more sensitive than that of its fellows in earth life.

Naturally the aim and object of every student who is seeking truth from the inner life should be to qualify himself to intercommune with his own Ego, and to receive and interpret vibrations from that inner center of intelligence which are impossible to normal mortal sense. This can only be possible if the normal brain can be rendered sensitive to such vibrations. This is a most serious matter, and such sensitiveness must be evolved slowly and with great care, unless the physical brain is to suffer, and mortal man become an invalid. In future chapters this will be discussed at length. It is here mentioned because necessarily included in our present study of suggestiveness to which study it was essential we should bring some knowledge of the existence of a second intelligent center as another home of Ego wherein he is an actual ruler at the present time.

It should now be apparent that Homo suggests such of his physical experiences to Ego in his mortal brain as demand attention at that headquarters. Even such apparent trifles as the length of hair or nail is under this general supervision if their growth should become abnormal, and therefore prejudicial to the general welfare. And every portion of the entire physical form suggests its condition as soon as anything is wrong. Such suggestion can only be by vibration, which is always intelligence in activity. For the moment we will now confine our attention to the physical form, and its more immediate surroundings.

If stomach, heart, liver, lungs, are vibrating in normal activity their very existence is unnoticed at headquarters. They are active and prosperous citizens, contributing to the well being of the community by successfully conducting their several businesses; and they are not demanding any aid from the national authority. In some evil hour brain becomes conscious of, say, heart. Its rhythm has become out of tune, its vibration is abnormal, and by so much, the existence of the whole form is imperilled. What the doctor calls "symptoms" appear. Sometimes faintness, sometimes pain. Apparently there may be at any time what is called "heart failure," and the whole form proceed to disintegrate. We see the heart has "suggested" its condition to Homo, and at his headquarters, where Ego is in control, there is a usually quickened ignorance and inexperience. We must remember that Ego's life work is to gain knowledge by experience. He and his predecessors have often had woeful experience of the effect of such imbalances, and have had a general conception that all you had to do was to stop or smother the symptoms and the patient would get well. Smother the pain, stimulate the faintness, give drugs; go to bed and stay there; give was the combined experience and wisdom of the Egos, each in a human form, by whom the case was judged and treated. Sometimes the patient recovers, sometimes he dies. The careful physician gradually loses some of his faith in the efficacy of drugs. He tries oxygen. Live according to nature. Pure air, pure food, plenty of rest; avoid all excitement. He uses no more drugs than are necessary to "suggest" to the patient that an educated physician—a diploma—is watching over him. Meantime, and whatever the treatment, the symptoms usually disappear after a time, leaving, however, a tendency to reappear. The patient is cured, but the learned doctor to fall in his efforts. Drugs and hygiene prove less powerful than whatever may be the cause of the disease. Disharmony increases; no organ in the form can, under such conditions, do its full duty. The nation is in a tumult. Business ceases. At last no one keeps the record. That is delirium. The only suggestion that reaches brain is of pain, disharmony and coming dissolution. At this point a physician is called in who is studying and practicing "suggestive therapeutics." He declares that the previous treatment has suggested sickness, and proposes to try the effect of suggesting health. That is to say he has learned to vibrate, by his thought power, change vibration. He knows that certain vibrations express health, and that others mean sickness and suffering. So he drops the drug, and sets the mind to work by suggestive harmony. He proceeds to "think" the patient's heart is all right, that its rhythm is harmonious. In other words, he first suggests it to himself, and then, by sympathy, induces the patient to think for himself, just as any tone is echoed by another instrument capable of producing it. The power of thought is tremendous. It is the creative power of the universe, but, all the same, it is not omnipotent. The patient is spared the drug, the gloom of the invalid's chamber disappears, what we call nature is encouraged, and in a great many cases harmony is restored. The vibration of the organ becomes harmonious, and the union feels itself once more in its accustomed health.

So far we mark a great advance, a step forward. The nation has rebelled against the old treatment by drugs. It has given food hygiene somewhat defective because it is perpetually suggesting sickness rather than health. Homo has ignorantly blundered into a truth by demonstrating the power of thought, and, as usual with ignorance, the new found truth is carried to an extreme for which it is not adapted. The world has, however, taken a great step. The regular physician "just catch up or be left behind." Every "he smiles at his patient, but with a hidden thought of disease, suffering and death, he does little to help nature. He has certain drugs which will smother symptoms, and he uses them to such effect that pain often disappears. His cases then become what is called chronic. Brain makes feeble attempt to go on in the old way, but every now and then the case ends, and is reported as "heart failure." The layman, outside, or more usually the laywoman, uneducated, untrained, thoroughly illogical, and ignorant of the facts gathered by science and long experience, takes a step of immense importance to the whole race. She cries thinking health instead of disease. "The world looks on, and makes comparison. It has no other way than by judging of effects. Under every and no system the majority of sick folks get well. If they do not it is called an epidemic. So the world is startled when so-called incurable cases recover, as they sometimes do. It also notes many failures on both sides, but on the whole is coming to a conclusion that unless the learned physician will also think health instead of disease he belongs to an old school, rather out of date. The injustice to the old physician and all that science is doing for the world are left unsuggested by the inspired laymen and laywomen who have risen in active rebellion against drugs, and are crying "health is the power of thought." The physician will, we presume, presently take the hint, and under some new name, adopt the treatment. In fact, as "suggestive therapeutics" he is already classifying it as one of his branches. Willst we have thus admitted and claimed that thought power, when wisely wielded, can produce effects impossible to drugs, we now turn to the equally important fact that thought really can work positive injury as readily as it can good people, reason, health. And that, when ignorantly wielded, its results may prove to be more of ill than of good.

(To Be Continued.)

Two Mediums' Prophecies.

I have noticed much being published in the Record-Herald and other papers concerning the predictions of some astrologers about what has happened to President McKinley. I am going to tell you and all the good people who read The Progressive Thinker, of the prophecy of Mrs. Emma J. Hanson, a Spiritualist medium whose home is at 70 Bingham street in Chicago, that ante-dates what I have heard of. A year ago last Fourth of July I came into Chicago from my home in Sheridan, Ill., to stay a few days in Chicago and visit friends, one of whom was Mrs. Hanson. While there I said in a joking way, "We sat alone," Mrs. Hanson, who may I bet on will be elected president this fall?" She hesitated a moment, then said, "I don't believe he will serve his term out, if he is." Then some one came in and interrupted our conversation.

The next day, as we sat alone again, I thought of what she had said, and I asked her to explain what she meant about the president not serving out his term. Mrs. Hanson then said, "I'll tell you, Mrs. Pooler, every time I think of election, I get this symbol (you know so much of my work comes to me in symbols). I see a great heap of stuff, everything about you can think of all piled up in a great heap, and McKinley comes right up on the top of it all, bright, well and smiling. I just get a good look at him, and know it is certainly McKinley, and there seems to be and explosion, and throwing up her hands to demonstrate, she continued: "McKinley disappears, and that heap of stuff flies all to pieces. Now, what do you think of the symbol? I am afraid he is going to be shot."

I asked, "Do you get how long it will be before this will happen?" "Well," she said, "somewhere near a year, I should say. Maybe a little more or a little less."

I went home to Sheridan with so much faith in the prophecy I repeated it to several of my townsmen, who have remembered it, and will tell you what I told them of Mrs. Hanson's prophecy.

Again, Sunday, Sept. 1, to a medium from Wedron, Ill., Mr. H. Lewis, I said, "Mr. Lewis, I am about to start for the Pan American. Do you see anything about my journey for me?"

"Why, yes, I see you go and come, but I see in connection with your journey such commotion, and excitement, such a stirred up condition, I don't know, I can't talk, but something unusual, but go ahead, you are all right, I think."

I think we may safely say as regards prophecy the Spiritualists stand first. MRS. GEO. E. POOLER, Sheridan, Ill.

UNRECORDED.

Down life's river gently floating,
Plotting to the sea;
On its silvery bosom dreaming
Dreams of ecstasy.
Balm of breezes all the canvas,
From the land;
Joyous melodies were singing,
Songs of gladness.
Hearts and voices all exultant,
Now we're freed;
Shackles have been broken to hold us
To the freed.
Links of bondage have been severed
Long ago;
Mind and limbs no more are fettered
With its woe.
Free for thought and free for action—
Heavenly bliss!
Nature smiles—her gold orb greets us
With a kiss.
—Frank G. O'Brien.

SUN COOKED FOOD.

A Lecture by Dr. R. Greer, Delivered Before the Chicago Vegetarian Society.

It is our great pleasure to present to this society a few brief arguments in favor of an exclusively vegetable diet. Vegetarianism has been given a pretty fair trial in the United States during the past fifty or sixty years, and its superiority over dead animalism for food is now being pretty freely conceded by a large number of progressive thinkers, and the most natural and nourishing food for man.

The medical profession, indeed, up to a few years ago, did actually imagine that there was more nourishment in beef and animal broths for invalids and convalescents, than in anything else. Now, however, this opinion of the medical world is gradually giving way, under the weight of vegetarian argument and experience.

Indeed the arguments and experience of vegetarians are entitled to consideration, and should cause all intelligent thinkers to ponder. For if man be the product of his food, and his life and health depend upon it, how necessary he should have the best that Nature can afford.

And although man only is great in this world, nevertheless, man is dependent upon food for existence, as the humblest form of life below him. He must have food or die. Hence Nature's great provision for man as for all other animal life below him.

There are three great departments in Nature, from which man may derive all his supplies. These three great departments are water, land and air. But the greatest of these in importance is air, for man may go without food many days, and live, but without air he cannot live three minutes.

Air, pure atmospheric air, is, I believe, the natural food for the life of the soul or spirit in man, and the energies of the soul are greatly dependent upon it.

Pure atmospheric air envelops this globe like unto a great giant ministering spirit. It goes with man wherever he goes, to give him life and light and voice and hearing, for without the presence of the atmosphere man could not hear anything, not even the clanging of bells, nor the booming of cannon. With atmospheric air he can hear the sweet melodies of music, that cheer his soul; he can hear his own voice, and the voice of his loved ones.

The properties of atmospheric air are vitalizing and are man's chief support in life.

As a great ministering spirit, it reminds man of his last moments. "To breathe it is to live, to cease to breathe it is to die."

But while Nature has provided in atmospheric air this wondrous spiritual food for the spiritual nature of man, Nature has also provided a physical food for the physical nature of man. For this physical food, Nature has given us such food as to choose from an endless variety in the vegetable kingdom. But whether Nature has given for same in the animal kingdom I am not so sure. At any rate one thing we do know: All the noblest of things in the animal kingdom, are strictly vegetarians. They have strictly maintained the integrity of their nature, and would scorn for food a mixed diet.

But in laws of hygiene, especially in foods and drinks, I know it is hard for some people to abandon olden time ideas, customs and habits, however erroneous, handed down by ancestors. It was hard for old Israel to abandon or forget the flesh-pots of Egypt, for the newer and better menu of wine, milk and honey, or even the manna sent down from heaven.

But there are some people in this world who sincerely know or think what would be best for them, and there are many who prefer to do otherwise. I think for them, as they themselves had no mind of their own.

All this, however, is wrong. People should learn to think for themselves, and reason upon all subjects, and see where they can improve if possible upon ancestral methods.

Every son and every daughter should try to be the corrected, improved and revised edition of their parents, and every parent should see that no foolish or erroneous ideas should cling like so many cobwebs, to their posterity.

The world of mind, however, is progressing in many directions, and many now are beginning to think who never did think for themselves before, and they find themselves all the better for it. Notwithstanding, it is remarkable in this enlightened age how much ignorance prevails in regard to the most important essentials in life—food and nutrition—for the prevention of disease, and food for the support of the body.

Food and nutrition are really the most important of all things in life. Food and nutrition are the origin and sustenance of life; without food and nutrition, there would be no life, nothing, therefore, more important than food and nutrition. It is indeed upon food and nutrition that all our life, health and happiness depend. Therefore, in my opinion, the gospel of dietetics is paramount to all and every other gospel.

For we may live without sermons, music or art.
We may live without friends, and from all live apart.
We may live without love, and live without books.
But civilized man cannot live without cooks.
He may live without liquor, tobacco and all.
He may live in a palace, or keep a bachelor's hall.
He may live in a hovel, go half clothed or nude.
But where is the man who can live without food?

It is also remarkable in this progressive age, how much ignorance prevails in regard to the fundamental difference between vegetable life for food, and dead animal matter. For the difference between vegetable life, for food, and flesh of animals, as I understand it, is the difference between the living and the dead; or to put it more forcibly, the difference between the live products of the vegetable kingdom, and the dead products of the horrid, agonizing slaughter-house, for food, is the difference between bread and stone, for the products of the slaughter-house, eaten alone, will not sustain human life, only for a short time, while vegetable life, eaten alone, will sustain for a lifetime, as is known by the millions of sturdy religious Turks and devout Hindus, who from sentiment merely, never eat meat, because of the divine injunction, "Thou shalt not kill."

These two great Oriental nations are distinguished for wonderful good health, vitality and morality.

Then why eat animal flesh at all? It is neither necessary nor conducive to health. On the contrary the flesh of animals often proves dangerous to health, and many from eating certain diseased meats have been fatally poisoned from animal parasites.

All animals are always subject to parasitical diseases, and all flesh eaters, partake more or less of the parasites, which often give rise to boils, pustules, carbuncles, trichina, flukes, tape worms, etc.

But some will say good cooking will destroy the parasite. Yes, I admit, but if there is any nutritional quality in the meat, that nutritional quality may be lost, for the cooking may destroy it also.

Fire, you know, is a devouring element, and a roasting fire may not know enough to know how to spare the meat, to roast the parasite.

Flesh did not evidently originate in the Garden of Eden. The people in those days lived on vegetable life. Many lived hundreds and hundreds of years. The daughters of men, too, were so fair and lovely to look upon, that the sons of God (who were they were) became enamored of them, and chose from among them wives.

So much, then, for the value of vegetable food, with the animal left out; and now the question arises, which food for us would be best, the vegetable, pure and simple, with the animal left out, which gave to man such wonderful longevity, and to woman such marvellous beauty, as to excite the admiration of the gods, or a mixed diet of vegetable and animal, which falls to give such grand results?

I often wonder who it was who first invented the idea of animal flesh for food. Whoever he was, he was certainly a genius in the art of cruelty to animals. An endless variety in the vegetable kingdom, for the science of dietetics, for he failed to see that dead animal matter possessed no living animal life for living animal bodies. He failed to see that dead animal bodies, unlike living vegetable bodies, possessed no soul life, or seed germ in itself, for growth or reproduction, for where there is no soul life, for development or reproduction, there can be none for nutrition.

For example, if we want to raise a harvest, we must not first kill the grain or seed by boiling, if we do, we shall never see a harvest; or, if we want to raise a brood of chickens, we must not first kill the egg by boiling, if we do, we shall never raise a chicken. From this I argue there is no life for reproduction, there is no life for nutrition.

But no doubt the first meat eater had so acquired the meat habit, that when overwhelmed with hunger he would resort to it, thinking that it would serve to fill an empty stomach and allay hunger, it would also serve to afford nutrition and develop vitality. But how could this be when there was no vital force in the dead meat itself? no seed, or soul germ, as in the vegetable? Where no vital force is, no vital force can be given. All dead animal food, therefore, should be excluded, and none but live vegetable employed.

It may not be known to all, but it is a fact, that all vegetable bodies, every fruit and every flower, are animate, more or less, according to their organic variety, with a sort of spirit essence, or life principle, and with exception to the powers of locomotion, all vegetable bodies possess most all other functions of life peculiar to animals, including absorption, digestion, assimilation, growth, secretion, excretion, respiration, circulation, and generation, and like all animal life, too, they derive their food from water and air.

As proof, I have seen with psychic vision, in a darkened room, radiations of phosphorescent lights, from certain vegetable bodies, and of different colors, flickering, shortening and elongating, as if each organic body was endowed with life.

Cereals especially seemed rich in this phosphorescent light.

Water, too, exhibits the same phenomenon, and here is the secret of the diaphanous art in the product of alcohol. For in the chemical combination of these two phosphorescent flames or spirit essences—the one in water and the other in grain—we have, by a process of vegetable fermentation, a product called alcohol, or spirit—a spirit, too, which will make more fools of men, in less time, than any other spirit we know of. But 'tis only fools who indulge in it. Vegetarians do not. At least I never knew a Vegetarian who was a drunkard, nor a drunkard who was a Vegetarian.

I only refer to this product to show the presence of soul in water, as well as soul in grain.

And so in the nature of the soul of things, all vegetable life, I think, should be eaten in its natural state. When eaten in its natural state, a smaller quantity will always afford a greater nourishment than will a larger quantity, when cooked.

But is the cooking of vegetable life, at all, any more necessary to human life, than to any other life below it? All other life below it takes more kindly to the raw material.

It would indeed seem natural that if there were any great nutritional value in vegetable life, that nutritional value would be found more in its natural state, than when cooked or subjected to the action of fire.

The culinary art applied to vegetable life may serve to tickle the palate, but the culinary art does not add one single iota to its nutritive value.

Vegetable food, if eaten raw, is positively invigorating. It is that only in a mixed diet which helps to sustain life. To prove this, go without vegetable food for five or six weeks, live only on animal food, and your life will have greatly deteriorated, and vice versa, live only on raw vegetable food for the same time, and you will be surprised how much more lively life will have improved.

Vegetable life killed in cooking is vegetable food emasculated. By emasculated food we mean food that has been deprived of its nutritious properties, in the effort to make it pleasing to the eye, or grateful to the palate, and it can be said, without fear of contradiction, that more ill health is caused by the use of emasculated animal food, and emasculated vegetable food, than by any other one cause.

It is estimated that over seventy per cent of deaths, from all causes, in children under two years of age, are due to some intestinal disease, and supposed to arise from injudicious food or faulty nutrition.

And now that the summer is upon us, mothers who are not vegetarians should feed their little ones only on fruits and farinaceous foods.

No flesh meats of any kind should be given them, because flesh meats during the heated term are so apt to decompose and putrefy in the stomach with such rapidity that blood poison may set in, causing convulsions, premature decay and death.

Nursing mothers, too, who are not vegetarians, will do well to abstain from meats during the heated season.

But speaking of emasculated vegetable food, it is only ignorance which allows this emasculating process, for food when ripe by action of solar heat, requires no cooking. It is sun-baked and cooked already.

Nature furnishes nourishment for man, and man defeats the aims of Nature by calling fire to his aid to make his food more palatable, in doing which he robs it of its value, and it is to this fact experience leads us to attribute much of the physical degeneracy now so prevalent everywhere among meat eaters.

Without nutritious food one cannot have health and vigor, this is a self-evident proposition. Emasculated food must produce emasculated individuals.

From my own experience I am settled in the conviction of the real value of a natural vegetarian diet, and of its great superiority over that of an animal flesh diet.

From the beginning of my experienced fifty years ago, I have greatly improved in health, and I have seen, too, in the experience of others, where life and health had greatly improved by the employment of vegetable diet. I have seen cases of extreme mental perturbation, and cases of extreme nervous prostration, improved by an exclusive vegetable diet. I have seen cases of cancer cured, radically cured, by simply adopting an exclusive vegetable diet, and I have seen consumptives become full-blooded, healthy, hearty, and buoyant.

And why not? Vegetable life, in its natural state, contains all the chemical elements and alimentary principles that go to build up the blood, brain, bone and muscle.

But the importance of pure food calls for the greatest care. There is no other commodity in commerce which calls for more careful inspection.

Food should be guarded from every source of adulteration, for upon pure food and plenty of it depend public health and public morals.

In conclusion, hygiene and especially vegetarianism, has made more progress among Americans in the last twenty years, than in the forty years preceding. No reform of recent years has made such impression for good, in the United States, as vegetarianism.

In this we may claim for the American Vegetarian Society the highest of honors, and we should all have the zeal of the Chicago Vegetarian Society, as represented here on this occasion, an organization devoted exclusively to the propagation of the Vegetarian Philosophy. Therefore you who are officers and members of this Society, I greet and congratulate you upon the grand and noble line of work in which you are engaged, and which you, more than any other people, are trying for the welfare of humanity, to restore the primitive food of man.

Your work in that direction, for the welfare of society, is of the utmost importance, and I wish you God speed.

UNDER THE STARLIGHT.

Whatever the dismal doubters say,
We're breaking away from the ancient sway
Of hate and superstition gray
And creeds that fetter.
From year to year and day to day
The world grows better.
Humanity their steps have bent
Up the long, arduous ascent,
The highway of enlightenment,
With faces downward.
Still up that path, with high intent,
The race moves onward.
Up thro' the long, dark night of Time,
From out the shadowed past we climb,
Above the ignorance and crime—
The gyres that bound us
Unto an eminence sublime,
The sunlight 'round us.
—Denver Times.

PSYCHIC SCIENCE.

A Lecture Delivered Before The Philosophical Society of Omaha, Nebraska, by Paul S. Gillette.

(Conclusion.)

The term telepathy as understood is the transference of active thought sent immediately from one mind to another without the use of the special senses. We shall now go to prove that it acts by the same medium as psychometry, namely, the ether. There is an important distinction to make between the messages which are sent out by the wireless telegraph and telephone. They cannot as yet send a message to a particular instrument with certainty, if there are other instruments of the same kind and attunement in the same field, that is, within a certain number of feet of each other, for such case more than one will respond to the key of the sending instrument. Telephone apparatus conducted on the same principle at Minneapolis, Minn., has proven that the voices of a number of different persons can be heard distinctly by one person at a distance of 1000 feet, when said persons were holding a conversation in a common tone. This was proven during an experiment conducted by the Northwestern Telephone Company with wireless telephone apparatus; with twenty volts at one end of the line and five at the other a message was sent from the twenty terminal to the five terminal with such distinctness that at one time the person who was talking could be told by the sound of the voice, at the same time others who were engaged in conversation near the sending instrument could be heard speaking to one another, their message evidently not being intended to disturb the diaphragm at the receiving end.

The telepathist (meaning by this term one who sends as well as receives a message) is capacitated to direct his thought to one particular person, who will receive it, although another person in his immediate company, fully as sensitive as himself, will be totally unconscious that such an exchange is going on. Although the human mind has not sent messages with such regular certainty as the wireless telegraph, there are instances where persons in great sympathy with one another have succeeded in doing so by much practice, and over distances which precluded the exercise of the special senses. Practice seems to be, and in fact is, the means of placing the mind on the proper tension to receive etheric disturbances. If the telepathist could pursue the task of perfecting telepathy with the same care and continuity that telegraphic experts do theirs, there is little doubt but the certainty of transmission would come fully up to that of the telegraph and would retain the additional phase of being absolutely exclusive for the person to whom it was sent.

We wish to name some of the conditions under which thoughts may be most readily transferred. There is much attributed to imagination that is not its property; although we may not be able to prove it in each case, we know it to be true in this science, because the imagination has many times worked things out in such detail, which afterward proved to be true, that we know it is not all figment which builds up in the mind without any apparent material cause. It is scarcely necessary to name a case in point, but we will do so to be thoroughly in keeping with scientific methods, and illustrative of hundreds which could be collected. I shall select one of my own experiences, a phenomena of my own mind. In the summer of 1898, in the month of June, I arose one morning to go to my business, when the thought began to work in my mind that my present wife (who was then engaged to me) intended to go through a surgical operation which was useless and might prove fatal. I thrust it out of my attention again and again, but each time it returned with renewed vigor. I still believed it to be imagination, but presently it became so urgent that I sat down and wrote a letter commanding her not to dare to pass through such an ordeal. But this did not stop the fear within me. I went to that part of the city where she was residing and showed her the letter. She looked at me and asked how I knew it, then acknowledged that it had been her intention to go without informing me; the physicians had informed her it was necessary to remove an ailment of long standing. I insisted they were wrong; time proved me to be right. The surgeons never touched her. This instance is illustrative of many others which furnish abundant proof that what we may believe to be the imagination is due to psychical forces.

It is not to these erratic cases that we shall go for the foundation of our science, but to those of more frequent occurrence, of which we have a more detailed knowledge. One may receive a thought from a stranger, but if unable to prove it by inquiry, it will not be so well established as those which are confirmed by the physical senses; that is, we may be convinced of its origin or source, but if one more sense can be satisfied, no matter which one, it will be that much in addition and therefore the message would be that much better established. We turn therefore to the class which can be established more readily on the objective plane.

There is another thing to note in this relation. The details of small living affairs are not transmitted from one totally unconscious of the other's existence; it is only their most dominant thought, as for instance, a great invention or discovery which is being sought with sufficient concentration of mind to affect some sensitive individual who is

mentally attuned to just the right tension to receive the idea, as in the instance of a European (I think French) lens expert, who was pushing an invention in the telescope with great energy, his thoughts were repeated by an American novelist, who brought in the same device in his story. I am acquainted with a number of persons who have brought mechanical ideas into objective existence, with the intention of procuring a patent, only to find that some one was just ahead of them, having brought the same thing, the same in its main features and many or all of its details. A mechanic of the name of M. C. Danford, a resident of Council Bluffs, Iowa, had for some years in his mind the design of a level which was to act by means of a weight and pointer; it would indicate on a dial the number of degrees a surface was out of horizontal, or perpendicular. He showed this design to me and I immediately recognized that it had but lately come into manufacture. He did not know that any one else had made such a discovery; the two were similar even to details. Had not Mr. Danford been a mechanic he probably would never have caught the thought, but the fact of his years of experience in a mechanical line led him gradually into that state of mind which readily responded to the idea of the originator. He says that he has repeatedly suffered such disappointments, thinking he had discovered something new in mechanics, only to have some one else present it to the public. In my own experience I have made discoveries on the corn planter, apparatus for investigating perpetual motion (which would not perpetuate) and apparatus for facilitating machine shop practice. In the first and second, and part of the third instances I found a sufficient resemblance both with respect to the nature and detail of the discovery and the manner in which it was received to prove that the process was telepathic. I have made original discoveries of practical value, but they were different from anything in that line to my knowledge. Similarity of discovery, in ninety per cent of the cases, which can be proven to be telepathic, occurs between persons of similar business. When one is unusually sensitive, thoughts are transferred along scientific parallels with which the receiver may or may not be familiar.

The foregoing belongs to involuntary telepathy. To the same class we refer the little things which are received from those well known to us and have to do with such small matters as where we are going or intending to go; the small acts of physical necessity such as procuring food, fuel, clothing; there may be deeper thoughts transferred respecting our studies in history or science which will set up the necessary disturbance to produce that thought in the mind of the sensitive.

In such involuntary cases many useful and sometimes sublime impressions are made. In all cases it will be noted that telepathy is regulated by two things, namely: Receptivity and intellectual capacity. A person may receive and feel the effects of etheric vibrations, but unless he possesses the quality of mind and the facts pertaining to the department of knowledge under which a telepathic thought is classified, he will be unable to comprehend it himself, although upon rare occasions he can transmit it to others who understand the terms in which it is couched. In those rare cases where the psychic becomes nearly or completely unconscious of its immediate surroundings, technicalities may be made use of which he or she has no knowledge, the organism being used as a mere automaton. But be it understood that such instances are exceedingly rare; in the mediumship of Mrs. C. L. V. Richmond, it must be remembered that her almost half-century on the platform has made her mind a vast repository of fact and philosophy which by the all-prevailing law of suggestion may be called forth by an inspiring mind embodied or disembodied.

The indications are that no thought goes unrecorded, that the mind faithfully inscribes in its memory all of its experiences, which find vocal expression during negative states. Let any one study the early lectures of Mrs. Richmond and compare them with her present productions, it will be found that those of to-day contain more facts and less generalities, indicating, in this greatest of all modern trance lectures, that the telepathic transmission of technicalities is rare. Facts of another nature are frequent, however, but they are such as may be expressed in the vernacular familiar to the medium. The phenomena must occur within ourselves to give us absolute knowledge of their nature, the fact that deception is possible and prevalent among public mediums gives one greater confidence when they are the receiver instead of some one else; it is then, too, that one, in a position to judge the origin and cause of a phenomenon, he is in position to understand their physical and mental condition during the occurrence.

There is a great misconception respecting what constitutes real proof of the continuity of life in the human spirit, or thinking principle. The spiritualistic public generally think that certain physical manifestations are "proof absolute" of continued life. They are, only under proper conditions, namely: The perception of the cause. This does not mean to surmise or guess at it, but to see it clairvoyantly. I want to say most emphatically that a

knowledge that continued life is a fact cannot be given to any one through the physical senses, no physical phenomena of any kind whatever can demonstrate the future life; the reason is that they cannot go beyond a knowledge of matter in its first three states: Solid, liquid and gas. The special senses can know these immediately, but when we pass to ether they can see only the manifestations of it as the agents in producing. Ether cannot be seen, smelled, tasted, felt or heard; it is a state of matter which the present state of special sense cannot reach immediately, but must do so mediately.

Thus if a material form be built resembling that of some departed individual, there are many philosophies ready to explain it, all can be made equally tenable from a physical standpoint; among them are: Spiritualism, Theosophy, and the Subjective Mind hypothesis, together with many others which might be named. To any philosophical mind one is just as probable as the other when their phenomena are reviewed by the physical senses, and all of this because not one of these five avenues of procuring knowledge can get at one iota of the cause which is producing the phenomena, although a study from that standpoint should by no means be discouraged, as it will bring out things from the physical side which the psychic senses cannot reach immediately.

Let us elaborate upon this. It is necessary, for the spiritualistic world has gone almost wild over phenomena of this character in particular. The very mystery which surrounds it has drawn persons into the ranks who are there from idle curiosity, and their name is legion. Suppose that some one at a "materializing" seance has a mother in Spirit Life. There appears at the cabinet door a form resembling her. There are three persons present whose beliefs are respectively: 1st, Spiritualist; 2d, Hinduism apostle; and 3d, an expert magician. The Spiritualist says "This is my mother, because it resembles her in height, gesture, facial contour and by the rhythm of her speech. She has told me things which no one but she and I ever knew. What more could any one do to make herself known?"

The Hinduism says: "He thinks it is his mother. He is a foolish philosopher. Telepathy proves conclusively that one human mind can affect another. The sensitive being in a negative condition will give you back thought for thought, with different degrees of correctness and entirety. It matters little whether the thoughts are past, or active at the time, all thoughts leave their record and the psychic reads from one almost as readily as from the other." Let us add here, for the benefit of the Hinduism, that in cases of prophecy he may aver that "all nature is continually preparing for things to come, such as clouds before the rain, 32 degrees Fahrenheit before freezing, and many etheric phenomena in the spiritualistic line, such as those which give forewarning of deaths, and the psychic only reads. There is no disembodied spirit in it." Let it be supposed that there is a reading given of some departed spirit not known by any living person, and that the reading is verified by the perusal of court records which have not been read for fifty years; the Hinduism has only to say: "Every thought and act leaves an indelible record upon wall, book, stone or the very bones which make the earthly tenement of the thinker, and it is these which the medium has read. She has projected her psychic perceptions into the magnetic aura of things handled by the departed one and read the past. The indications are that there is no departed spirit active in producing the phenomena. Materialization is only one phase of the subjective mind." So speaks the Hinduism.

The magician looks very much amused at what he terms the ignorance of No. 1 and No. 2. Says he: "They won't let you put your hands on any of these forms or ponderable bodies which are moving about. I can do the same thing myself under the same circumstances, and I will do it all by mechanical contrivance. They are nothing but spiritual tricks." If the magician is shown a phenomenon he cannot produce, we can put in his place the Theosophist, who will tell you that there is an astral shell which is the counterpart of each individual, that at death it rises from and is detached from the physical, that it contains a correct record of all the doings and peculiarities of the individual who once lived and whom it represents, but that there is no soul in this wandering empty freak. While acknowledging the independent instances of clairvoyance and allied phenomena, he attributes the remaining manifestations to the omniscient shell, or the wonderfully well hid "adept," whom the old veteran Dr. J. M. Peebles could not find even though he took along a microscope to hunt in crevices, around gnats' ears and a few such places where they might be. Even this theory is also admissible, as there is always boundless room for speculations so long as the cause of anything cannot be perceived. The Theosophist does not perceive the true nature of the thing, any more than anyone acting on the objective plane.

It may be said to be one of the most ridiculous things in the Theosophical movement that its leaders (who are far less psychical than any one of a dozen mediums in Spiritualism whom we could mention) should presume to tell mediums what it is that is actuating them (the mediums) while in the sensitive condition. During the summer of 1897 Mrs. Annie Besant lectured in the Capitol of Nebraska. She ridiculed Spiritualism as a matter of course, bringing out the most ridiculous anecdotes she could find among the most ignorant of its followers, without one reference to such grand philosophers as Tuttle or Davis. She then told what she had seen while traveling through "Devachan." The thought occurred to me that it was strange that such an intelligent woman as she did not express the opinion that she might be mistaken—in as much as it would be financial safety to wager \$1000

that twelve mediums could be taken from Spiritualism who will prove the possession of more psychic consciousness in half an hour than she could in half a year. To use a crude expression, "The one who bites an apple knows its flavor. Not so with one who stands by and looks on."

It is safe to say that the Materialist could find just as impregnable logic on any of the physical phenomena of Spiritualism as he can on the physical phenomena of his own anatomy; as he can say that he is destroyed as an individual when the physical body is gone, so he could say destruction or intelligence ensues when so-called materialization is dissolved, and blending his philosophy with the Hinduism he may posit a subjective function of the brain which, in his fertile imagination, sufficiently accounts for all psychic phenomena. More astonishing than all else to the spiritualistic philosopher is that he is justified in so doing; he is dealing with a substance which he knows is continually changing, wiping out old forms and building up new, and "why should not a 'materialized' form both create and destroy its own intelligent principle?" Thus reasons the Materialist, and he reasons very keenly sometimes. It is the transient nature of the form which brings such queries to his mind.

If then there is something which has a degree of permanency to it, so that searching observations could be made, there would be greater opportunity to learn of their true nature. If we could carry it still farther and observe intelligences, whom we have known in human form, acting intelligently in refined states of material substance which still exist after physical death, then we would have in our possession actual knowledge of the continuity of individualized intelligences beyond the dissolution of the physical organism.

Andrew Jackson Davis proved indisputably that he was a psychic of remarkable ability; his testimony therefore is worth more than anyone who has not so proven himself. In Great Harmonia, Vol. I, will be found a complete description of birth into the etheric state of being, from the time the spirit begins to sever its connection with the body till it is completely free from it. Did he see it with the physical eye? No, he was in another room with a wall between him and his patient. Neither did the touch, nor smell, nor taste, nor hearing enter into it. It was by the awakened faculty of clairvoyance. When Davis said that manifestation of continued life he knew that death does not end all. All others who would know the same great thing, the greatest fact of all existence, must be in a similar state to that in which Davis was during his scientific observations of transition. Otherwise they must continue their fumbling around in the first three states of matter which carry no message of immortal life to man.

Not all persons pass from physical life under the same circumstances, so "death" is not preceded by identical causes or phenomena, therefore it cannot be succeeded by identical phenomena. Some of the features are the same, they are the main ones and are as follows: partial or complete unconsciousness during issuance from the physical organism; second, the etheric body is attached to the physical by a magnetic cord; third, the cord usually breaks before consciousness is gained; fourth, a dazzling whiteness characterizes the etheric body.

One more case will be sufficient to illustrate this science as far as the borderland of the greater existence beyond, we will then leave the subject there, as it has already become a lengthy discourse. The observations in this manifestation of which we are about to speak, were made during the summer of 1897; many more could be added from a large collection, but they are useless, as the one is characteristic of all.

Among the friends of my wife there was an old couple by the name of Uncle Peter and Auntie Stewart. The old gentleman passed on, and "Auntie" was soon following. My wife told me of her transition a short time, in fact only a few moments, before the news was brought to our doors; we then immediately sat to learn her condition. Mrs. Gillette soon passed into the sensitive state and an intelligence began speaking through her, describing the state in which Auntie Stewart was at that time. This intelligence declared that both it and the medium could observe the phenomena at the same time. Continuing it said: "I can see Auntie Stewart reclining in the midst of a soft vapory cloud-like ether which is moving about her and becoming gradually absorbed into the spiritual body. When this process is completed she will regain consciousness, but not till then. The vapory substance consists of the magnetic vitality essential to properly function on our planes or degrees of consciousness; it has become dispelled with this old lady because of her extreme age and vital weakness at the time of spiritual birth. To describe the different phenomena which accompany this change would fill volumes, my libraries, and even then but part of the field would be covered.

Many times after that an intelligence announced itself as Auntie Stewart, manifesting many of her characteristics, and the medium who had known her while on the earth plane said that she recognized her completely, emphasizing that the knowledge was more complete than when the perception had been through the special senses. "Thus we have come to the very borderland of continued life, and looked upon some of its denizens, and at the risk of being called insane we boldly announce that scientific inquiry will map out each phase of the spiritual life as surely and clearly as it has the earth states.

It may be wondered why more references to scientific men have not been spoken of here. The reply is that my experiments are worth more to me than those of any other. Furthermore, in presenting a scientific subject to the public, we must of a necessity present our own facts and the inevitable conclusions they lead to, resorting to others only by way of illustration, but never as proof.

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SOCIAL ORGANIZATION IN THE SPIRITUAL WORLD A PATTERN FOR PRESENT DAY SOCIAL ORGANIZATION IN THE MATERIAL WORLD.

The Mission of the Church of the Future to Sociology and Governments is as the full revelation of the doctrine of the organic solidarity of the human race and of the sociological principles which follow from the reception of this doctrine. The solidarity of the human race is an ancient teaching, but the organic solidarity of the human race is a doctrine peculiar to the present age.

By organic solidarity we mean such a solidarity as is found in the human body and its various organs according to their use of cleansing and recuperation. This doctrine is practically realized in the spiritual world, where men live in societies organized on the basis of mutual service, that is, where the use which the individual performs is what determines all questions as to his social position, possessions and distinctions.

1.—The first great principle is that in society relationships man not only is to realize his highest destiny, but that only in such relationships can any of his purposes be successfully carried out. All achievements of our earthly life, great and small, can only be fully accomplished by organic bodies of men; and at the same time the perfect, the very height of earthly and spiritual life is to be obtained in this organic brotherhood. The higher the spiritual state of man is, so much the more perfect is their realization of organic brotherhood. In his devotion to society, therefore, and in his

looking to society for the supply of his needs, does the individual accomplish all the purposes of his being. This principle places the questions of sociology and government upon their true basis, and tells us where to look for light in their consideration. This doctrine, it will be observed, is the opposite of individualism, or of the conception that the greatest of life's rewards are to be secured by individual heroism or separation from one's fellowman. The most absolute identification with one's fellows is the only true road to the realization of the highest purposes of our life.

2.—Again, the law for gradations on social positions is brought out in a new way by this doctrine of the solidarity of the human race, as exhibited in a society organized on the basis of mutual service. Social varieties are not done away with, but the basis for their existence is changed. They can rightly exist only as the external expressions of grades of services. All men are not made alike, nor would it be desirable that they should be. But differences in the way that men are made are expressed in corresponding differences in the services they are severally qualified to perform, and thence in similar differences in the society positions they severally hold. But in a society formed according to the principles of the organic solidarity of man, all merely artificial distinctions are eliminated, and all social positions are determined according to one's service to society. Every human being must serve. No one more than another. In a true society he is allowed to escape this law. It is true that some have higher uses to perform than others; but that is because such is the quality of their wisdom, and those who perform humbler services have neither the wisdom nor the desire to de-

vote themselves to these higher services. It is true that some will have the greater wealth, but that is because they need greater wealth for the adequate performance of their services in life and for the gratification of their peculiar affections. But in the laws of justice derived from the organic solidarity of the race, such differences, when for such reasons they exist, are recognized as an orderly feature of such a society, and are seen to be for the best happiness of the whole. These differences in a true society are not, as is too often the case in this world, based on arbitrarily established differences in the privileges of a few, but arise from differences in disposition, latent tastes and powers, and hence differences in services, by which some, for service sake, will have more, and others, also never from externally devised differences will anyone have either more or less than his neighbor, and the possessions of all will be adequate to their needs.

3.—To the question of government and of vesting power in certain duly appointed persons to make and to execute the laws, the doctrine of the organic solidarity of man brings us this principle: that to administer the functions of government is neither a right nor a privilege, but is a use and a service. To hold official positions in the government may require higher than ordinary faculties, and should command a deference, which is extended to the office through the person; but the service itself does not essentially differ from other uses either professional or of labor, and official honor is never extended to the person. As one manufactures goods and another distributes them, as a third teaches and a fourth labors with his muscles, so others administer the government by devising, executing and interpreting the laws—laws which should not be expressions of the wishes of those who govern, but enactments for the fulfilling of their personal interests, but should express their best understandings of the prin-

ciples of justice and wisdom. Like other functions of society this is also a service. Under the application of this principle, there must be no hereditary positions in the government, nor must any appointments be made to government positions from any other grounds than that of personal fitness for the performance of the duties of the office.

4.—In societies or in governments in which this solidarity of the race is recognized as a dominant and to be served, every individual shall have an opportunity to realize his best self, by individual differentiation from his fellow men by his own gifts and endowments, talents, such an endowment is for the blessing of others, and all are thereby benefited and thence made glad by his possessions, not jealous on account of them. By these possessions he is only the more efficient servant. Neither jealousy or adulation is in such case possible; and thus in a society in which service is king both the worship of the gods and the worship of men are abolished, and the mind of respect for those having less than ordinary endowment is inconceivable.

5.—This doctrine of organic solidarity of the race contains within it a promise of special blessing which shall surely come upon the earth when acknowledged and allowed to control us—since it teaches us that a society founded on a basis of spiritual life, possessing a character all its own; that it does not only consist of the mere sum of the lives of those constituting it, and it follows that every member of such a society, partaking as each member does of the society life, receives a more perfect blessing. Hence, as these true sociological principles shall prevail in earthly societies, the human race will receive in them a new spiritual life exceeding all that has been heretofore received.

Again, since societies are only greater men, this means that with the life there shall come into existence a new kind of grander personages, that is, that the earth will be in-

habited by what we might call mighty men, men like the societies of the spiritual world, composed of myriads of individuals yet possessing their own distinct and valuable qualities of character, exceeding every possibility of any individual to attain by his separate personal efforts. The day of individualism has passed, and we have now come to a day when a mightier kind of men, of men composed of many men, shall prevail on the earth. For such shall the societies of the earth become, when in them shall be realized the principles of the organic solidarity of the human race.

Sycamore Grove Camp, Cal.

To the Editor:—I notice in your paper and other Spiritual journals, frequent reports from many Spiritual camp-meetings, that are of interest, especially to those who are unable to attend any camp-meeting.

These I presume are generally voluntary reports, and as I see no report from the Pacific Coast upon that subject, I take the liberty of sending you a brief account of what is transpiring at Sycamore Grove, a small camp near Los Angeles, which was established three years ago, as you will recollect, through the enterprise and devotion of Slater Nellie Howell, of that city. The camp is improving each year under her untiring management.

She seems fully alive to the importance of renewed energy and perseverance in the cause of Spiritualism, and if she would consent to again enter upon the broad field of spiritual teaching, it would be an inspiring evidence that the new wine was being put into new bottles.

Mr. Health has deprived the camp thus far of Bro. Loveland's valuable assistance in conducting the meetings, but as there is near two weeks more of the camp, it is expected and hoped he will yet be present, as it is fully understood that his advanced age has in no way impaired his usefulness.

Bros. Bowman and Roseland are still

held in reserve by the management, beside several good local workers who are always ready with valuable assistance, and all that seems necessary now, to insure permanence to this organization is a location. Sycamore Grove is very accessible, being on an electrical street railroad, but is for sale, and liable to be devoted to other purposes at any time.

Sycamore Grove Camp, Cal.

This is the third week of the session, and the interest seems to increase. There are several good speakers and mediums from abroad on the grounds. Among them I will name Mrs. Elizabeth Lowe Watson, from San Jose, Cal., who has just closed an engagement of two weeks here. The auditorium was not large enough to hold the people that assembled at each of the six discourses she delivered while here.

There is every reason to believe with Mrs. Von Esling, always ready to appear upon the platform, with several other good test mediums on the ground, the last two weeks of this camp will prove quite as interesting and valuable to the cause of Spiritualism as have the first two weeks.

If that should be the case, the management will undoubtedly be encouraged to make sufficient exertion to insure the continuance of the camp at this location or some other in the near vicinity for many years to come.

There is no better field for spiritual work than in Southern California, and from my observation, there is no territory in America where The Progressive Thinker and other Spiritual papers are more successfully circulated by the proper effort.

B. W. GOULD, Pasadena, Cal.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychic bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of the many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Right Living." By Susan H. Wilson. The author shows a very practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's and Young Men's Lyceums. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"Mansell's 1901 Almanac of Planetary Meteorology, Almanac Makers' and Weather Forecasts." By H. W. Mansell. Price 25 cents. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

and light; it is a form of Spiritualism that is the moving force in every system of religion that ever existed, and if this is true, how can we blame these people for their, if they prefer call it the no-less incomprehensible physical power, in accounting for the strange phenomena and facts which I can by no means undertake to explain. It is easy, of course, to attribute a series of uncorrelated coincidences where the brains of those who were there should have been, but it is no less rather stupid. It is easy to say, frauds and fraud there may have been, but

—Galveston (Texas) News.

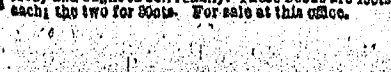
"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

taught and accepted by the people is of, and for the priest.
Doubtless the possibilities are innate

VOLUME TWO
Contains 15 new and beautiful songs, suited to the home circle, séances, local meetings, mass-meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmonies never fade. In heaven we'll know our own.

Apocryphal New Testament

Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers. Cloth, \$1.50. For sale at this office.



GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is responsible for any assertions or statements he may make. The editor assumes no responsibility for the accuracy of the information received. The editor believes that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed, yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is not a "typewriter" machine, but a human being, and that the editor must make good use of the material furnished. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say "Secretary or Correspondent" and so on, without giving the full name and address of the writer. The names of those who do not comply with this request will be cast into the waste basket.

V. Cooley writes: "I was much pleased to read an article under the heading 'Light and Heat Electrical,' in *The Progressive Thinker* of the 17th of August, because it has been a pet theory of mine for the last fifteen years, and it is the first time I have seen that theory expressed by another person. I also read an article in *The Progressive Thinker* of August 31, by A. C. Fisher, rather criticizing the theory, but I think he has not given the meaning of the writer of the light and heat article. The meaning intended to be conveyed was: The greater the distance through, and the more dense the atmosphere through which the rays of the sun penetrate, the greater the heat. So-called science has made many blunders, and no greater one than to suppose the sun to be a hot body, in any local physical sense. I read: 'It is thought that the heat of the sun is developed and maintained by the gradual contraction and condensation of its gaseous body, and to a lesser extent by its collision with very small, solid, planetary bodies called meteors.' Now it would be very reasonable to suppose that if the earth and all the planets of the solar system were warmed and heated by a hot sun that all the intermediate space would be heated, and the nearer we approach the sun the greater the heat, but such is not the case; and it has been mentioned that cold in the space above the earth's atmosphere, could it be measured by a thermometer, would reach 400 degrees below zero."

Will C. Hodge has returned from his summer trip to Lily Dale and the Pan-American, and is now open for engagements in any local physical sense. I will answer all calls for funerals for Spiritualists. Address him in care of 40 Loomis street, Chicago, Ill.

Mrs. Inez Wagner, of Topeka, Kansas, is open for engagements after November 7.

Dr. E. Benjamin Andrews of the University of Nebraska, lectured on "Temperance" at the University of Chicago, and said that when Paul told Timothy to "take a little wine for your stomach's sake," he meant that Timothy should drink real wine. "One of the best," said Dr. Andrews, "has been tried, and the wine spoken of in the Bible was not real wine, but this is not true. Wine means wine, both in the Old and New Testament, Timothy was a very ambitious man and consequently a severe worker. Paul advised him to take a little wine. Do not regard Paul as in temperance on this account, for there was less danger to him from intemperance, because people were in the open air so much. The danger then was from impure water, as the wells were in the midst of dense populations and were not free from contamination. To-day we can get soda water and there is no real need of drinking wine to avoid impure water." Dr. Andrews declared that while a little alcohol might not be injurious to a healthy man, it was a bad and snareful for most people. He did not uphold drinking in general.

John W. Ring has returned to Galveston, Tex., and is much improved in health. He will resume his spiritual labors there.

Prof. Ransby has removed to 150 So. Paulina street, where old and new friends will find him.

Mr. and Mrs. J. W. Kenyon have returned to Fitchburg, Mass., No. 95 North street, where friends desirous of their services can address them. Mrs. Kenyon has done a very great work during July and August at Onset Camp, where she held test seances every evening to large and attentive audiences. Hundreds of tests, fully recognized, have been given. During the day her time was fully taken giving sittings and treating the sick. While treating Mr. Bird, of Brocton, the room was filled with a very strong aroma of different oils. On examination of Mr. B.'s person it was found to be very oily; each day this was repeated. The effect has been to wholly restore him to his former good health.

J. E. Walker, of Grand Rapids, Mich., writes to this office fully endorsing the work accomplished there through the mediumship of Mr. Jessup and Mrs. Gehring. He says: "There have never been any mediums at our camp who have given better satisfaction."

Prof. W. M. Lockwood has December, January and February open for some live tests. Those who are looking for demonstrative facts, address him in care of *The Progressive Thinker*, Chicago, Ill. The Professor's lectures are always highly interesting and instructive.

Mr. and Mrs. J. W. Kenyon are serving the Worcester Society during the month of September, and have calls from Fitchburg, Salem, Lynn, Providence, Portland, and other societies. Mrs. Kenyon has some open dates. Address them at Fitchburg, Mass., 95 North street.

Vesta R. Jones writes: "The Mahoning Valley Spiritualist Association held its annual general meeting at the home of Wm. S. Russell in Paris township, 2 1/2 miles from Newton Falls, Ohio, on September 8, 1901. Dr. H. C. Andrews was the speaker of the day. His discourse was on the growth of Spiritualism and the contrast between the old and the new. He was grand and right to the point. He followed each discourse with improved poems and platform tests, all of which were recognized."

A. A. Butler writes: "I have the library you advertise. Your offer is generous. They are good books, and I can not see how you can afford to be so liberal. I consider your paper the best and cheapest."

Sarah Charles writes from Newport, Ky.: "The First Temple Society of Spiritualists of Newport, Ky., will dedicate its Temple, September 22, 1901, with services afternoon and evening. We were incorporated April 13, 1899, with sixteen members. We lost and gained up to June 3, 1901, when we were twelve in number. Mr. Edwin Crawley, Sr., who is the following proposition to the Society: 'I will build a temple, it will be a modern frame building, and will cost \$8,000. I will donate the lot and \$2,000 on the building. I will give you five years without interest; after that five per cent, all to be paid at the expiration of fifteen years.' The society accepted Mr. Crawley's proposition. The temple will be dedicated on Mr. Crawley's 51st birthday. Music will be furnished by the Kentucky Academy of Music Church Society, Violinist, Miss Lillie Woodard. Our society meets the first Monday in the month at 8 p. m.; the Aid Society the second and fourth Wednesday in the month at 8 p. m. We have a test circle every Thursday evening at 8 o'clock. We took five new members in the main society on our last meeting. Our temple will seat five hundred."

Correspondent writes: "A two days' mass meeting in Wheaton, Ill., at the home of G. H. Brooks, to be held in the Universalist church, Saturday and Sunday, September 28 and 29. Speakers for the occasion: Dr. G. B. Warner, president of the State Association, and Mrs. G. B. Warner, possibly Dr. Houghton, and G. H. Brooks. Saturday afternoon at 2 o'clock a short reception, to be followed by a conference. In the evening at 7:30, address of welcome, by G. H. Brooks; response by Dr. Warner; present, a short address by Dr. Houghton. Psychometric readings, Mrs. G. B. Warner. Sunday morning at 10:30, lecture by G. H. Brooks and Dr. Houghton. Afternoon, lecture by Dr. Warner. Evening at 7:30, lecture by Mrs. Warner. Short lectures by Dr. Warner, Dr. Houghton, and G. H. Brooks. Readings by G. H. Brooks. Come, friends, let us have a grand, good time, and open the fall campaign with a rousing meeting. Mrs. Weaver, of Chicago, will be present and assist in giving tests. Admission will be free to all the services."

Isa Wilson Kayner is doing a most excellent work in California. She went from the Sycamore Grove Camp to No. 1520 D Street, San Diego, where she can be addressed.

A. S. Hudson writes: "As the honored and venerable president is on every tongue of the nation, and in the current press has been aroused at Woodstock by the discovery of a spider's web on a farmer's barn-door near town upon which is woven the name of 'McKinley' in distinct and artistic style, as if written by an expert penman. Many people look at McKinley web, and pronounce it very good. Thus it seems animate nature is impressed with the McKinley prestige. While there may be many his equal, the nation cannot produce a better man."

E. H. Vandenberg writes: "Dr. G. A. Hinton, of Oskaloosa, Iowa, made our Spiritualist Society of Clear Lake, Iowa, a call a short time ago, and presented facts about the benefits derived to associations and individuals, as well as the cause of Spiritualism, in joining the State Society. Our society took action on it at the next business meeting, and decided that it was by far the best plan to join in with the State in this grand work of truth and progression. We received charter No. 2 from the State Spiritualists Association of Keokuk, a short time ago. It seems to me that all ought to put our shoulders to the wheel, and see how many churches we can get out before the next annual business meeting of the State Association in January, 1902. How can we expect to progress if we don't join together in this grand work, and show the world what we believe, and that we are not ashamed of our colors, and are willing to do all in our power to help the work along, and thus help the people in this world, and also on the spirit side."

G. F. writes: "The marriage ceremony performed at St. Joseph, Mich., Sept. 7, 1901, was not considered legal from the standpoint that Mrs. Sarah B. Brownwell was a Spiritualist minister, but for the reason that the state laws of Michigan do not permit a minister of any denomination, who is not a resident, to perform a marriage ceremony in that state."

L. Murphy writes: "The Church of the Spirit Community, Kenwood Hall, 4308 Cottage Grove avenue, opened its Sunday-evening meeting with a fine lecture given by Dr. J. O. M. Hewitt; his subject, 'God in Man.' It was a credit to our rostrum. Those who have heard the Doctor lecture pronounce the intelligence held of him of a high order. The audience expressed their appreciation in a very substantial manner. We were assisted at the piano by Miss Fannie Gendy. The society was given by H. P. Conies. His test work gives good satisfaction. The conference is in a flourishing condition, having a platform where all are welcome to express their views."

E. E. Page writes: "I have been called by the spirit world to go forth and disseminate the beautiful light of Spiritualism to thinking people. I must obey

the call, and I make this offer to any spiritual society that is in need of spiritual workers. This offer includes my wife and myself. We will serve a society until the first of April, 1902, free of all money considerations, for just a comfortable place to stay and our board. "Address Box 388 Allentown, N. Y."

W. Duncan writes: "The rulers of mis-governed lands of Europe have bred and born anarchists. Aggregated capital and demagogic politicians have been a mighty power in this country to bring them to the United States. The good law and order-loving people have now suffered long enough with this generation of vipers. Congress should take immediate action in a manner that will entirely cover this question. Let a law be passed that will banish to some island in the Pacific Ocean every anarchist found in free America. Every civilized country on the globe should pay its quota of these dangerous military cordon to keep these lumps of hell upon that island forever!"

J. B. Christy writes, praising the good work done by Mr. and Mrs. E. W. Sprague at Christy, Ind.

E. J. Bowtell writes from Niantic, Ct.: "The camp meeting here has closed and most of the summer visitors have returned to their respective homes. There are some who remain through a part of the winter, and the present month, and a few permanent residents. Meetings continue to be held on Sundays, terminating on the 22d, at which I am speaker. I am informed that the attendance at lectures during the season has been larger than for some seasons past. The prevailing sentiment at the close appeared to be one of hopeful expectation of good work in future summers. I have held several sittings during the last two or three weeks."

Mrs. India Hill writes from Decatur, Ill., of the good work being done at Farmer City. The friends there own a fine little church. She and Mary L. Shearson, of Channahon, held a meeting there with good success.

At the Pan-American.

After two years' absence, I am again back with my sisters and friends in the East, and fresh from the exposition grounds, that wonderful place of art and beauty ablaze with the kindling light of the new civilization of this 20th century. No pen or artist can depict the splendor of this present and last exposition of our American genius, where the triumph of man's greatness in sublimated best thought, calls forth his God-like powers over ignorance and darkness, and makes Nature's quest responsive to his will to give to the world an electric illumination more wonderful than the fabled stories of Aladdin's lamp.

The *Progressive Thinker* reaches me here freighted with its usual store of interesting reading matter from brainy minds, and is the conservative organ of all the best thought of the age. Long may it live to enlighten the world, and be a beacon light to the seekers after truth.

BISHOP A. BEALS.

For N. S. A. President.

The indications now are that there will be considerable of a contest at the coming National Association Convention to select the proper person for the presidency. The present incumbent who has succeeded himself continuously is very efficient and faithful and would doubtless continue to serve the association in the most acceptable manner, but there is a disposition on the part of many prominent Spiritualists to be democratic and have a change, and if a change seems to be conclusive, I wish to suggest the candidacy and capabilities of Brother E. W. Sprague, who of all the men of my acquaintance, is the most deserving and capable. As an earnest worker and organizer he has no superior, and as a gentleman and a Spiritualist he has no equal without spot or blemish. He has been elected to the cause of Spiritualism and defender of its honest representatives, and it is very proper to conclude that his integrity in the discharge of his duties will never be questioned.

The delegates representing the First Spiritualist Church at Rochester, Ind., will be instructed to support E. W. Sprague.

SEED SOWING.

In the light, soft mold of my garden, I planted a seed one year ago. And then intent on other affairs I turned and went on my way. I thought no more of the tiny seed. Nor gave it my care again. Until many weeks had passed and gone. And then there came a day, when, Chancing to pass thro' the garden path, I thought of the tiny seed. And looking about to find the plant, I found it only a weed.

From that one seed many more had come. Till the ground was covered quite. And the useful plants were all choked down.

And entirely out of sight. How often it is we drop a word. So carelessly by the way. Without a thought of what it will grow. And when on some future day We see a life all blighted and choked. With habits and evil deed. We look with grief, but forget the fact That we helped to plant the seed.

When the soil in this heart was prepared To take whatever was sown; And we knew that the law was as stern. And from the seed would be grown A harvest just the same in its kind. When dropped in the soil of the heart.

As in physical nature's broad realm. And we must e'en bear our part; For sure as fate, to us there will come. At some future time and day, Our share of the harvest we helped to sow.

So carelessly by the way.

G. P. SULLIVAN.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"What Is Spiritualism?" a pamphlet of 40 pages by Dr. J. M. Peckham, the well-known author. Price 15 cents. For sale at this office.

Sycamore Camp, Cal.

The Spiritualist camp at Sycamore Grove, near Los Angeles, Cal., seems to be a great success. The Wilson Kayner has been there and made an exceedingly favorable impression. She is a fine medium, is thoroughly honest and capable of doing an excellent work. As is well known in the East, she is the daughter of the ablest speakers and test mediums that ever graced the Spiritualist rostrum—E. V. Wilson. Mrs. Kayner writes:

Once more I will tell something of the camp, or an evening among the tents first on the ground. Mrs. Mae Hunt, a good, clear test giver; then Mr. and Mrs. Howe, of Boston, who favored the Sycamore society not long ago, both winning many friends by their excellent work. In tent 5 is Miss Potter and her sister. Her Indian guide, White Wing, is learning fast the way to bring the white folks to Spiritualism. Mrs. Mary Weeks Wright is in tent 12; your old readers all must remember her. She is still sharp and clear and gives many a talk of the veterans' work of old. Mrs. Cooper and Doctor, of Long Beach, our old friends, are still in the same line of work. Others on the ground: Mrs. Curry, Mrs. Knox, Mrs. Vasek (their spirit messages are so convincing) and Mrs. Clark of San Diego, and a host of others. They don't wait for meetings, but whenever they see a stranger they give words of cheer and comfort. Our good little president, Mrs. Ashby, keeps perfect order and is forever to return the moment, and with Mrs. Nettie Howell, the two are the mainstays of the camp. Mr. Howell, her son, has charge of the candy and cigar stand, and has a pleasant word and smile for all.

The lecturers are Prof. Sullivan, Rev. Mr. Copeland, Mr. Cook, Mrs. Watson, Mr. and Mrs. Howe, Mrs. Nickless, and Mr. Dryden. The lectures are given from the platform every day. A lecture was given last evening by Dr. Geo. W. Carey, on Biochemistry. Yesterday there were over 2,000 on the ground, but no inharmonious, all earnest, thinking people. Many old friends inquired for you, and many friends of father came miles to shake his daughter's hand and wish her well. The Sycamore camp is a place of rest and refreshment for the weary traveler, and a place of instruction for the seeker after truth. The Sycamore camp is a place of rest and refreshment for the weary traveler, and a place of instruction for the seeker after truth.

MRS. T. D. KAYNER.

Kaw Valley Camp, Kansas.

To the Editor:—Could the readers of your paper all join in one grand picnic, and enter the very portals of heaven on earth, they would unite with the band of Spiritualists, who gather each year in Forest Park at Ottawa. The park itself is an ideal one, and the water, which can be created, and located on a fine stream of water, where fishing and boating can be enjoyed. The accommodations for camping are fine. The different buildings on the grounds make it first class, and the tabernacle will hold five thousand people.

Great credit should be given the officers of the camp, who work constantly to the welfare of the Spiritualists, and to the welfare of the world. To each and every one makes you feel 'tis good to be there.

The mediums were of the best, and the speakers were Mrs. Laura B. Payne, Mrs. A. L. Lull, J. Madison Allen and D. W. Hull, each one giving soul-inspiring lessons from the fountain of truth. The mediums were Mrs. Inez Brown, Mrs. Lena Jackson, of Topeka, Mr. Poote, Mrs. Hayslen, Mr. Dunakin, and Mrs. Mott Knight Conley, all kept busy giving proof of the return of our loved ones. Mrs. Wagner's ball tests were undisputable, and she never made one failure. Two literary entertainments were given, and for their success credit must be given Mrs. A. L. Lull for her zeal and aptness in getting them up at the last moment, with no preparation hardly, yet each selection was richly earned.

One of the interesting features of the camp was the tiny medium, and elocutionist, Miss Goldie Evans, of Spring Hill, Kans. She is no doubt the youngest medium that is before the public in the state. Her gift of oratory is marvellous. She is a young girl, but holds her audience in the most perfect attention. Her pieces are rendered with greatest of ease; yet she never has taken a lesson in elocution, and she seems to be an adept. She should be on every rostrum to show what the spirit world can do with "our children."

The camp closed on Sunday evening, with a fine and interesting program; the speakers were Mrs. Payne, followed by Mrs. Lena Jackson, followed by Mrs. Wagner's tests. Miss Cook read a thrilling essay, and we all bade farewell to one of the most successful camps in the west.

MRS. L. C. BARBER.

Kansas City, Mo.

A Word from Geo. H. Brooks.

Dear friends one and all.—You will see by the notice in the paper that we are to have a two days' meeting in this extremely orthodox city. I would be more than pleased if there could be a large meeting here, and show to these people that Spiritualism is very much alive, by the large number in attendance. It is but a short distance from the city, and a very easy trip. I wish the Chicago Spiritualists would be many of them, attend. The expense would not be much. I could not promise entertainment, as there are but a few of us here, but we are going to make arrangements with a restaurant here to make dinner and supper at a nominal price, and I am sure it can be done. You can catch the train if you can't Saturday, and return in good season Sunday evening, and by coming you will add in the work. I extend a cordial invitation to all in the state who can come, especially the near by towns. The hotel rates will be reasonable, and as far as possible we will entertain all. I shall hope to see a large attendance so that we can get the Universalist church and make this conservative place feel that there are more people Spiritualists than they ever supposed. So come, and feel in your coming there will be great good done. The church is not far from the depot, and I know if you come you will never regret it. Come one, come all. Please send all your love to the friends of the cause. Address: Geo. H. Brooks, 114 President street, Wheaton, Ill.

G. H. BROOKS.

HER HANDS.

Those hands of dust, so still they lie Upon the polished boards, No call of mine nor moan nor sigh Can win them from their rest. Sweet, loving hands; dear, tender

So gentle in their touch! I scarce can wait on life's demands, I mourn their loss so much.—Susan H. Wilson.

WONEWOC CAMP, WIS.

Glowing Report of Its Success.

The camp-meeting of the Wisconsin State Spiritualist Association, at Wonewoc, was drawn to a close Sunday, the 8th inst., and voted a success by all who attended.

Too much cannot be said of the work done there by the various mediums and speakers; every one seemed to be in the best possible condition, and the work produced was little short of the marvelous.

Moses Hull, that able champion of Spiritualism, was there and gave some of the finest discourses the writer ever listened to, and to say that his work was appreciated would not be saying half enough. I venture to say that the majority of us who listened to him learned more of biblical history in the two weeks of the camp than we had in all the balance of our lives.

Mrs. Catherine McFarlin, of Milwaukee, was listened to and appreciated by the audience assembled, and close attention was given to each of the instructive lectures given by her able guides. She has a pleasing personality and made many friends during her stay.

Mrs. Edna Pierce, of Wonewoc, also occupied the rostrum on several occasions, her guides giving splendid lectures upon pertinent themes. Mrs. Pierce has been a medium since childhood, and the work done by her spirit friends can be ranked with the best.

Mrs. Baker, the secretary of the Association, was detained from filling her place on the grounds and program, by severe illness and was forced to return home early in the week, leaving the writer and others to fill the vacancy caused by her absence, as best they could.

Then we have had first, last and all the time, Mrs. Clara L. Stewart, the energetic president of the W. S. S. A. Her work was a revelation to every one, both on the rostrum and in the audience, to say that she did what few could do, and considering all the conditions and elements with which she has had to contend, the successful manner in which she conducted the camp was truly wonderful. She was everywhere, and was always on hand at the right time.

The phenomenal line of work we had the Buchanan, Nellie C. Mosler and Mrs. Wheeler.

The seances of the Buchanans opened the eyes of many, and given under such fair conditions, as they were, no reasonable skepticism could stand before them. I wish I could take time and space in which to describe them fully and give them their just due.

Then the test seances of Dr. Nellie Mosler, that a revelation they were to the skeptical and Spiritualist. Whole family histories were like an open book to her, and the townspeople and visitors were loth to see her depart. The editor of the *Wonewoc Reporter*, one of the strongest opponents of our cause, was literally floored by her work as you can see by the enclosed articles taken from his paper.

Not the least interesting event of the Mosler seances, was the ordination of Dr. Mosler, by the Wonewoc Association. The ceremonies were conducted by Mr. Hull and Mrs. Stewart, and were very interesting and impressive.

Mrs. Francis Wheeler, of Madison, brought joy to the hearts of many by her clear and convincing tests and messages. Her work was a surprise to her friends. The surroundings, efforts to inspire her and she gave message after message, always correct and satisfactory.

The entire camp was marked for its harmony and the good work done. Too much praise cannot be given to the local society at Wonewoc. By their zeal and strenuous efforts the grounds were made ready for the work, and it is safe to say that had it not been for their efforts the camp would have been an impossibility. Would that we had more such societies as the one in Wonewoc.

One more thing that was done at the camp that will place Wisconsin camp in the foreground among progressive fields of work, was the drawing up of the enclosed resolutions, which were drawn out by Moses Hull, ratified by the camp-meeting, and printed by the Wonewoc Reporter.

"Whereas: This and other camps have been compromised by certain persons, who, perhaps, have some mediumistic qualities, but whose lives are calculated to compromise those who associate with them, or who recommend either them or their work."

"Whereas: These persons are inclined to visit the various camps, uninvited for the sake of the 'loaves and fishes,' therefore be it

"Resolved, that as the work of Spiritualism is not only to teach people of immortality in the hereafter, but to teach them how to live here, we cannot as a State Association of Spiritualists, as a camp-meeting association, nor yet as individuals, compromise our sacred religion by employing, endorsing or recommending as workers in our cause those who become intoxicated, or who visit drinking saloons, either for the purpose of eating and drinking with the drunk or of enjoying the society of those who assemble at such places.

Resolved, that while we will do all in our power to rescue such persons, we cannot accept them as workers in our cause, nor lead unbelievers to the light of our beautiful philosophy; their daily lives would compromise us more than enough to overbalance the good their mediumship or their teaching might do.

"Resolved, that in order to cleanse the ranks of our workers from such hang-over to the work, we will ask the National Association of Spiritualists, the various state associations and camp-meeting associations to endorse and carry out resolutions similar to the foregoing."

The above resolutions were adopted by the signature of 49 leading Spiritualists.

There will be a camp-meeting next year at Wonewoc, and already there have been engaged as workers Dr. Nellie C. Mosler and the Buchanans, state and letter writers of Clinton; others will be procured as plans are developed. If all goes well we will have a four weeks' session of the Spiritualist training school prior to the camp.

WILL J. ERWOOD.

Secretary pro tem.

Southern California Camp.

This, the most successful camp-meeting ever held here is drawing to a close. As success crowns our labors year after year we draw to our side as workers more and better talent than ever before. To Mrs. Nettie Howell, our most efficient and general superintendent, backed by the spirit friends, we are mainly indebted and the Association showed its appreciation of her services by unanimously endorsing her management by re-election, as the following report will show. For the ensuing year, V. I. Williams, president of the Hawaiian Society, has been elected president of the camp-meeting association; Mrs. Essie Ashby, vice-president; J. D. Griffith secretary; Mrs. Nettie Howell, financial secretary; Mrs. Helen Gardner treasurer.

This selection assures Mrs. Howell's management for next year's camp-meeting with a good prospect of owning our own grounds before another camp-meeting comes. There has also been formed an auxiliary society to assist in the general executive business, with Mrs. Ella Wilson Marchant, secretary. The formation of the auxiliary is largely the work of Mrs. Isa Wilson Kayner, who brings to our aid her long experience in camp-meeting work both east and west. By her willingness to spend and be spent she has found amusements for the children on the grounds and shows her interest in every possible way. Perhaps a word from this corner of the Golden State, while not adding to Mrs. Kayner's talents may be the means of extending her usefulness. Isa Wilson Kayner is a daughter of one of the best known and most talented workers in the earlier and somewhat later days of the spiritual movement, E. V. Wilson. To say that she is a "worthy daughter of an illustrious sire" is perhaps the best praise that could be given her. Wherever she goes there need be no hesitancy in giving her the glad welcome, for she is simply irresistible in her work on the public platform or in giving tests and messages from the spirit friends. In addition to this she is always willing to give as she receives and is withal a genial companion and the life of every circle or group of conversationalists with her wide experiences and the droll meetings she has had with those seeking information from the beyond. She has been a power in our camp and with the liberal assistance of other workers has produced a profound and lasting impression on many of the thousands who have visited our camp.

JAMES BOYD.

Los Angeles, Cal. Vice-president.

The Work in Cleveland, O.

The East End Spiritualist Society held its first meeting for the beginning of the winter's work, at 1231 1/2 Euclid avenue last Sunday, September 8. A good crowd was present. C. H. Figuers, speaker and test medium, conducted the services. We are endeavoring to organize a lyceum at this point, and have rather good prospects for a fairly good attendance of children, whom we will be taken from orthodox Sunday-schools.

The West Side Spiritual Society has at last concluded to join the organized work by chartering with the Ohio State Spiritualist Association. The first meeting under the new order of things will be held next Sunday afternoon with David Smeaton, the president, as lecturer, and C. H. Figuers as test medium.

The German Spiritual Society, C. F. Hunger, president, is in a flourishing condition, and much light has been given to our German-speaking brothers. This society is in need of German-speaking test mediums.

Everything has been dominated by the G. A. R. encampment held here this week, but we hope to have everything in the way of Spiritual work well under way ere cold weather.

Now that camp season has ended and the workers are nearly all at home, would it not be a good idea to have a medium's meeting (in every large city) once a week to discuss plans for a more thorough and systematic manner of working? In fact, pattern just a little after the style of our orthodox brothers, and realize that in this time of our strength, lay aside all thought of self and work for the cause. Learn to love and aid in bringing all humanity into a closer and purer relationship with each other. These are only suggestions that are offered. Let all the workers get closer to each other, and in holding these meetings to discuss the work, let the workers be wise, open to visitors, which visitors ought to include all the official board of each society in the city, barring none. I would like to hear from some other worker on this subject.

C. H. FIGUERS.

Cleveland, Ohio.

Seattle Camp, Wash.

The Seattle Spiritual Association closed a most successful camp-meeting on the last Sunday in August, which began August 1, on the shores of Green Lake, one of the many beautiful sheets of water in the near vicinity of this city. The opening address was given by Charles Anderson, the "Boy Orator," of Seattle circles at the Coast, and who remained with us during the month. Mrs. Irene Smith, of Tacoma, was also with us, and by her able and eloquent lectures did much to sustain the interest of the meeting. She delivered daily and evening lectures on the subjects of Astrology and Palmistry and other interesting topics.

Bro. Mills, president of the State Spiritualist Association, addressed us on the second Sunday of the camp. Able lectures were also delivered by Mrs. Jean Hibner, Mrs. Lena Gifford, Mrs. Spalding, Mr. Chamberlain, and Mr. Oyston, of this city.

Our platform test mediums were Mesdames Hibner, Lapworth and Swan, of this city; Mrs. Chassee, of Ballard; Mrs. Adeline Smith, of Portland, Oregon; and our venerable friend, and Mrs. Talmadge gave frequent proofs of the presence of beloved ones from the invisible shores. In addition to platform work frequent conference meetings were held in which questions of interest were discussed by all members wishing to participate.

Our general president, R. F. Little, seems imbued with the spirit of money, and on the whole a pleasant profitable season was passed. Contrary to usual camp-meeting experience we had financial success, being able to pay all expenses of the camp with some surplus remaining, and we separated cheered by the lively hope that this, our initial camp-meeting, was to result in an organized and permanent camp for the coming years.

MRS. H. A. STOCKEY, Sec'y.

Seattle, Wash.

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VOL. 24

CHICAGO, ILLINOIS, SATURDAY, SEPT. 28, 1901.

NO. 618

A War=Cloud Rising!

No Blood, However, Will Be Shed.

Theodore J. Mayer, Treasurer of the N. S. A., Frankly Expresses His Opinion—Having Done More for Spiritualism in a Financial Way than Any Other Man Living, He Is Entitled to a Hearing.

To the Editor:—Kindly afford me a place in your valuable paper for the expression of some opinions concerning the good of our cause, and the work of the N. S. A., for I feel that it is time to make a change in the chief office of the National Association. Mr. Barrett has held his position for eight successive years, and now, let us give some one else a chance. Let us give the N. S. A. an opportunity to see what can be accomplished under a new president. Brother Barrett has done well in the past; take it all in all, he has done better than anyone else could have done in the position up to date, so far, he was the best timber we could find, or he would not have been re-elected year after year, but I am now most strongly impressed that we need a change. We have in our ranks men who can now do the N. S. A. more good as its president; men who are stronger and more forceful than our present president; men who are absolutely independent, not being editors of Spiritual papers. We can see, that an editor of a paper should not be the president of the N. S. A.; the fact that Mr. B. has been, and is the editor of a Spiritual paper, has caused a great deal of adverse comment, and friction—and often, with just cause. As president of the N. S. A., it gave him many advantages which the other editors of our papers did not have, and which may have been used to their disadvantage, since, with his work in the N. S. A. he as an editor could reach many people which he could not do. In many ways, my experience has taught me it is bad policy to have the editor of a Spiritual paper as the head of the N. S. A.

As a politician, Mr. Barrett has been bitterly opposed to the Republican administration of this nation, and has spared no time or pains to ventilate his views in his paper; now, while I have no objection to any man holding his own opinion upon political matters, I do object to his giving vent to the same in a spiritual paper, which is taken and read by intelligent persons of all parties with views of their own. In reading a paper that I take for the spiritual matter it contains, I do not want obnoxious opinions of its editor thrust upon me, for when I am in search of political matter and opinions, I go to the newspapers that will give me what I need; and I contend that a Spiritual paper has no right to show the animus of partisanship in political utterances, to the disgust of a large majority of its patrons. I subscribe to the Banner of Light because it is the oldest Spiritual paper in the world, because it contains good Spirit communications, and I encourage it, but I submit that it has no right to thrust upon me what to me is a lot of political trash, and which but expresses the opinions of one class of his readers. Many of his friends

have, time and time again, warned him against this, and many, myself included, would have stopped taking the paper, had we not wished to strengthen the good old Banner of Light.

To prove my assertion that the editor is rabid in his views, I need go back no further than the Banner of Sept. 14, where, in the editorial column, under the heading of "Tolerance," page 4, in the last six lines of the article, he says: "In our judgment, no man is less fitted for the post than he"—meaning Theodore Roosevelt, for the post of President of the United States.

"Nor, is there any man who can fit him for the post of President of the United States."

Just think of it; at this time, when the whole nation is played into grief by the murder of one of the best men that ever occupied the Presidential chair—in fact, that ever lived, one beloved by all—and the president of the N. S. A. editorially using such invidious language concerning the successor of that great man, President Roosevelt, in assuming the executive office of the nation, should have the sympathy and kindly feeling of every loyal citizen; he comes to the office under the most trying conditions; great responsibilities rest upon him; he has shown himself a soldier, a brave man, and a gentleman, and yet, our N. S. A. president says of him, that no man is less fitted to fill the office than he, which sweeping statement includes that of all the vile criminals, the lunatics and the demagogues, are no less fitted to fill the office of executive of this country than its present incumbent. In such a statement, he who utters it fulfills himself; he knows it is not true, it is worse only the vilest of anarchy, and is in itself enough to foster the sentiments of anarchy in an inflammable breast. To-day, men of brain should do all they can to uphold and encourage a political administration that is making for the prosperity of the country—or say and do nothing against it, and it is most imprudent for the editor of a Spiritual paper to do otherwise.

Yes, we need a change in the presidency of the N. S. A. Mr. Dimmick and Mr. Woodbury each had their day as secretary, to be followed by that noble little woman, Mrs. M. T. Longley; she is a fearless and unflinching little worker and we might hunt the whole world over and not find a better secretary. Mr. Barrett has done well in the past, but we have men in our ranks who can do better for us in the future—and who as missionaries at large have done a far better work this past year than our president has been able to do. I refer in particular to Mr. E. W. Sprague, who at the close of convention last year in Cleveland, was elected, like Mr. Barrett, as special mis-

sionary, and who is decidedly my choice for president of the N. S. A. for the coming year.

Mr. and Mrs. Sprague, as our special missionaries have worked early and late for the good of the cause, and for the N. S. A.; they have traveled day and night, held meetings at all times and places; given the philosophy and the phenomena together, and upheld mediumship with the teachings of the philosophy; they have organized twenty-six societies, and given the cause a new start wherever they have been, and because of the record he has made, I nominate E. W. Sprague as candidate for N. S. A. president. Of course he has an advantage—he was not an editor of a paper nor a stockholder in it; he gave us his entire time and attention, working early and late Sundays and week days, lived most economically, and ever had the thought of the work in mind, and I feel that he would do no less in being honored with the position mentioned.

Mr. Editor, I have no axe to grind; I do not ask for a position, I am at present treasurer of the N. S. A., and will be glad if some one else will take it; it does not pay me a penny, but I intend to take a great deal of my valuable time. I therefore speak independent of any man. I have only the good of the N. S. A. at heart—the institution which, under the management of the then existing board of directors when the convention met three years ago, was bankrupt, and was worth \$1,600 less than nothing. Through my gift to the N. S. A. of its home, and by the liberality of thousands of Spiritualists, and with the able management of the directors, we walked out of the last convention with a net worth of \$1,600, and in hand, about twenty-five thousand dollars.

Therefore I can prove I have no axe to grind, but that I am working for the Spiritual cause and for the N. S. A. I ask the delegates to make Mr. Sprague our next president; he is a clean man, and a grand worker, with an iron constitution that can stand the attacks from the mortal as well as from the orthodox, or any evil inclined from the other side, and I feel that he will help to build up the N. S. A. financially and in every other way. I have always been Mr. Barrett's friend, I am his friend still, but I will tell the truth as I see it.

I shall send copies of this letter to the Spiritual papers, The Progressive Journal, Banner of Light, Light of Truth, Religio-Philosophical Journal, Sunflower, and Lichtstrahlen, and if the readers of any of these fall to see my views, it will be no fault of mine.

Fraternally and Loyally,
THEODORE J. MAYER.
Washington, D. C.

COL. INGERSOLL.

His "Vision of War" Not Given Due Credit.

Upon learning, more than a year ago, that the authorities of the War Department had placed copies of Colonel Ingersoll's "Vision of War" in the offices of our national consuls, and military honorees, but had failed to affix his name thereto, I addressed a letter to the Secretary of War, calling his attention to this act of injustice. A letter written by direction of the quartermaster general revealed the fact that wrong was not of recent date, but was perpetrated twenty-five years ago.

The address from which the extract known as "A Vision of War" was taken was delivered by Colonel Ingersoll at the national soldiers' reunion, Sept. 21, 1876, at Indianapolis, Ind. In the following month of October, under direction of Quartermaster General M. C. Meigs, this extract was printed on cardboard, framed and placed in the offices of our national consuls.

I do not know General Meigs' reason for withholding Colonel Ingersoll's name from this pathetic tribute to our heroic dead, but the one assigned by the War Department for the continued omission is the following:

"As this application of the address was never objected to by Colonel Ingersoll during his life, further action in the matter by this department is not believed to be necessary."

Those who were acquainted with the late general, and could appreciate his delicacy of feeling will readily understand his reason for not demanding justice. But his numerous friends and admirers are not deterred by this feeling, and it is right and proper that they demand that credit be given where it is due. Colonel Ingersoll was a brave soldier and a true patriot, ever ready to defend our national honor, and should the proper officials fail to right a wrong so glaring, it will naturally be attributed to religious prejudice, to whose door we can trace many grievous "sins of omission and commission."

that stands it now deserves the love and thanks of man and woman."

How few who read those words knew that they were first written during the darkest days of our revolutionary struggle to infuse fresh hope into the despairing hearts of our forefathers, by one of the most fearless advocates of civil liberty the world has ever known, a man whose name to-day is excluded from the school histories, and who has been denounced from nearly every pulpit in the land he helped to make free. And yet Thomas Paine never turned traitor to his adopted country, never transgressed her laws; his only crime? was exercising "the right of private judgment," a right that is the foundation stone of all personal liberty.

It is these acts of suppression that give free thinkers just cause for resentment. The oft-repeated question, "What have infidels ever done to benefit humanity?"

Let us cease to merit the title, "a nation of ingrates."

INEZ C. PLATT.

CHURCH AND WOMAN.

The New York Journal Contorted.

To W. R. Hearst, Editor New York Journal.—Dear Sir:—In your issue of August 11, in the closing paragraphs of an editorial entitled "The Religion is Common Sense," you say:

"The man who denies the existence of God or the power of religion is a fool, and the woman who denies it is a fool. You also state that 'Every step of her (woman's) upward journey has been made possible by religion.' Let us see: 'The essential subordinate position of women was continually maintained.' He also states that 'Women were driven into marriage or into convents because of the contempt in which unmarried women were held.'"

Behold (Woman, Past, Present and Future) says:

"Women are held in greater contempt by church law and dogma than in any of the older systems." Pike (Hist. of Crime in England) says: "Distinctions of class appear most prominently in all laws for which the clergy are responsible. For the man of low estate, for the slave and women, the greatest atrocities were reserved." He also states that "Nothing was considered but the market value of the woman, and these laws were enacted and enforced by all the dread power of the church." Noble tells us that in

Russia wife-beating was enjoined as a religious duty, and another 17th century Russian says: "As Eve did wrong the whole race of women became sinful and the cause of evil." Hence we have not the cause of the causes of the subject of women as recorded in the historians named above. It is founded in Bible teaching. The Genesis creation makes her man's subject; the commandments recognize her only as a piece of property; Saint Paul taught that she was unclean and celibacy was his steps and only tolerated women that the race might not perish, and the church, priests and laity of the church still refuse to permit women to sit in their synods and councils.

Sir Henry Maine says: "Canon (church) law has deeply injured civilization. No society which preserves any vestige of Christian institutions is likely to restore to married women the personal liberty of the ancient Roman law." Space does not permit me to enumerate any of the Canons which for centuries perpetuated women's degradation, but when we have only to read the current reports of the traffic in girls for foreign countries by Christian England and Germany, the latter "enjoying" reputation of the world, thereby sanctioning the superiority of man to woman, we conclude that the Christian religion has not "made possible every step of her onward journey," but that it has been the millstone which has dragged her down during the centuries of its domination.

Woman does not owe her progress to the Christian religion, but the progress of effort for brave, justice-loving men and women all along the line—heretics who have de-throned the Jehovah of the Bible, demanded the release of the state from the grasp of the church, and helped to ameliorate the conditions of the inferiority of women and to victorious atonement.

Women who reject the teaching of the Christian religion are foolish," attests the spirit of the teaching, "Whosoever believeth shall not be damned," a sentiment which the Rev. Nott, who inspired your editorial, doubtless takes pleasure in promulgating.

FABRICE M. GLOSZ.

Webster City, Iowa.

A great man goes bravely, and will not draw on his invention when his memory serves him with a word as good—Emerson.

More helpful than all wisdom or counsel is one draught of simple human pity that will not forsake us.—George Eliot.

FREE MORAL AGENCY.

The Wreck of Reason and Science.

It is a universal belief of all mankind that nature is constituted in a system of harmony, and that her departments of the mineral, vegetable, and animal kingdoms are in perfect order and relation, under fixed laws, to their respective places in nature, and that this is equally true of man physically and intellectually, but that a phenomenal exception exists in respect to man's moral relations. Wherein he becomes a chaos of disorder, and digs a pit into the nether world—or constructs a ladder of faith by which he scales the battlements of the celestial zones, and takes captive the angel home.

This "free will" of human destiny is the most-stone upon which the priest-hood has constructed the dark temple of superstition in the valley of gloom, and chained their devotees to the car of ignorance and lashed them into harness with the scorpions of remorse. They unroll the dark veil of the Adamic fall and human depravity between man and universal life, and thus separate man from the inviting sky of love and unfoldment.

If all nature is permeated with an intelligence that does not err—and that shapes the atom to its uses, the species to its place in nature, and the human entity to its unfoldment and destiny, why should such sovereign intelligence yield the supremacy of its all-present power to a petty, feeble will, to render abortive his purpose, and check the fixed laws of development by conflict of "human will" in rebellious degeneracy?

The constitution of nature from the nebulae to the formed planet, from the birth of a solar system to its extinction, from an atom to a man, bears the stamp of design, order and supreme intelligence. Everything finds its place fixed and unalterably by universal law, and relation from which it can not deviate nor vary. Every spirit entity has its path of development, and experiences of unfoldment fixed and assigned from birth to death, and nature knows no accidents, nor permits any aberrations. No room is left in the universal harmony of nature for free will, to render abortive his purpose, and check the fixed laws of development by conflict of "human will" in rebellious degeneracy?

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Though caged for a time in a frozen clime, the swan will find its home in the summer land.

The nature uses a beautiful system of adjustment and compensation, where one suffers for another's errors, vice meets the sting of remorse, and loving service finds its reward cannot be denied; but vice and virtue both become wise lessons in the school of our daily experience, for one finds a penitential grief, as nature's disapproval, and the other the sweet peace of peace is happy bowers of blessing forever.

In wisdom all our steps are ordered, whether in the high path of honor—or in the straits of the slums. The scepter of free will, as the birth of human life, is not bequeathed to man except in orthodox dogma, to overrule order.

That there is an all-present divine energy that measures our time and events of life cannot be gainsaid; but that man is an exception to the universal order of nature, and has de-throned the power that be, through his free will—and caused tears of repentance to that he had made man—a dogma of falsity, by which plans and schemes of salvations, to enslave man's reason and pervert the operations of nature are used for human power. Let Spiritualism disrobe itself of this dogma and place man in the universal order and plan of nature, under the will, providence and direction of the Gods that be—and that his weal and destiny is assured unto him.

The faculty attending the ordered path of man's development does not exclude the uses of human effort and aspiration, for the light that shines as reason, and the will energy as the directing dynamo of human action is possessed by the ego of individualized selfhood only in appearance; for the personal control of these directing forces is as feeble as the "command of the sun to follow still" and the solar light to remove from the planet.

PROF. W. A. JONES.

Hot Springs, Ark.

It is not safe to apply reason to a thing so capricious as superstition.—Kierkegaard in Ancient Egypt.

Care is no cure, but rather a corrosive for things that are not to be remedied.—Shakespeare.

THE SPIRITS.

They Use a Telephone.

A number of members belonging to the colony of Spiritualists in the city are much interested in the ghostly voices over the telephone in the apartments of Mrs. Mary F. Bringham, a medium who keeps a boarding-house on the second floor of the building in West Main street just east of the Snyder Brothers' feed store. The development of voices from the other world in the telephone in Mrs. Bringham's room has been going on for some time, and finally the seances have reached the public ear and considerable speculation has resulted.

The mysterious telephone is placed on the wall of a large room in the upper floor and had been there for some time before the manifestations were noticed. One evening, however, a visitor present was startled by hearing the voices, and finally the matter was brought to the attention of those who had listened to the murmurs, as the whistled things from the "world of spirits," and for some time people with inclinations to Spiritualism have been greatly interested.

The well-known Spiritualist said to The Press-Republican reporter last evening that he had no doubt but that the voices that came in on the line were from friends that have gone to the other world.

"I have talked through the telephone in Mrs. Bringham's," he said, "and I will testify that I believe firmly that the voices I have heard there are the voices of my people who have gone before me. There can be no mistake in this matter, and it is not a subject to be treated lightly. The manifestations are arranged just as all manifestations, and are in a darkened room. The voices are distinctly heard in the telephone, sometimes without connection with the Central office, and sometimes when we have connection with the office."

Mrs. Bringham admitted yesterday that seances have been held in her apartments when the telephone was the central object of interest to those present. She is a pleasant-faced woman and talked freely of the whistled things that are declared to have been heard over the wires.

"Yes," she said, "we have a telephone here in this room, and some of my friends have heard spirit voices coming over it. I myself have never heard them, but that is no indication that the story is untrue. I am a medium, in whole circles, and the manifestations we have here are most interesting and instructive. The telephone as a medium has been in use here for some time with what my friends declare good results. And those who attend the manifestations firmly believe that they hear the spirit voices coming in over the wires of the instrument. It is an interesting fact in Spiritualism indeed."—Press-Republican, Springfield, Ind.

Women Win a Victory.

The women of Idaho, who lately secured the repeal of the law licensing gambling, have accomplished another good work in popularizing public libraries. Commenting upon their success, the Boston Herald, which is strongly opposed to equal suffrage, says:

"The Idaho women are voters, and what they want commands the respectful attention of all office-holders. The capital, Boise City, has a Columbian Club, with a membership of 200 women. This club founded and almost supported a public library of about 3,000 volumes, and started fifteen travelling libraries, with an aggregate of 800 volumes. This club has been successful in their efforts to start a campaign throughout the state in favor of electing legislators who would vote for a state library commission. After the Legislature was elected each member was solicited to favor the measure. The result was the almost unanimous passage of a law establishing the desired commission, of which at least two members should be women, and two should be the president of the State University and the state superintendent of public instruction. The Governor appointed three women, and as the state superintendent is a woman, the commission consists of four women and one man. A bill was also passed authorizing city councils to levy a one mill tax for free reading rooms and libraries, and a bill requiring 3 per cent of all school moneys to be set aside for the founding of school libraries. Six thousand dollars was appropriated for the maintenance of the commission for two years and the purchase of traveling libraries. The Idaho women think they have given a good account of their stewardship as citizens."

The women of all the equal suffrage states have used their ballots in behalf of better library facilities. Mrs. Antoinette Brown Kinney, an intelligent young gentle matron of Salt Lake, says:

"In most cities of Utah, the question of public libraries is greatly agitated. These women have proved themselves a reserve moral power, sustaining the men in their best endeavors." In Colorado, the women got their first appropriation for the State library from the Legislature soon after they obtained the ballot, and the movement from traveling libraries has since made rapid strides there.

Mrs. B. Anthony tells how the women of a certain state held a fair and gave oyster suppers for years in order to raise funds to start an industrial school for girls. When they had painfully scraped together the money, some benevolent men who wanted to start an industrial school for boys, went to the legislature, and without any difficulty got an appropriation of \$300,000. They had votes behind them. Votes seem to be as valuable in securing libraries as in getting industrial schools.

ETHEL C. AVERY.

Our affections are our life. We live by them; they supply our warmth.—Channing.

THE BIBLE.

An Old Spiritualist's Opinion.

To the Editor:—In almost every Christian family on the earth there is a book called the Holy Bible, that is kept sacred in the memory of all so-called Christians. The children in each household are expected to read it, and at Sunday school they are required to commit one or more verses to memory, and repeat them in the presence of the others in the school.

It was from this book that I learned my first immoral thoughts. My mother being a good Methodist woman, she, of course, believed that every word in the Bible was inspired by God, and to bring up her children in that belief was the ambition of her life. Oh! what a terrible mistake she made, and how sadly she regrets it at the present time.

"And God saw everything that he had made; and behold it was very good (Genesis 1:31). And it repented the Lord that he had made man on the earth and grieved him at his heart (Genesis 6:6). In my boyhood days I discovered these plain contradictions and other discrepancies in the Bible, and soon came to the conclusion that the "holy" book was only a partial history of the Jews, and that God had nothing to do with it.

I then commenced to watch the movements of Christians, and more especially that of the clergy. I soon discovered their every-day habits were no better than those that professed no religion, but did live good moral lives. I took my cue from these worldly people and grew to manhood an infidel to the Holy Bible and the Christian religion. My good old grandmother Cleveland gave me some good advice, and she urged me. She was a believer in the doctrines of Thomas Paine. She knew him very well and the work he was doing to free America from British thralldom.

About the time the Christians were plotted together to destroy Mr. Paine's great work, a friend loaned me his Age of Reason, but cautioned me not to leave it where any Christian could get his hands on it, for he would steal it and commit it to the flames. A copy of all his works was saved and new editions gotten out and Paine's liberal thoughts have been extended and will continue to do good as long as human beings require them.

But at the same time the Bible will continue to do its immoral work, and the world will never be made better by its influence, but will continue to be demoralized with its miserable slang and nastiness.

The editor of The Progressive Thinker has a clear thought on the God question, and I will copy a few of them in order to preserve them for the future generations to profit by. Spiritualism is making history just now at a rapid rate. It is well that it should, for the Bible and old theology have such a demoralizing effect on the minds of the younger generation, that if something is not done to check it, the future generations will become so corrupt that we of to-day will regret that we have not taken moral means to prevent it.

No mortal or spirit ever discovered a God, but some Spiritualists still retain the God attachment to their beliefs. The God and the Devil are inseparably connected with the Christian system; one as much as the other; and it is the business of the God to save people from the Devil. In this modern age we observe all Christendom clinging tenaciously to their God, while their devil is relegated to the background, and allowed to drop out of sight. They don't want hell and the Devil any longer mixed in with their religion, for that is now unpopular. Poor old Satan is slighted, neglected, seldom mentioned, and by some repudiated. This is unfair, unjust, and incompatible with Christian religion. I would offer the following suggestion to every Spiritualist in America: that inasmuch as the many immoral quotations in the Bible, and the bad effect they have on the minds of our children, they be all collected together and expressed to the leading priests and preachers, thanking them kindly for the privilege of doing so. We as Spiritualists have the right to lay before our children books and reading matter that will tend to improve their morals and as sure as I am a living man, there is no book that I have ever read that so tends to demoralize the young mind, it assumes to be the word of God, and for that reason it is tolerated and made a family record of. But alas, how wicked and cruel it is to mislead the young, which we are surely doing as long as we encourage them in the belief, that the great father of all life is the author of such a book.

In the days of Bible-making the people were less scrupulous than they are now, and on that account they may be excused. There are many passages in the Bible if re-written and mailed, the government would be justified in committing us to prison for a term of not less than one year.

Spiritualists are supposed to be law-abiding, with kind and just feelings towards all humanity, therefore the time has come for us to establish a higher and a better code of moral. Let us go about it.

We call upon the N. S. A. to make a statement of these facts, and act upon them in their next convention in Washington. They owe a duty to the young that they are responsible for. Please do your duty, gentlemen and ladies, that the younger generation will thank you for. Reform is necessary. Save the young, and secure their blessings. The Bible is not the word of God, and should be discarded as such.

DR. WM. O'LEVELAND.

Minneapolis, Minn.

The luk of the scholar is more sacred than the blood of the martyr.—Machomet.

Good is no good; but if it be spend; God giveth good for no other end.—Spenser.

Lying is a certain mark of cowardice.—Southey.

Fraud and deceit are ever in a hurry. Take time for all things.—Franklin.

ADVERSE LAWS.

Minnesota on the Alert.

The State Spiritualists Association is about to lay in a supply of ammunition for the fierce battle of adverse legislation which it believes will be waged against it. The Spiritualists believe that the enemies of Spiritualism are about to make concerted move to stamp them out of existence or to place such legal restrictions about them as will retard the growth of their belief.

Ways and means of combating organized antagonism will be suggested in the report of the committee on resolutions to-morrow. The resolutions will be discussed with the next session of the Minnesota legislature their association "will undoubtedly be called on to fight the battle of medical liberty."

"We must be ready," the resolutions will declare in substance, "armed and equipped for the encounter, and we feel our duty to urge upon the convention the imperative necessity of taking such measures at this time as may seem necessary for thwarting all attempts in this direction—in your wisdom may seem best and wisest."

Other important matters to come before the association will be the adoption of a declaration of principles, setting forth the true beliefs and aims of Spiritualism. This declaration which will be recommended to the National convention at Washington, in October, will be designed to correct erroneous impressions as to Spiritualistic belief and to distinguish between those who practice what they preach and the charlatans who prey upon the public.

The executive committee held a preliminary meeting this morning at the Hotel Richmond. The convention was formally opened at 10:30, being called to order by Professor J. S. Maxwell. The session became an experience meeting after the appointment of committees on credentials, by-laws, ways and means, officers' reports and resolutions. The conference was conducted by J. H. McDonald, chairman, recently returned from Boston.

J. F. Raymond said that Spiritualism was the doctrine of immortality and that this life was but the first stage of its evolution to the life infinite. Spiritualism had received from its founders the fear of death and had made the grave a palace. He knew of his own knowledge that most of the ministers of Minneapolis were in hearty accord with the principles of Spiritualism, but dared not openly espouse its cause.

Mrs. S. M. Lowell, of Anoka, said the religion of Spiritualism was beyond human comprehension. Spiritualism in its gradual unfolding was all that the human family needed to lead it to the highest conception of life. People should live for the present time with the help that came to them from the angels, without whose help it was impossible to live from hour to hour. Spiritualists reached out for the "dear ones" who had passed beyond.

Those who spoke were Mrs. J. F. Raymond, Mrs. S. M. Lowell, of Anoka, Mrs. Powell, St. Paul; Mrs. Bell, Merriam Park; Mrs. Woodbury, North Dakota; Mrs. Armstrong, Merriam Park; and L. A. Austin, Sumnerville, Lake Minnetonka.

The invocation this afternoon was asked by Mrs. C. D. Pruden, state chaplain; address of welcome, Geo. W. Kates; reply, W. F. Peck.

Tests will be conducted by George P. Colby and Mrs. Z. B. Kates this evening. The convention will continue through to-morrow and Sunday.

A hundred and twenty-five delegates were present at this afternoon session, representing nineteen societies throughout the state.—Minneapolis (Minn.) Journal.

ANNOUNCEMENT

Of the N. S. L. A. Convention.

I am informed by the secretary of the N. S. A., that the date fixed for the National Spiritualist Lyceum Association convention is Wednesday afternoon, October 16. All delegates to the N. S. A. convention should make it a point to attend that session.

MATTIE E. HULL.

Sec'y. N. S. L. A.

REVENGE.

What! Take revenge! and prove yourself as vile.

As low, as poisonous, ill-begotten, as Your enemy has proved himself to be? Strain, stinger, rather 'neath the grief

Achieve great thoughts, aid, struggling, rise to aims

More high—to nobler ends, still—nobler deeds and realms

Made sweetened by ennobling, painful strife.

Art thus revenged? Seek a more purified goal,

Increase by far what you are now, his peer.—Orpho Worthing.

Ignorance and Piety.

Thomas Fuller, in his "Church History of Britain," 1666, described a dispute that arose about services in an unknown tongue at Westminster in 1640. On the second day the nine Polish priests and doctors disputed among themselves, and Dr. Cole stood up and said: "I tell you that ignorance is the mother of devotion."

RAMBLING REMINISCENCES.

From the Pen of the Veteran Moses Hull.

It has not been because of a lack of interest either in our newspapers, or in the public, that my pen has so long remained in its sheath. The fact is I have more often worked over twelve hours per day than I have fallen short of that number. Every day, each day has seen more duties left undone than its predecessor. To lift myself out of this trouble I was persuaded to employ a stenographer and typewriter for just one day, on trial. "That," said I to myself, "will help me to catch up." Well, she worked one day and took fully three hours of my time. At the close of the day she had two pages written. I gave her a dinner and supper and one dollar. The next morning I tried to fix her two pages so they could be used; I failed, and went and put them into the fire, and pulled off my coat and rolled up my sleeves and went to work as in former days.

On the 30th of April I went to Buffalo home to go to our home in Lily Dale. May 1st the family followed me, and we were soon in active preparation for our school, which opened May 14. I returned to Buffalo every Sunday during May and June to talk to the little flock of Bison saints.

Taking it all in all, our Training School was the best this year it has ever been. Our teachers and students got down to more and better business than ever before. There was perfect harmony among all the pupils, also between teachers and pupils. All regretted when the time came to close the school. The school labored just long enough so that the student had fairly begun to learn how to learn. Nearly every student promised to return next year and bring one or two others.

Some people are beginning to learn that there is no royal road to knowledge—that the surest way to get knowledge is to dig for it. Those who promise "development," or even lecture people into a proper education, or work, or at so much a head, will always disappoint both their victims and themselves. I say "victims" advisedly, for those who are to be thus operated upon are in no sense students. In fact it is always done with the idea of getting rid of hard study.

A large movement of campers came in time to attend our "commencement exercises." Many of them were thoroughly astonished at the work our students had accomplished. Several of them said, "Count me in for a student next year."

NEW YORK STATE ASSOCIATION. This body of working Spiritualists held its annual convention in Buffalo the last week in May. Being aware of presidential timber they elected me to fill that office. I have as yet done very little work for the Association in New York. Now I am ready to go to work for the State Association; we will see what can be done.

While on this point, I see by The Progressive Thinker, and also by private letters that I am the most normal enough to allow facts to have weight with them. All of the messages will appear in the book of the discussion.

THE FREEVILLE CAMP. From July 29 to 30, and including August 1, I attended and worked at the Freeville Camp. This camp is young, and as yet small, but there are few more vigorous camps than this. Dr. Robinson, of McLean, a veteran in the cause, and who has grown gray in the service, has been until the last election, the president of this camp. The doctor is a good man, and as his father, and as his family. His home is a kind of Mecca, where Spiritualists love to congregate. I went out there and stayed two nights. The magnetism, the visit and the soul and body rest was glorious beyond description. The doctor's wife and daughters are with him in the work, hand, heart and soul.

A. C. Stone, of Freeville, is and has been the secretary of the camp. At that position he has always done his whole duty. Mrs. Lizzie Brewer calls herself an "infant" in the cause; and she is, but she is like some of our "infant industries," she has grown beyond all calculation. As a Spiritualist she is less than five years old. A more earnest worker does not live, and one more intensely devoted to the cause in all its phases would indeed be hard to find. She is one of the most studious, and therefore one of the most healthy and growing "infants" in our ranks. In my opinion she will yet be much better and more favorably known.

OUR MASS MEETING. On July 5, 6 and 7, the State of New York Association held its first mass meeting under the new management. The meetings were held at Glen Park, Watervorn. Although the meeting immediately followed the Fourth of July celebration in the park, and although the weather was the worst I have seen in New York this year, for it rained every day, the meeting was well attended to thinking and more than paid its way. All of the workers except one cut down their prices to just a little above expenses. The result was we had a small sum of money to put into the State Association's treasury. Many of the Watervorn Spiritualists took hold and worked like bees for the success of the meeting. I almost fear to call others names than that of Dr. Burnham and his good wife, for fear I will, from want of knowledge, omit the very names that deserve the most particular mention.

I will say that Mrs. Maggie Waite, the test medium, and Mrs. Carrie B. S. Tving, a former president of the Association, and now its first vice-president, accompanied me to Watervorn. When we got there we found Mrs. Tillie U. Reynolds, the second vice-president, there and at work. She had preceded us nearly a week, and had, in every sense of the word, done good work. Certainly, if the State Association does not succeed, the fault will not be either of our vice-presidents, nor yet of the secretary or treasurer. A president never had better helpers than I have had in these four individuals.

LILY DALE. The Lily Dale camp opened as per program. I think it was in every way as successful as any camp in the United States; perhaps more so. In one thing at least it has taken the lead of all others; it has resolved itself at least partially into a kind of an institute. Instead of the haphazard way of lecturing commonly adopted at camps, it employed William Lockwood, and Mr. Clegg Wright to lecture to it every forenoon; thus it has linked one lecture in with another, and those who attend have a system laid before them. Besides that, they have their regular lec-

tures every afternoon from such speakers as they can employ for a few lectures. The evenings are generally reserved for the Thought Exchange, and for seances. Mrs. Hull and I both delivered lectures both at the picnic and at the camp.

THE HULL-JAMIESON DEBATE. The management of the Lily Dale Camp, always progressive, and always looking out for the interest of the campers, secured W. P. Jamieson to come there and hold an eight-session debate or symposium with the writer of this.

Mr. Jamieson has a commanding presence on the platform, is a good orator, not easily excited, and is perfectly at home in public discussion. Besides that, he is everywhere and every inch a gentleman. I like to debate with him, and Mr. Jamieson's arguments, well, true will say nothing about them. Mr. Francis is to place them all before the public in a short time. I will only say that the debate pleased everybody. I think everybody liked Mr. Jamieson as a man, though his arguments looked to a majority of the audience, as the colored gentleman said, "powerful weak."

I cannot cease remarking about the debate without saying that Mr. Jamieson was perfectly willing that Miss Margaret Gaulle should hold three seances in the debate. That is, we would give a twenty to thirty minutes intermission between the first and second round, for her to see what she could see and hear what she could catch from the spirit world for the benefit of those who wanted the arguments clutched by such phenomena as could not be disputed. Miss Gaulle, who is always willing to work for the public, and is always accommodating to her fellow workers, willingly gave from a half hour to a full hour on each of these occasions. Her tests were, I think, every one recognized. Even Mr. Jamieson acknowledged that the tests were straight and clear-cut, yet his hard-headed infidelity would not allow him to believe that what he saw and heard came from the spirit world. When asked what did it, his Agnosticism, he said, "I don't know, but I don't know." He kindly informed the audience that there were many things that he did not know. That was a point I could not conscientiously dispute.

I should also say that P. L. O. A. Keeler gave us in that debate one of his most able and interesting seances. A committee was chosen by Mr. Keeler. Mr. Jamieson and myself, sates were placed in the hands of the committee, who took them and washed them and passed them to the audience. I do not now remember just how many of the sates were returned from the audience with messages written on them. The work was a serious and very convincing to those who were normal enough to allow facts to have weight with them. All of the messages will appear in the book of the discussion.

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In the exact words of the arisen Jesus, "I am she that was dead, and behold I am alive forevermore." Dr. Mosler was scientifically dead four days and nights. She was pronounced so by three of Cleveland's eminent physicians; but she was not dead; her body was "dry docked" for repairs, and it was thoroughly repaired too. While these repairs were going on she was resting, taking excursions in the spirit world and visiting with friends whom we call dead. Since her resuscitation, her flesh, like that of Naaman the leper, has come on new like that of a child. Death did a great deal for her. She was made more over by it. Also I might say there was a very distinct change in her mediumship. We have many good mediums, but hers really seems to transcend them all, or nearly all. At least it can be said that her mediumship equals the best.

My stay at Clinton, as at the other camps, was too short. At the end of one week I had to pack my trunk and pull out for Lake Pleasant, just one thousand miles distant. My reflections on the way can never be shadowed on paper. Memory would work. I was the first to speak of the organization of the New England Camp-Meeting Association. At my suggestion a few friends met at Dr. Gardner's camp-meeting, near Hill Lake, Mass., in 1878 to form a new organization. The Spiritualists had never had a camp-meeting but what had been an individual affair. I believed that camps should be in every sense of the word democratic—that the public should shoulder the responsibility, pay the expenses and enjoy the benefits of such a meeting.

The meeting was called and the foundation laid for the Lake Pleasant camp. I was nearly thirty years younger then than I am now. I had more zeal than knowledge. I was going to reform the whole world, and do it all at once. Mrs. Woodhull was being persecuted, many Spiritualists, including one paper, joined in that persecution. I determined to bring on a crisis or die in the attempt; the result was, I published what was in some respects a very foolish letter; the letter was made more foolish still by passing through certain editorial hands which took certain redeeming sentences out of it. People read and, it seemed to me, purposely misunderstood the letter, and misjudged me. I thought the misjudging was purposely and maliciously done, and so I never strove to set the matter right.

From Maine to California the Spiritualist societies split; I had at least been one of the causes of it.

I went to Lake Pleasant Camp the first year; I went with no idea of making a speech. I had hundreds of friends there. In a conference I was called on for a few words; at first I refused, because I knew there were some there who I thought would prefer that I would not speak. Again I thought: They will learn better when they hear me, so I will occupy a few moments. They called for me again and again. I went to speak. At that instant the president arose and signaled to the band to play and to the choir to sing. The signal for a storm. I left the ground and said I would speak outside. I think more than half the camp followed me with chairs, stools and benches. On one occasion they took an organ out to the woods and we had a regular jubilee in the woods. Other things combined to widen the breach, and it was years before the people on either side began to come to the senses. These reflections all passed through my mind. Now I was invited twice to Lake Pleasant, and by the authorities which had driven me away. I wondered what my reception would be. Mrs. Hull joined me at Dunkirk, we visited and recounted the past almost the whole way to Lake Pleasant.

At Lake Pleasant we were grandly received and royally entertained. The past was all forgotten, or if remembered it was only remembered as one remembers his childhood scraps. On Sunday when the time came for me to speak, Judge Dailey, the president, signaled me and stop playing for me to preach, as he did of old. I should speak. Twenty-seven years had run their rounds, the cycle had been made; now we started as we had stopped.

It is needless to say that Mrs. Hull and I enjoyed ourselves. She met her girl friends and old schoolmates, and I met many old friends and over thirty years in the past. Besides that, many new friends whom we were glad to see.

A more earnest band of working reformers cannot be found than those who meet at Lake Pleasant. Judge Dailey, the president officer, is a man of great ability and education. His heart is in sympathy with every movement for the benefit of humanity.

Secretary, of clerk, Albert Blinn, is a young man of much ability, especially of that kind needed for his work. As a speaker he gives promise of being fully able to take the place of some of the older ones who have finished their work. Mrs. Waterhouse is holder of the first vice-presidency. She is indeed a Mother in the Spiritualist Israel. Her friendship for both Mrs. Hull and myself dates back into the '60's. In all our trials she stood by and defended us. Mrs. Pepper was the medium who was doing public work at that camp. I must say of her as I did of Mrs. Mosler, she absolutely has no superiors. From Lake Pleasant I took a twelve-hundred-mile journey to Wonegon, Wis. This is the first year of the existence of this camp, and I believe the first Spiritualist camp ever held in Wisconsin. It seemed more like a camp-meeting than anything I had attended in several years. There only cottage there was one built as a kind of platform for speakers, sengers, organ, etc.

Mrs. Clara L. Stewart, the president of the State Association, was the main spoke in the wheel of the Wisconsin camp. Mrs. Baker, the secretary, was on the ground at the opening of the camp, but she was wrestling with an illness to which she was subject, and succumb. Mrs. Stewart not only had the general managing of the camp, and the meetings, but she helped pitch the tents, made beds, carried coats and springs, and in fact did every kind of manual labor that came in her way. As an inveterate worker she is actually, if possible, worse than my own wife.

This camp was not as large as some others, but it was as harmonious and as good a camp as I ever attended. It was located on the bluff directly above the town. Teams could get there by driving around a little over a mile; foot could reach the camp by ascending one hundred and twenty-five wooden steps and stone steps, and climbing about as much farther; but when the grounds were reached they were found

to be nearly as level as a billiard table, and covered with pines and oaks. All regarded it as one of the most delightful and healthful spots in the state.

Mrs. Dr. Mosler, Mr. and Mrs. Buchanan, of Clinton, Iowa, and myself were, I believe, all the workers employed from that state. Mrs. Mosler was a convert to the cause, and almost everybody who came to Spiritualism. As for the Buchanans, well, their work cannot be described. In broad daylight, with one or two hundred people present, and with from five to fifteen people looking under the table all the time, besides the slate-writing, these were thirty-nine sheets of paper closely written on both sides, with thirty-nine personal communications, all done in nine minutes. I doubt whether any expert writer could copy them in half the hours. Such things as these were several times repeated.

Wisconsin is well off in local workers, many of whom did good work in this camp. Besides Mrs. Stewart, and Mrs. Baker, already mentioned as working at this camp, there is Mr. Will J. Brwood, of LaCrosse, of whom the world will hear more. Mr. Brwood is pastor of a local society in LaCrosse, and as such is a success.

Mrs. Wheeler, of Madison, is an excellent test and platform medium, and a good speaker. I think her test was right to the point, and every one recognized. Mrs. Catherine McFarlin, who I think now resides in Milwaukee, also gave many tests and readings, besides that she is a good speaker, one who should be kept at work.

There are many other good workers who deserve notice, but this article is by far too long already. We are already anticipating the Wisconsin camp on the same grounds next year.

SPIRITUALISM APPLIED. Second Paper—The Circle Home.

Allusion was made in a preceding article (No. 112) to the Circle Home, characterizing it as a new social unit, "missing link" in the chain of society evolution leading from disorderly anarchy and brutal savagery to the supreme control of the higher nature, in the light of a universal practical recognition of human brotherhood.

It was declared to be necessary in order to the harmonization of society and the unification of man, that a new social unit, "associative familism," should be introduced to stand between the individual family and the political body, or government; thereby radically changing the aspects and methods of our daily life from unfraternal competitive isolation to fraternal co-operative association; and finally relieving civil government entirely of its military features, while enlarging its functions as an industrial agent of the people.

To state definitely what is meant by Circle Home, associative familism and the group system is now in order. What was the aim of the Circle Home? Development resulting from the advent of Modern Spiritualism? I answer, the "circle." This has remained a permanent characteristic feature of Spiritualism wherever the movement has extended, and it will so continue. It is a scientific, though spontaneous, method of gathering, compounding, concentrating and intensifying the nerveaura and magnetic force of the individual, thus rendering invaluable aid in their operating intelligences of the beyond in their efforts to manifest; also promoting the personal unfoldment or "development" of those composing the circle on the mortal side.

Note that the circumference of a circle is a continuous uniform curve—without points, corners, angles, to break the current of flow, and thus escape of the "energy"—and consequently conserves and promotes the force of a current established, and forms the best possible arrangement of individuals desiring a combined or associated communion, and secures best results attainable.

The curve is thus a harmonizer, and as such most appropriate to the affectional relations existing and manifesting between the "two worlds."

In strict scientific accord with the above principle, and with universal nature in her organic forms, the geometrical basis of our associative fraternal peace-home should present or represent the curve; that is to say, the topography and architecture should not be square or rectangular, but circular or its cognate hexagonal—by its circular or hexagonal shape, and consequently conserves and promotes the force of a current established, and forms the best possible arrangement of individuals desiring a combined or associated communion, and secures best results attainable.

The spirit-circle extended and developed in such manner and degree as to embrace all the practical interests and external affairs of everyday life, with its members, each and every one, with the mutual shield of celestial guidance and protection—such is the Circle Home, presented for the consideration of advanced Spiritualists everywhere, as new (first received from Spirit Charles Tourier in 1898) and important discovery in social science, and the ethics of society evolution—as a new social unit, a beacon light, a rainbow from its own and industrial association with kindred souls; without in any manner or degree interfering with or invading (but on the contrary greatly promoting) the privacy of domestic life and the sacred law of individuality.

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To attain this exalted end it will be essential (1) that all who engage in the work shall be devoted Spiritualists and susceptible to a high and pure spirit inspiration; (2) that thirty habitually and gladly abstain from the use of animal flesh as food, subsisting wholly upon a pure and innocent diet, procured without wilful murder of helpless fellow creatures [for full statement of the obligations to flesh-eating see my work, "Figs or Eggs, Fruit or Brute?"]; and endeavor in all things to rise, and to live more plane, more loving, selfless, brutal appetites and animal indulgence; (3) that they habitually refrain from unfriendly gossip, or criticism of absent members—endeavoring to observe the rule at all times, "If you have nothing pleasant to say, be silent and cultivate the art of thinking pleasant thoughts; (4) that the domestic family life be harmonious.

The private dwellings of the six families are placed in a circle, and should be not less than two hundred feet apart. At the center of this circle is a public house, or "co-donus," used by the group for preparing and partaking of food; social intercourse, visiting, recreation, enjoyment; literary and educational work; spiritual culture and mediumistic unfoldment, business conference, etc.—combining in one building the functions of a restaurant (of which the patrons are the proprietors); hotel parlors, laundry, school room and kindergarten, library and reading room, council house, "chapel" or circle-room. The public house should preferably be circular, the dwellings hexagonal. [For cuts and fuller descriptions see my work entitled "Basic Elements."]

The land occupied by a group will be held jointly; each family (wife and husband) holding one undivided sixth part of the whole tract. Buildings and other public improvements will be included in the same title; but the private dwellings and premises will be held also under perpetual lease, or exclusive occupancy title, by the various families using them, and the special title to the family home holds good so long as membership continues. Cancellation of membership cancels all titles, both real and personal; and no title can be sold, transferred, or relinquished except to the "Union," from which it was derived.

That Wonderful Book

It Was Only Borrowed, but Did Missionary Work

for The Progressive Thinker and Spiritualism.

To the Editor:—Through the indulgence of

ne of your patrons it has been my privilege to

read that wonderful book, "A Wanderer in the

Spirit Lands." I say wonderful, because I be-

lieve that no book given to the public upon a

similar theme, has ever reached so high an alti-

tude of instruction. It holds the cast of the

"Soul of Lilith" by Corille; has all the allegorical

vividness of "Bunyan's Pilgrim's Progress," and

almost the majesty and sublimity of Dante's "In-

ferno," while its purpose is infinitely superior

to the latter, that being but the avenging out-

pouring of an outraged soul. But this book

with its Godward tendency, making for right-

eousness, while supporting that highest of all

ideals, a pure woman. How it should be ap-

preciated! I would that every living woman

might read it, thereby being aroused to the re-

alization that one sincere prayer from a pure

heart, will do more to redeem this sin-stricken

world than all the tinsel adornment of body or

even culture of intellect, if devoid of soul pur-

pose. Now I am told, for \$1.25 you will send

your paper accompanied by the book. Please,

therefore, and enclosed this sum, and deliver the

paper and book, "A Wanderer in the Spirit

Lands" to Mrs. Mary Bradshaw, 375 Lincoln

avenue, Chicago, Ill., and oblige,

MRS. I. Z. H. FRAZER, Peoria, Ill.

files are placed in a circle, and should

be not less than two hundred feet

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The support of the Circle Home in its various departments may be secured as follows: The chief source of expense, after land and buildings, being the "hotel," the supply of provisions will be obtained by means of a public garden, orchard, vineyard, grain fields, of sufficient size, surrounding the circle, in the absence of stockraising the amount of land required will be small.)

The labor necessary will be performed by members only, and accredited to the individuals who perform it. The credit certificates must be given in terms of hours and minutes, not dollars and cents.

Mechanical industries may also be jointly considered, upon the same principle and plan. All surplus products, above and beyond the needs of the Home, and any such other goods or articles as may be produced by the Home but not needed for use there, may be sold outside for "needed." The exchange for other goods needed. The money thus obtained may be used partly for procuring any goods needed but not produced by the Home; another portion may be held in reserve for special improvements, etc.; and the remainder may be distributed periodically among the members, to each in proportion to the amount of labor he or she has contributed to the Home since the last distribution.

The table expense is shared equally pro rata (special arrangements being made for children); the labor cost being paid with labor certificates and any money cost made good in money.

(Note carefully that labor accounts and money accounts must always be kept separate and distinct; between productive industry and dollars and cents no uniform national relation, no mutual basis of interchangeability, no "common denominator," can possibly exist.)

Goods procured outside by the Union for money may be purchased with money by individual members at the "depository," or "Exchange," upon the basis of the cost principle.

Goods produced by the Union may be procured individually at the Exchange, using labor certificates in payment—cost being always the basis and the limit of price.

Products of purely private industry (few, probably) may be deposited at the Exchange and received for, but cannot be sold for money to individual members. In transactions between members money cannot be used.

Products of purely private effort, such as correspondence, literary and musical productions, inventions, etc., are recognized as immediate personal effects, to which the individual producer has the natural, inalienable right of exclusive personal control. House furniture and appurtenances, etc., are family effects.

No "officers" having arbitrary authority to "rule" can be required or permitted: all matters affecting the welfare of the Union being considered and decided by the entire membership in council assembled, at which all stand upon an equality. The few special agents, or public servants, needed will act under instructions and

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REMARKABLE BOOKS.

Every Subscriber to the Progress

ive Thinker Reaps the Bene-

fit of the Divine Plan.

"A Wanderer in the Spirit Lands," a

most remarkable book, will be our lead-

ing feature until June 1, 1902, and will

be the only one of the eight Divine Plan

books sent out for 25 cents.

If you order only 25 cents, that

one not the "Wanderer

OUR SELECTIVE MAGAZINE

AN EVIL SPIRIT HAS POSSESSION OF HER.

DOZENS OF MEN AND WOMEN
AVER THAT THEY CONVERSE
WITH THE SOUL OF A FIEND
WHEN THE MAID DISPLAYS
SUPERHUMAN STRENGTH AND
LOSES CONSCIOUSNESS.

Sacramento, Sept. 8.—"Little Marie Corrie is possessed of an evil spirit."

This statement was made to a Call special correspondent by many of the Portuguese ranchers who live in the Lisbon district of Yolo county, which district is located for many miles up and down the Sacramento river, its center being opposite the pretty village of Freepoint, situated nine miles from the Capital City.

One month ago rumors spread in Sacramento that a young Portuguese girl, recently arrived from her birthplace in Europe, had been taken suddenly ill, and that wonderful tales were being told by the Portuguese ranchers as to the evil spirit that had taken up its abode in the girl's body.

Manuel Corrie is a short, stout rancher, who left his country home in the village of Pique, Portugal, eleven years ago to seek a fortune in the New World. Weary of the toll that barely gave to him and his sordid existence, he set bravely forth to the Pacific slopes of the great American republic.

His friends had written to him that California was a fair land and that under the laws every man was free to pursue his calling in life. Thus it was that Manuel Corrie, full of ambition, located in the Lisbon district of Yolo county.

His fellow countrymen gave him a helping hand, and he toiled early and late in the fields. It was not long ere Manuel Corrie set to Portugal for his younger brother, Juan, and the two brothers, by hard work, soon acquired possession of a number of acres.

It was mainly due to the success in life of their uncle, Manuel Fernandez, that the Corrie brothers located in Yolo county. Fernandez has lived in the district for many years and is one of the wealthy ranchers of the Portuguese settlement.

FATHER NEGLECTS HIS FAMILY.

Manuel and Juan Corrie when their day's labor was finished often talked of the old home in far away Portugal. There lived the aged mother and father and their sister Marie. According to statements made by the Corrie brothers yesterday their father had neglected his family, leaving his sons and his wife to earn a living while he sought oblivion in his earthly duties by carousing in the wine shops of the little village of Pique.

Four months ago Manuel Corrie and his brother Juan sent enough money to their mother to bring her and their sister Marie from Portugal to this country. The mother and daughter journeyed from their home in the village of Pique to Lisbon, and there secured passage for New York.

From New York they came overland by train, and at Sacramento mother and daughter were met by Manuel and Juan Corrie, who took them to their home on the banks of the Sacramento River.

Marie Corrie is a trifle over 18 years old. She is slight in stature, a demure little miss of a most lovable disposition. She soon settled down to the rural life on her brother's ranches and in the evenings would sing while her aged mother and brothers listened with delight.

The weeks slipped quickly along and there was not a cloud to mar the happiness of the Corrie family until one month ago. Marie Corrie suddenly rushed upon her brother Manuel and sought to strike him. There was a fierce expression on her face and when the powerful rancher sought to restrain his little sister he found that his strength was not sufficient. Calling his brother Juan to his aid the two strong men overpowered Marie, who seemed to be endowed with superhuman strength.

The aged mother came to the assistance of her sons and for an hour they were engaged in preventing Marie from harming herself or those around her.

BODY IS ABNORMALLY SWOLLEN.

Strange sounds proceeded from her throat. Her lips did not move, but the sounds were similar in every respect to those made by a ventriloquist. Marie's body, from the abdomen to the throat, swelled to abnormal size and her arms and legs became almost rigid. Her hands were tightly clenched and the strength of her brothers could not relax the firm grip.

As suddenly as the spell began so it ended and Marie Corrie looked into the faces about her with a smile. She was entirely unconscious of what had taken place and in reply to questions simply said that she had a severe pain in her chest.

From the day, one month ago, when Marie Corrie was seized with the first strange spell, she has suffered a number of similar attacks in rapid succession. Ranchers far and wide in the Lisbon district heard of the strange deluge in the household of the Corrie family and many came from their homes to verify what others had told them.

Men and women of mature years, youths and maidens, all join in stating that they have spoken for more than an hour, at various times, with the evil spirit that they claim, with all sincerity, is living in the body of the unfortunate Marie Corrie.

Dozens of the Portuguese ranchers living in the Lisbon district have been interviewed by a Call correspondent and all adhere to the story that an evil spirit has taken up its abode in the body of the young Portuguese girl.

From month to month the story has been passed along, and while many of the Portuguese families told what they had heard from others it was an easy matter to find men and women who had stood by the side of Marie Corrie and who claimed they had held long conversations with the evil spirit within her body.

The story told by these people was recounted with absolute sincerity. There was no attempt at deception, and many volunteered the statement that they would never have believed what they had heard from others, but had satisfied themselves that an evil spirit was in their midst.

The assertion is so fully accepted that even to speak to one of the Portuguese ranchers or their families of the condition of Marie Corrie causes their faces to pale with terror, while their lips move silently in prayer, their hands stealing to their bosom in order to clutch the rosaries or other sacred emblems they carry on their belts.

BELIEVE EVIL SPIRIT PRESENT.

Two days spent in the Lisbon district by the Call correspondent showed that the people fully believe that the evil

spirit inhabiting the body of Marie Corrie is one of pronounced malignity.

Those who have stood by the girl's side when she has been in one of her spells state that the evil spirit has fully answered all questions put to it. They assert that it has informed them that it is the spirit of a man who has committed three murders, stolen countless sums of money and brought many young girls to shame.

Doctors from Sacramento have examined the girl and the priest of the Lisbon settlement, Father Soares, has joined with the medical men in trying to calm the fears of the ranchers and their families, but with no success.

Some of the friends of the Corrie family sought the services of priests in Sacramento and the gentle fathers readily came to the side of the young Portuguese girl. To the statements of the priests that no evil spirit was in the body of Marie Corrie the ranchers and their families turned a deaf ear.

"The evil spirit is too powerful for these priests," is the explanation made yesterday by many of the people. "Doctors can do no good," they said. "It will take one of the greatest of priests to drive the spirit from the body of Marie Corrie."

In the little cluster of houses facing the Freepoint ferry the condition of Marie Corrie and the fears of the Portuguese ranchers are daily discussed. The wife of Juan Corrie is kept by P. J. Rhel, who is assisted in his duties by W. Arenz. They are Americans of a sturdy type and are possessed of good common sense. While the Call correspondent was talking to Rhel and Arenz the wife of the latter joined the group.

"I went over to see Marie Corrie," said Mrs. Arenz, and there is something very peculiar about the spell she has. I cannot talk Portuguese, but heard the people talking to the girl in that language. They told me that they were conversing with the evil spirit in the girl's body and that it answered them. We Americans think that it is only the superstitious fears of the Portuguese that make them say what they do."

TELLS OF GIRL'S AFFLICTION.

Joe Fraile, who ferries travelers and wagons across the Sacramento River at Freepoint, said:

"I know the poor little Marie Corrie is afflicted by God. It was a month ago that the evil spirit went into the girl's body. He was a bad spirit, for he says he has killed three men, stolen lots of money and ruined girls. Sometimes he leaves her body for a few days and then he comes back. Last night he was there and he carried on in a wicked manner. We pray to the good Madonna in the morning. She is such a child, so gentle and kind. She has made us all love her, but we can only help her with our prayers. Doctors can do no good, help must come from God and the good priests."

On the Yolo side of the ferry the country road runs up and down the river. A short distance from the ferry is the Portuguese church and the house of the young priest, Father Soares. He talks English but little, and was not inclined to discuss the case of Marie Corrie. His manner showed plainly that he realizes he cannot quell the fears of his flock or override their beliefs that Marie Corrie is possessed of an evil spirit.

"It is superstition," said Father Soares. "The girl is sick, but because she has spoken the names of a few American doctors, the people think that it is a spirit within her. It is nothing, I assure you."

There was a sad look on the face of Father Soares as he ushered his visitor from his humble home. It was that of a man who felt the magnitude of a difficult task and problem. Father Soares' task is to eradicate the fears that possess the ranchers and women who look to him for spiritual guidance.

Mrs. Frank Gouvernor, the middle-aged wife of Jose Gouvernor, resides a few yards from the home of Father Soares. Both wife and husband have lived in the Lisbon district for many years and are highly respected by all who know them.

SAYS SHE SPOKE TO THE SPIRIT.

"I spoke to the evil spirit in Marie Corrie," said Mrs. Gouvernor, "not once, but many times. I spoke to it one evening for more than an hour. It told me of three murders it had committed, of many robberies and of ruin brought to young girls. I said it could speak in many languages, and when I spoke to it in English it answered me in Portuguese. It shouted at times, but Marie's lips never moved. It was awful to see how her body swelled up when the evil spirit was there."

Manuel Caldera, a young rancher, born in this State; Antoine Dutra, another American-born citizen; Enis Rosa, one of the prominent residents in Lisbon district; Mrs. Antoine Varenz, wife of a well-to-do rancher; Manuel Fernandez, uncle of Marie Corrie, who is one of the wealthy ranchers of Yolo county; Marie Fernandez and Manuel Fernandez, cousins of Marie Corrie, American born and educated in the public schools, all told stories yesterday of their conversations with the evil spirit in the body of Marie Corrie.

Mrs. J. Sarmento and Miss Fernandez declare that the spirit spoke to them in two languages and shouted loudly in reply to their questions.

When the Call correspondent reached the home of Manuel Corrie yesterday the entire family was about to partake of dinner. Marie Corrie sat on the knee of her brother Manuel while he talked to his interviewer.

Suddenly the girl's body commenced to quiver and, with a scream, she struck at her brother's face. Juan Corrie, Marie Corrie and Manuel Corrie had difficulty to restrain the girl. She struggled violently and almost succeeded in breaking from the grasp of her powerful brothers. Her pulse rapidly increased and her eyes assumed a dull glare. No word passed her lips, but a peculiar sound seemed to come from her throat.

To some questions put to her by her brothers, who claimed they were speaking to the spirit within her body, she shook or nodded her head. Her limbs became perfectly rigid and her hands were clenched fast. Her brother Manuel, from the brows of the Corrie brothers, as the powerfully built men struggled to hold their little sister in their iron grasp.

HESITATE TO TELL FEARS TO SISTER.

The condition of the girl lasted for two days and then it passed away as quickly as it began. She sat up on her brother's knee and smiled upon him. Her pulse was again normal and, in reply to questions from her brothers, stated that she had been sitting in the

same position all the time. Manuel and Juan Corrie fear to tell their friends that they believe an evil spirit inhabits her body and guarded questions as to whether she knows of anything strange happening elicited a negative response. When asked if she felt any pain she complained of a peculiar sensation in her chest.

In the space of an hour yesterday the girl was attacked three times, the spells lasting ten to fifteen minutes. The girl's body swelled from the abdomen up to the throat, and it is this peculiar swelling that makes her relatives and friends think that an evil spirit is within her.

No inducement would lead any of the Portuguese residents of the Lisbon district to pass the home of the Corrie family before sunrise or after sunset. The unfortunate Marie was dead in her mind to those who so kindly greeted her when she arrived in Yolo county now shun her and pass hurriedly away, with a prayer on their lips and their hands grasping their rosaries.—San Francisco Call.

IN THE OCCULT.

An Admiral Saw His Son's Apparition.

I know of a distinguished admiral, who was reading the paper one day, when he suddenly exclaimed: "I have just seen" naming his son, who was lieutenant in the navy on the West African station. "He is up above, being carried by sailors. He is very ill or dying, and he is wearing a mariner's cap." It was afterward shown that his son, who was on some expedition on shore, had been suddenly struck down with fever and at the time in question was being carried by sailors, and what was his revenge, he was some time before lost his cap and was wearing such a cap as his father had seen, which he had borrowed from a mariner.

Of these stories, there are a great many. One of the best authenticated of these is the incident in which Capt. Sherbrooke, and Lieut. George Wynward, afterward Lieut. John Cope Schreber, and Lieut. George Wynward, of the same regiment, were concerned. One afternoon in 1875, when they were with the regiment in Canada, they were both sitting in Wynward's quarters. It was about 4 o'clock. They had both dined, but neither had taken wine. The room they sat in had two doors, one opening into a passage, the other into the sitting-room. The only way into the sitting-room was the door from the passage, and the only way to the bed-room was through the sitting-room. The two officers were reading some military subject together, having left mess early to pursue their studies. Sherbrooke, happening to look up from his book, observed a tall young man of about twenty years of age, whose appearance was that of extreme emaciation. Struck with the appearance of a perfect stranger, he turned to his friend and directed his attention to the guest who had broken into their studies. As soon as Wynward saw the mysterious stranger he became very agitated. "I never," said John Sherbrooke, "used to say in telling the story afterward, 'saw a living face assume the appearance of a corpse, except Wynward's at that moment.' 'God!' Wynward exclaimed, 'it is my brother!'"

The stranger seemed to go into the bed-room. They followed him and found that there was no one there. They took note of the hour of the day. When the mail came out from home there was a letter to Sherbrooke from a mutual friend asking him to break to Wynward the news that his favorite brother was dead. He had died on the day and at the very hour on which Wynward and his friend had seen his spirit pass through the apartment.

There is a story which occurs to one on reading this story. Did the young man die in England at 4 o'clock in the afternoon on the day in question or did he die at the hour that the clock would have pointed to in England, when it was 4 p. m. in Canada? In a good many of these stories the difference of time at different parts of the world seems to be ignored. The story, however, seems to have plenty of time to rest on. It was published in 1823 by Mr. Jarvis in his "Accredited Ghost Stories," and there is a note to the effect that a relation of Wynward's had read it, and stated that in all important circumstances it was strictly true.

When the author says that Sir John Sherbrooke told the story, and Sir John lived for some five years after the book was published. In a discussion in "Notes and Queries," a writer, who seems to have known the family, bears witness to the correctness of the story. One important point is that after the apparition had been seen and before the news had come out Wynward and Sherbrooke spoke freely to their brother officers of what they had seen.—Columbus (O.) Post.

Island Lake Camp, Mich.

I wish to speak of the closing of camp. In point of order, cleanliness, good food and entertainment, the program was never better. The speakers were all very good, as were the platform tests.

The chairman, Mr. Geo. B. Worne, was the right man in his place. He conducted the meeting in all its different phases very pleasantly, in a dignified manner, and was equal to all emergencies, making friends of all camps. He was left a pleasing record.

Who should we but our old friend and camper, Mrs. Nolle S. Bunde. Owing to a severe cold she was unable to take a part.

The last Sunday looked like a disappointing one, many of the campers had left the session of seven Sundays was longer than the one at camp. The morning session found a large attendance, many coming from the surrounding country. The platform was beautifully and artistically arranged. The harmony of the day was complete.

Mrs. Maggie LaGrange, of Detroit, under the influence of her guides delivered an able discourse, followed by descriptions satisfactory to those that received them.

In the afternoon there was a still larger audience, our chairman, Mr. Worne, giving the closing address, replete with spiritual thought and instruction. Mrs. LaGrange followed with descriptions. Closing with music by Prof. Hudson and orchestra, all feeling it was good to have been there, bidding each other adieu and farewell, hoping to be there another year. We look for better facilities and railroad fares next year, and a larger attendance. The same board of trustees was re-elected.

A FRIEND.

"The Attainment of Womanly Beauty of Form," by E. M. Turner, The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of especial interest and value. For sale at this office.

"Death Defeated, or the Psyche Released from Her Prison," by J. M. Peckham, M. D., M. A., Ph. D. Price \$1. For sale at this office.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE LIGHT STILL SPREADS.

We have received, from Zagreb, which is the Croatian name for Agram, the capital of the province of that name in Hungary, the first number of a Spiritual publication to be issued monthly, edited by Dr. H. Hinkovic, and devoted to the exposition of psychic phenomena, under the title of Novo Suncu, which we take to be "The New Science." The epithet appears to be borrowed from a poem on Spiritualism by a Croatian poet named Peradovic.

We have not the good fortune to be acquainted with the Slavonic language, but the fact that our contemporary at Agram invites us to exchange with him, is a significant proof that the Harbinger finds its way into quite unexpected corners of Europe. Zagreb is a city upon the banks of the Save, peopled by upwards of 200,000 inhabitants. It is the seat of the provincial legislature, and the residence of the Ban, or Lieut. Governor of Croatia. It contains a fine cathedral, an Episcopal palace, a celebrated university, an academy of sciences, and an academy of music which produces some fine opera singers; and the Croatian language is said to be little less harmonious than the Italian; abounding as it does in vowels, and to hear it spoken, it is said, is like listening to a melodious recitation. We are delighted to hear that Spiritualism is making its voice heard in a city so historically famous as Zagreb, and we augur for the same success among the more sympathetic, sensitive and impressionable of the Croatians.

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to him. Mr. Larsen writes, in concluding his narrative: "I now believe as firmly in the progress of Spiritualism as I believe in the incessant struggle to arrive at the truth. There are scarcely any limits to the human mind. Nature has always some new secret to unveil to us; the horizon expands continually. Light will be shed upon all questions; Life, Death, the Infinite. But we must wait."

A RAIN OF FLOWERS.

The Revue Spirite for June publishes a letter from M. G. Bera, giving an account of some remarkable phenomena, which occurred in the house of Mme. Ruffina Neoggerath, authoress of La Survie, in Paris, through the medium, Mme. Anna Rothe, an aged woman, without any intellectual culture. The Princess Wlisczka, Princess Karadja, Professor Sellin, M. Hugo d'Alais, and others were present. The room was brilliantly illuminated by five lamps. The hands of the medium were held by the two Princesses. In the first instance a book fell, as if from the ceiling, close to M. Bera. It proved to be Les Grands horizons de la Vie, by M. d'Alais de la Beaulieu. There next fell two bunches of white and red carnations; and, after this, flowers fell upon the head or in the lap of every person present; even the waiting maid receiving a pretty bouquet of lilies of the valley. All the flowers were literally sparkling with moisture, as if they had just been sprinkled; and the stems appeared to have been cut with a knife when detached from the living plant. Among them was a hand-sown rose, which was presented to the Princess Wlisczka, by the spirit of her son, accompanied by such loving words as brought tears into her eyes. At the close of the sitting, a photograph in a metal frame, was brought by invisible hands from the mantel piece of Mme. Neoggerath's bed chamber, and deposited in the room. Some of the controls spoke of one who was known by Professor Sellin as that of a former assistant of his. Phenomena of this kind, attested by two Princesses, are likely to produce a great effect upon the minds of those skeptical scientists, who are likewise snobs; as the more superfluous and supercilious of them generally are. So long as people of no particular social standing were the chief believers in Spiritualism, "Society" could sneer at it; as the same classes in Jerusalem did at Christ, because "the common people heard him gladly," but when ladies of title avail themselves to be Spiritualists, "Society" will probably be obliged to patronize Psychic Science, because it has received the hall-mark of respectability. It may even become fashionable.

SPIRIT DRAWINGS.

"All Paris" is puzzled. Here is an artist, M. Ferdinand Desmoullins, who without any kind of drawing, is making designs, under the direction of three controls, who give the names of "Astarte," "Schoolmaster," and "Thy Old Master," without effort and with amazing rapidity; while they can be produced in the dark with the same facility as in daylight. They are being publicly exhibited; and the magnates of science, the hypnotic doctors, and the materialists, are all observing a discreet silence concerning them; although there and there one puts forth some theories to account for them, which are too ridiculous to receive serious attention. The good faith of the artist is acknowledged to be above suspicion; and no unprejudiced mind can fail to perceive that upon no other hypothesis, than that of the intervention of spiritual impressions, can the production of these drawings be rationally explained.

The other day, Le Francs, one of the Parisian daily papers, sent a member of its staff, Mlle. Jeanne Bremonter, to interview M. Desmoullins, who related to her with the utmost frankness, how he accidentally discovered his possession of the strange power which he exercises, or rather, how he discovered his instrumentality, about two years ago; how it grew upon him; and how he himself was surprised by the extraordinary celerity with which his hand is controlled for the execution of a picture which is completed in about seven minutes.

"Each of his guides has a different book or, in other words, exhibits an individuality; and many of the designs are in colors; blue, red, yellow, being the crayons which are employed; the yellow most sparingly. 'And do you know,' said M. Desmoullins, to his visitor, 'that I have the faculty of transmitting my mediumistic faculty to others? Will you try?' Mlle. Bremonter, being skeptical, was somewhat reluctant to do so; but on consenting, was satisfied that the phenomena were absolutely real, and that her hand was controlled by a power outside of herself, acting quite independently of her own will. She concludes her narrative by the following sensible remarks, which may be recommended to the notice of those supremely-clever persons who regard psychic phenomena as impossibly measurable by the notice of their high and mighty selves:

"This profoundly disturbing and inexplicable thing surely deserves something more than an ironical smile and a shrug of the shoulders; for it is perhaps the starting point, obscure, and all the more attractive, of a new conception of life. In any case, it is a wonderful field of experiments to those savants who are perfectly sure of the solidity of their brains."

Camp Cassadaga.

The passing days are full of the varying expressions of nature—sunshine and rain following each other in rapid succession, and the patter of "the rain upon the roof" is a soothing prelude to the dreams of many a sleeper.

September has been capricious, and all of her promises have not been fulfilled; however, as the trees begin to take on their autumnal tints, and a suspicion of frost comes into the air, we can but wish September, even though capricious, might linger long, ere the destroying hand touches her loveliness and paints her beautiful verdure with the hues of decay.

A few of the summer guests of the camp still linger on. Among them are Prof. Wm. Lockwood and wife, Pierre Keeler and family, Dr. Warren, of Washington, D. C., Dr. Pierce and family, and many whose names I do not recall.

Among the recent departures we mention Mrs. Margaret Cowan of Syracuse, N. Y.; Miss Kate O. Pender, Greenville, Penn.; Mrs. Maggie Waite and daughter, Mrs. Grimshaw, who goes to join her husband at St. Louis, Mo.; Mary Webb-Baker, at Sparta, N. J.; and many others who may be added permanently.

Improvements are going on over the grounds, and plans are being made for an early commencement of operations in the coming spring of 1902, and the signs are that another summer will show greater attractions than ever at Camp Cassadaga.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Levi Wood: Q. It is asserted that the trance is detrimental and dangerous to the eyes, destroying the sight; is this true?

A. It is entirely untrue. There is nothing in the trance or sensitive condition which affects the physical senses, on the contrary it gives them rest similar to normal sleep.

It may be added, however, that the means of inducing trance, or the hypnotic state, by gazing steadily at bright light, if constantly practiced, would be injurious to the sight.

Nick Becker: Q. I am a great sufferer from hay fever. Is there a remedy?

A. Hay fever, which is caused by germs in the atmosphere, can be prevented by going to places where they do not exist, or by bringing the system up to that perfect health which resists their attack. A vegetable diet as exclusive of meats as possible, with exercise in the open air, loose clothing, and well ventilated sleeping apartments are the foundation of such healthfulness. The breathing of heated air, to which vapor of turpentine or some balsam is added, will give temporary relief in most cases.

Jas. A. Blair: Q. What is the history of the Seybert Commission?

A. Mr. Henry Seybert, who was an enthusiastic believer in Modern Spiritualism, left the University of Pennsylvania \$50,000 to found a chair of philosophy conditioned that the university should appoint a commission to investigate "All systems of morals, religion or philosophy, which assume to represent the truth and particularly of Modern Spiritualism."

The University desired the money and the commission was appointed as a matter of form, to comply with legal requirements. It was composed of Dr. Wm. Pepper, Dr. Joseph Ledy, Dr. Geo. A. Koehn, Prof. R. E. Thompson, Prof. Geo. S. Fullerton and Dr. Horace Howes. Furness, and afterwards were added Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin B. Kerr and Dr. S. W. Mitchell. Dr. Furness was the acting chairman, and Dr. Fullerton secretary. Without disparagement of these men, it must be acknowledged by all fair-minded persons that they were not of such character as the case demanded. They were taken because available and at hand. In walks, they were right enough, but in the field proposed for investigation they were incapable by force of training to comprehend the subject.

If a commission were to be appointed to investigate an astronomical subject, common sense would dictate that it should be composed of members who had given at least some attention to the study of that science, and not drawn indiscriminately as the names of a jury from a box, the only assurance being their ignorance of the matter to be investigated. Yet this was precisely the manner in which this famous commission was made up, and investigation was entirely secondary to securing the money.

The published report of the commission says: "The commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations." This being the case, why did they undertake what they know they had no time to accomplish?

Dr. Furness appears to be about all there actually was of the commission, the others were like the tail of a kite, only they were not a balancing power.

The commission brought sleight-of-hand performers before them, and mediums repudiated by Spiritualists, and gave them preference to the few known and acknowledged mediums, whom they gave slight hearing.

Dr. Furness' method of investigation was peculiar. He was recommended to Coffey, a notorious fraud, often exposed. Instead of having him come before the commission, he bought "magical slates" and "paper" to the extent of "several dollars worth" and held séances by himself.

To show the mocking spirit of the whole report, and the snare into which he acted under the name of a "Scientific Investigation," I will make a brief quotation: "With these precious slates I sat every night at the same hour in darkness. I allowed nothing to interfere with this duty; no call of family or friends was heeded. At the end of three weeks I searched every molecule of the slate for the indication of a zig-zag line, but the surface was unsmooth and a blank monotony returned stare for stare. Still hopeful and trustful I continued day by day and week by week. The six weeks expired, not a zig nor a zag. Coffey was kept busy magnetizing paper. I renewed my stock and determined to put in two months (this paper was placed on top of his head). I moved to the corner and carried my slates thither wrapped in black muslin. The days and weeks rolled on. Two months passed. The slates were as when they came into my possession. I would go three months. Does not a hen set for three weeks? When a hen gives a week, should I not give a month? Is not a month more than a chicken?" "Conrage!" cried Coffey, with a new batch of paper. I went to the seashore and my slates went with me. Not a single evening did I break my rule, and so it went on. The three months became four, became five, became six.

and then an end with absolutely virgin slates! I had used enough blotting paper, it seemed to me, to absorb a spot on the sun. I dare not calculate the number of hours I had spent in darkness.

This advice might have been sensible to Dr. Furness and his general: "Before you set, be sure you are setting on eggs." A hen will not only set three weeks, but six months with nothing under her but a porcelain egg, a door knob or even nothing at all!

Margaret Fox came before the commission and gave two séances. Then Dr. Furness assured her that they had concluded that she made the rappings by voluntary or involuntary contraction of the muscles of some part of her body, but if she thought another séance would exonerate her they would allow of her doing so, "in that case the examination would be necessarily of the most searching description."

The intention of this "examination" is revealed in the report: "The difficulty attending the investigation of this mode of Spiritualistic manifestations (rapping) is increased by the fact, familiar to physiologists, that sounds of varying intensity may be produced in almost any portion of the human body by voluntary muscular action. To determine the exact location of this muscular activity is at times a matter of delicacy."

If she was aware that the commission held such a theory when they assured her that any further investigation was to be "searching," she would have been untrue to herself to have consented to such insult.

What a physiologist has made the statement that sounds can be made in various parts of the body by muscular contraction? It is an assertion made for the occasion.

Mr. Seybert contemplated investigation of the morals, religion and philosophy as well as phenomena. The initial report is that no genuine manifestations were found, and hence there is no need of investigating the morals, religion, philosophy. Nearly fourteen years have passed, and nothing more has been done by the commission. The letter of the law has been fulfilled and the money added to the treasury of the University. Nothing more was intended and nothing more will be done.

In his mistaken zeal, Mr. Seybert placed his money in the hands of the most bitter enemies of the cause he sought to uphold, and they made good use of the occasion. A more partisan incompetent body never was convened, never investigation pursued more unscientifically, nor a more undignified, scurrilous report published.

WHAT THE BROOK SAID TO THE LITTLE GIRL.

I asked a little girl one day
What the running waters say,
As they wander on their way.

We were standing by a brook,
In a green, sequestered nook,
Where great willows waved and shook.

Seeming, in their solemn way,
Half inclined to chide our stay,
As if it meant to play;

But I loved the rambling brook,
For I loved to me a look
Of some ancient story book.

Songs as wild as Runic rhyme—
Gay in part, in part sublime—
Seemed to mingle in its chime.

To the blossoms at my feet
A language soft and sweet,
It seemed something to repeat.

And I longed to know the lay
It was weaving night and day,
Winding through the meadows gay.

Long I watched it in its rout,
Round the rough rocks in and out,
Wondering what it talked about.

But no answer came to me;
Bird and brook and bending tree,
Nature all seemed mocking me.

Then I asked the little girl
What she heard the streamlet purr—
What it said with dance and whirl.

And with merry laugh and shout,
Putting graver thoughts to rout,
She responded, "Let me out!"

"Let me out! oh let me out!
That is what it sings about,
Round the rough rocks in and out."

Silently I gazed on her,
Nature's child and interpreter,
Till amid the hum and stir

Of the water's noisy flow,
I could hear, in echoes low,
Her sweet answer come and go.

Years have vanished since that day,
Stream and child have passed away,
Yet whenever I chance to stray

By the margin of a brook,
Or on lake or ocean look,
I recall that quiet nook.

Hear again the childish shout,
See the waters toss about,
Ever singing, "Let me out!"

"Let me out!" the echo rolls,
Up through fiery thunder scrolls,
Onward o'er a sea of souls.

Off it hear it thrill the air,
Rising like a holy prayer,
Hymned by Nature everywhere.

"Let us out!" the young birds sing
From their nests in early spring,
"Strength we'll gather on the wing."

"Waves in motion wake to song,
Stagnant pools must fall ere long,
Struggling souls grow brave and strong."

"Let us out!" say birds and bees,
Waving, fitting in the breeze,
"Work is pleasure, pain is ease."

Thus to freedom all things tend—
Nature hath but one great end—
It is always to ascend.

SEMINARY, BELVIDERE, N. J.

THE ONE WHO WAS UP.

Ere Satan was dung into hell,
He rejoiced with the angels of high;
Ere the spirit of wickedness fell
He was blest and was glad in the sky.

Had the demon of darkness ne'er known
The joys of the angels above,
Had he never knelt down at the throne
And partaken of God's holy love,

The tortures to which he was flung
In the depths had been easy to bear;
The black heart would ne'er have been wrung,
And regret had not gone with him there!

O the burdens on him who is low
And has never descended may gall,
But he never can suffer or know
The bitterest sorrow of all!

'Tis for him who has been and is not
That Fate keeps her somberest frown,
And hardest of all is the lot
Of the one who was up and is down.

—S. E. Kiser.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"A Plan for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

MYTHOLOGY.

And Its Relation to Religion.

A myth is a fabulous statement. The Norsemen, the Greeks, the Romans, the Celts, the Jews, the Egyptians, the Chaldeans, the Persians, the people of India and other nations more remote have dealt more or less in creating or perpetuating these ancient tales.

They sometimes relate to the history of a nation, but more generally to religion, philosophy, creation and gods. Greek and Norse mythology were formerly the chief field of consideration, but of late years the North and the East have been found to be intimately connected with them. I therefore quote from Murray's Manual of Mythology as the nearest approach to a starting point.

"Greek, Latin, Sanscrit, etc., are modifications of a primitive Aryan language. The Sanskrit language is therefore an older sister of these. So the myths of the Greeks, Latins, Slavonians, Norsemen, old Germans, and Celts, and also Hindoos, are derived from one common source."

You will notice Egypt is omitted here, but he says elsewhere, "Egyptian myths undoubtedly originated and were developed similarly to the myths of all other nations. But the Egyptian religion seems to have retained its abstract or metaphysical stage before the others, and its records belong wholly to that stage."

So the Aryan language and myth is the parental stock for the others. And as the people of the East formed new nations to the West, the difference in temperament and surroundings of these nations made the difference in the development of their religion.

"The Greek," says Murray, "was open, joyous, sensuous; the Egyptian and Hindoo self-repressive, brooding, mystical." The explored ruins of Nineveh revealed books of baked clay, treating upon metaphysics, morals, religion, astronomy, etc. The stars were named and tabulated. The constellations were marked.

But very recently explorations by the French in Persia, still farther east, have revealed a language more ancient than the Aryan. This knowledge increases. But "sun myth" was the original starting point. If you will carefully consider the relations and changes you will be able to follow the evolution of the myth which has been brought down to us, and which is now generally held, is from this source.

We go out at night and look at the beautiful constellation of stars called Orion. It was named before the Book of Job was written; and that, no doubt of Egyptian origin, was so long ago that no one knows its author. But centuries before that, even the Aryan shepherds tended their flocks beneath these same stars, saw the same sun make his daily journey, pondered beneath the same inconstant moon, watched the seasons in their coming and going, thought about them, about themselves and their relations to all things, and tried to get at some explanation of all this.

College professors tell us the first religions originated here, that earth and man were their study. Earth, air and sky were their divisions.

They saw the sun retreat from them and cold came upon them and strip the earth of fruit and vegetation. They saw the sun return and earth bloom out afresh. In their ignorance, instead of looking upon these things as the result of natural law, they thought they were the caprices of beings like themselves.

Gods were invented and named to preside over these divisions. Or, as they tell us, names, and sometimes images were used to represent the different manifestations of energy. This phenomena was personified. Its after classification was called sun worship.

But, under their existing conditions, could they even the Aryan shepherds see the sun the chief source of life. In winter they thought he was offended and went from them. They made gifts to him and thought propitiation caused him to return. We are further told that this central idea has spread through all nations by the migrations of peoples; that the country, whether mountainous or level, sunny or stormy, and whether people whether commercial or agricultural, simple or imaginative, ignorant or cultivated, have made a wide divergence in the diversification and perfection of these theories. The Greeks had many gods. Other nations had few. The Jews had one, though they sometimes worshipped Adonis, the Phœnician sun-god. The Christians later, patterning after the old triad, have made all countries and languages, no matter what the name of the god of gods, or the method of procedure, one and the same object was in view, praise to the author of all things, and solicitation of favors to come.

Alexander S. Murray, Professor of Greek and Roman Antiquities, British Museum, says: "By reason of the discovery of the common origin of the languages referred to that scholars have been enabled to treat mythology scientifically. For example, many names intelligible in Greek are at once explained by the meaning of their Sanscrit equivalents. Thus the meaning of the chief Greek god, Zeus, conveys no meaning in itself. But the Greek sky-god Zeus obviously corresponds to the Hindoo sky-god Dyau, and this word is derived from a root *dyu* or *dyu*, meaning 'to shine.' Zeus, then, meant, originally, 'the glistering ether'; and the Sanscrit *dyau*, Greek *theos*, and Latin *deus*, meaning 'god,' are from the same root, and signify 'shining' or 'heavenly.' Also, 'The name of Zeus' wife, Hera, belongs to a Sanscrit root *swar*, and originally meant the bright sky, the goddess herself being primarily the bright air."

Dyau, Varuna, Indra, Surya, Savitar, Agni, Vayu, Ushas, in India; Zeus, Ouranos, Kronos, Os, Hermes, Heracles, in Greece; Thor in Norseland; Jupiter, Mars, Ares, in Italy; all are treated as the same divinity: the sky, the air, the light, the rain, the crusher, the sun. Many examples can be given from other departments. All details cannot find room. The main point is sufficiently established.

Osiris was the chief male god, and Isis the chief female god of the Egyptians. Apuleius, one of the Pharaohs, makes her say, "I am nature, the parent of all the gods, the mistress of the earth, the sovereign of the gods, queen of the manes (the dead) and the first of the heavenly beings." Similar statements could be quoted from most of the nations.

The Egyptian myth is the one used by the Masonic fraternity. They pass from the east to the south and west in the path of the sun, three times around, representing the three days of Isis' lay-in-state, a type, evidently, of the winter months. "The Vedas," says Murray, were the earliest records of Sanscrit, and the myths presented there were in their simplest form. So we find such expressions as "Zeus rains," and "Dyau pater, father sky," and "Pitruis mater, mother earth." The change from the simple to the complex is also apparent. Where did the knowledge and power to accomplish all this come from? It came from within us. Why do we draw and

eyed (or stared) Varuna, who over-looked all men and things." It was easy from this to step to the loftier conception, all-seeing god, or providence, whose spies, or angels, saw all that took place.

It should not be so surprising that we also see here types of the present day religions. One description of Bruma includes, "While the fourth hand holds a rosary." The rosary was used by the Hindoos to aid them in contemplation, a bead being dropped on the silent pronunciation of each name of the god, while the devotees listened on the attribute signified by the name.

Our celebration of Christmas is in honor of the birth of the year so long kept by the ancients. It occurs at the first minute when the days begin to lengthen. Easter is a celebration of the return of spring. It occurs in the reign of the constellation Aries, the rain, afterward called the lamb, and still later Lamb of God. By order of the pope the celebration was changed from a ram to a man.

Every rite we have was copied from the pagans. The moral precepts of the gospels were largely copied from the Egyptian monks, called Essenes. The repetitions, or Eclectics.

The belief in these gods was very general, and well established. Offerings were made to them upon entering upon any business or enterprise. Especially upon engaging in war the gods were consulted.

The information partially set forth in the above sketch has been gathered by the authors from sculpture, painting, poetry, history and religious records. Some of the wisest of the teachers and philosophers saw the fallacy of attributing the existence of things, and the transpiring of events to such a source. But seeing the great reluctance placed in it by the common people, and feeling the lack of proof of a different solution, no attempt was made to overturn it. Mormonism is a modern myth.

I have traced the Jewish religion as a myth like the others. I was no reason why it should not be. The two accounts of creation given in Exodus, for there are two, are as much an unreasonable absurdity as the older legends. In fact, it is only a changed version of the story of Ceylon and India. The New Testament, being founded upon the old, a second chapter, so to speak, must be added with it. All the moral sentiments in or out of these records, being an expression of the higher human soul, which is the best exponent yet obtained of the divine, should have the best preservation and following. The great consideration is, who makes the best application and the happiest people. Authority is the divine in the human soul.

The Jewish Rabbi Wise laughed at Ingersoll for considering the scriptures literal. Scientific men for a few centuries have discarded, evaded, amended or denied this mechanical theory of creation. The purely physical class, like Darwin, have tried, after allowing something to set them up with the start of life, to get along with progress only. But they have never found the beginning of life anywhere but in the mud.

One species has passed into another, and it is coming to the consciousness of reasoners that the idea is but a hypothesis, unsustained and as much as the others should be classed as myth. Herbert Spencer, after delineating the physical processes of life, makes this remarkable statement: "All this is kept in operation by a ceaseless and eternal cycle, unknown and unknowable." Can we act beyond that? Can we comprehend our relation to the universe? A purely physical theory will never do. It is too much opposed to our physical instincts. Life or spirit as a primordial element with matter is a necessity. The simple Theist, who says God—a person—a designer—really makes no explanation, an advance, but only moves the question one step backward, for we are confronted with: Who designed God? Who made God? How can he "breathe?" How can he think without an organized mind?

If we say he always existed, as some do, and that we as egos always existed too, then must not matter have always existed likewise, negative and positive, matter and spirit, mother and father? But, unknown and unknowable! Mystics, Theosophists, Psychologists, etc., of late are reaching back into the realm of spirit and studying this problem, but whether anything more than a return to Brahmanism will result is to be seen.

Spiritualists can be said to have lifted the veil sufficiently to prove the continued existence of the dead. This is a very great thing. It is a part of the problem. But none of them professes to have seen God. Scripture says "no man hath seen God (logos) at any time." The Methodist Bishop Foster, says, "we do not know but this life is all." Then this leader is infidel, or Agnostic, with Ingersoll, saying "I don't know." The true state of the case is he has ruled out all the facts of a spiritual or psychical character; thus depriving scripture and philosophy of its highest pages.

There is a universal agreement on several points. It is the source of all life. It is everywhere present. It is impenetrable. Some define it as law; but law presupposes substance, and law would be an attribute.

Reason is coming in for much attention, and may result in giving much light. But it is doubtful if it can go farther than to say it is a condition of production.

We know things are, it is possible to say how much will be, but when we try to reach back to the beginning we encounter the word mystery.

We are about to consider the second part of the subject. We commence by asking: Why did any of these things occur? Why did they occur in the various ways in which they have taken place? Why this reaching out by all men and all nations after something beyond? The answer is plain to thinking men. It was nature feeling after a natural want. It was the inward motion of a principle growing and expanding, and partly set loose from its restraint in the darkness after satisfaction. It was in accordance with the constitution of man. It was because we are religious.

And then, naturally, come the questions: What is religion? What does this constitution of man speak of? If these things you have been referring to are myths, creations of the imagination, or partly set loose from its restraint in the darkness after satisfaction, have we? If the old mist pass what is the new?

We will give straightforward answers as far as we are able. But first let us stop and look at ourselves and the world surrounding us. It will facilitate matters to see how we know anything. How came we to know what we do know about the surface of the earth? The interior, and the world surrounding us? We explored, observed, and compared. How came we to know what we do know about color, light, sound, physics, form, and mathematics? We studied, analyzed, experimented, reasoned, and recorded. How came we to have our tools, machinery, and dwellings? We tested and made them. We accomplished all this knowledge and power to accomplish all this from? It came from within us. Why do we draw and

paint, and carve designs? It is because we desire the objects produced, and have the genius to execute. Why do we write poems and histories? Because it gratifies the mind and adds in building character. Why do we marry, build houses, provide sustenance and institute societies?

Because we are impelled thereto by innate desires. Why do we institute, equip and maintain schools of learning? It is because we wish to learn, have facilities for learning, and find a necessity for knowledge. Could we be satisfied without it? No; or we should have remained ignorant as at first. Then all we have referred to is in aid of us? Yes, is this all of man? No. What remains? The religious faculties remain. What are they? They are sympathy, kindness, benevolent action, conscience, faith and trust, respect and love, and hope. Are they a part of our constitution like the others? Yes. Do they act naturally like the others? Yes.

Our religious questions are ready now to answer. I have been compelled you to think of man as he is. We know what we find out. Development is the law of existence. The soul or life is the source of light. The propensities, emotions, and sentiments call us to action, and the intellect furnishes the light to direct the will. Religion is not a thing to be brought to us, but the correct ordering of our lives. Do you deny that light and inspiration can come to us from sources other than ourselves? No, it can come from nature, from other minds or from other spheres. Our reliance is within. That is true which agrees with the higher life and satisfies natural desires. Why is this so? Because we are the representative reduction of the universe. Provided with reason we are calculated to overcome the mistakes of ignorance. We could not have been an acting intelligence without freedom of choice. Otherwise we would have been a mere machine.

But, say you, there is Confucius, Buddha, Socrates, Paul, the Pope, even the Protestants, and—Yes, but they all agree in some things—they all agree in doing good, in acting rightly and justly, in love and kindness; do these and let the disagreements pass. Rites, ceremonies, special beliefs, involving our idiosyncrasies and limitations need not worry us. Children of the supreme, we are brethren; let us live the fraternal life. Fear is not a true element. Whatever a God may be, it is something better than we are. Do not receive any slanders about him. Religion should bring a unity of lives; a freedom from worry and want; a filling of the life with joy and hope; the assurance of faith and trust. We wish well to the scientist and the savant, with no harm to ignorant theorists but the mass of busy people, who cannot reach the heights of attainment, need something free from expense and dictation, that will make our lives cheerful and bright, and confirm us in the assurance of happiness for ourselves and ours. This we find from the testimony within, that we are of him and shall go to him. It is plain that from the records of the past a connection between this life and the next has many times manifested itself, and prophecies have been given. But the admixtures of designing men make it difficult to determine the genuine. Quite evident it is that sacrifices are pagan. For thousands of years the Jews were taught that the blood of their offerings took away their sins. Yet Paul, who was supposed to know, said, "For it is impossible for the blood of bulls and goats to take away sins." So he would introduce the blood of a God as a substitute. This is as vain as the other. We well know that the nature of the soul is such that blood cannot reach it. Thought is life and creates. When we have made a wrong building, either by ignorance or design, the only remedy is to destroy the false and build anew. This also must come through the life.

The old has contained a portion of truth and certainly, with all deficiencies has served a useful purpose. Its form will remain long after its real life has departed. But in this transition age truth should be brought to the consideration of men, so that habit and education should not hold exclusive dominion. Natural religion and goodness is even now exercised in a thousand places where the actor supposes it is the mysterious gift of a foreign deity.

Let nature and reason remove these interposed fallacies. Let the deformities of hate and damnation fade out and give place to the beautiful ideals of love and sympathetic realization. Let the roar of cannon cease. Let the slums dry up. Let the springs of selfishness cease to flow. Let the vampire of greed release its hold on us. Let the world be a dictating priesthood seek honest labor. Let the bells of lust be blown away as chaff. Let its twin, the saloon, perish from off the earth. Let national councils purge themselves of corruption. Let the human body and the human soul, the highest representative of God known to us, be regarded as of more consequence than gold or power. We can accomplish all this and more when we wish to. We are constituted with the law—we are endowed with the power—we can acquire the light to do this. It is simply to let nature live without bonds. The time is just ahead of us when "no man shall say, know the Lord, for all shall know him from the least to the greatest." It is on the tables of the heart the law is written, and it only remains for us to say we will. The consciousness shall cover the face of the earth as the waters cover the face of the mighty deep." C. H. DOTY.

Junata, Neb.

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THE RELIGION OF SPIRITUALISM

As Elucidated by Daniel W. Hull, of Norton, Kansas.

"Ye shall know them by their fruits."—Matt. 7:18.

The heading of this article will fill some of our good Spiritualist brethren with horror. They have been so accustomed to connect the term "Religion" with what they have witnessed in evangelical Christianity that any reference to it brings to their minds the Phariseism of the present time, that to them the word has lost its significance, if it ever had any. Possibly they will not read anything below the head of this article. We are all under a hypnotic spell and generally to the detriment of our intellect and development of the individual. So strong is this hypnotic prejudice, and so difficult is the work of dehypnotization, that we are compelled to use suggestion after suggestion, many times over before we succeed in getting people on the reasoning plane. In this hypnotization we are made to accept the doctrines of Paganism now labelled "Christianity," and statements are put upon us as authorized by the Bible that but for our false teachings we never should suspect were authorized by the book. To illustrate, a very intelligent lady called on me but a few hours ago at the hotel where I am writing this to have a talk with me. When I informed her that the idea of going up to heaven as a reward for our correct beliefs, or going to hell as a punishment for the sin of an incorrect belief, was not taught in the Bible, she was astonished that I should make such an assertion, as she thought it was many times iterated and reiterated in the Bible, and no doubt she will look diligently to find it, and enquire of all her friends to assist in locating it. I will here assert that many of the vagaries of the so-called Christian Church which have been the foundation of a great deal of ridicule from infidels are not supported by the Bible. Robert G. Ingersoll a few years ago gave a very interesting lecture on the subject of "The Devil," and mistakenly represented him to be a prominent character of the Bible, and so an unceremonious reader, blinded by evangelical theology, might easily believe him to be. But a careful reading of that book unbiased by present teachings of the day forces the belief that such a person being had no existence in that book.

It is possible that I do not correctly understand the meaning of the word "Religion." If I do not I wish some one would enlighten me. The following is the definition given in Webster's Dictionary:

"Religion—*fr* an 1. religio; of religens; pious referring to the gods. Greek, Alegen, to heed, to have a care, of neglect. The outward act or form by which men indicate their recognition of the existence of a god or the gods, having power over their destiny, to whom obedience, service and honor are due; the feeling or expression of human love, fear and awe to some supreme or overruling power, whether by profession or belief, by observance of rites and ceremonies, or by conduct of life. A system of faith and worship; a manifestation of piety; as ethical religions, monotheistic religions, natural religion, revealed religion, the religion of the Jews, the religion of idol worshippers."

The definition as given by Webster is entirely exoteric, and fails to express the inner meaning as conceived by the more religious class of people. It would be difficult to define the real and spiritual meaning of the word. Religion is not exoteric, or compulsory, whatever force may have been brought to bear or is brought to bear to enforce its tenets. It is homage to a principle, an object in life, leading to the betterment of the human kind, enforced by the worshipful qualities of the soul; it calls forth the higher and more spiritual and exalted emotions of the soul; it brings us into relations with the spirit world or the world of souls; it strives to make men and women better from soul growth, from within; it is inspiration in the exalted sense. The older definitions of Webster give the definitions of religion, as we meet with them to-day and I am not disposed to question those definitions. The word religio signifies a ligature or a piece of tape used for the purpose of binding together. To "bind up the broken hearted" (Is. 61:1) was a mission of Jesus' religion, as announced by himself (Luke 4:18). It referred or was made to refer to his mission, which was to deliver the oppressed socially or religiously from ecclesiastical bondage. James tells us, "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. The meaning of the original is to look after the necessities of widows and orphans when in want and to be uncontaminated by the world, a thing hard to do these times, as all our dealings are based on selfish or egoistic principles. The early Christians were socialists in principle, though circumstances often forced them to live apart, but their religion

did not allow them to take advantages of each other which are now permitted in modern Christianity.

In thinking over the various mythologies, I am not able to recall a single instance where homage was directed to the unspeakable Om. (Pronounced Aum or Ahm.) He was not only beyond comprehension, but also beyond the influences that seem to control the earth-born gods. It is true the idea filled the devotee of tutelary divinities with unspeakable awe, but the beings were worshipped or placated, or petitioned. Sometimes the forces of nature, but more often the spirits of their ancestry, or perhaps some chief, king, hero or priest were worshipped. The Hindus usually worshipped the forces of nature. Osiris, Horus and Isis, although astrological deities, were each depicted as a king and a queen of the same name. Set, himself, from which we derive our word Satan, meaning in Hebrew an opposer, was a king whose tomb was discovered only a few years ago. Zoroaster and Mithras were human born, but transported to heaven after they had died. Many of the Greek gods were human-born, and all subject to a higher spirit which ruled over all. And no doubt it will yet be discovered that the Scandinavian deities were mostly born of mortal mortals.

In all these instances religion has reference to the higher emotions of the soul—those emotions which led to deeds and acts for the betterment of humanity and which subordinate worldly considerations to matters of duty. It is a warfare of the spirit against the flesh, the enthronement of the subliminal and the subordination of the positive.

The Hebrew religion was a sort of conglomerate, a ceremonial religion with religion left out. It was entirely materialistic in its statement, or rather non-statement, and though Jehovah was a spirit or angel to which they paid obedience, or professed so to do, and for which they had little veneration they seemed to have no information concerning man after he had left this life, and there were no promises or threats concerning the future life, they probably did not believe there was such a thing as a life after the death of the body. There were however a small class of persons who believed in a life after the death of their bodies. If there had not been we should not have had enactments against necromancy, witchcraft and the worship of other gods.

Buddhism and Christianity were each a protest against the religious formulas of their times. In that they were arrayed against existing cults, they were defenders of the rights of the people. Paul himself favors progression in Christianity when he says, "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection." (Heb. 6:1.) And Jesus admits that each age must have its own revelations, when he says, "Your fathers did eat manna and are dead," (John 6:49), as much as to say the revelations of the past were inadequate to this age.

I have already intimated that that which goes by the name of Christianity is not the article which was left upon the earth when Jesus left the earth. In the time of Constantine there came a change upon Christianity occasioned by the so-called conversion of the Emperor Constantine to the Christian religion. Constantine had been a worshiper at the shrine of Mithros all his life, and when he espoused Christianity the character of Mithros was given to Jesus, and the ceremonies used in the worship of Mithros were adapted to Christianity, the tutelary divinities becoming the signs of the Christian calendar, and although Protestantism eliminated some of the ceremonies of that worship, there is yet more of Mithraism attached to the church than there is of Christianity. The rolling up of the eyes, the pointing upwards with the index finger, the Christian Sunday Sabbath, Easter Day, Christmas, the doctrine of salvation from sin, or damnation for our sins, are all Mithraistic; washed in the blood of the lamb, the lamb that was slain, the lion of the tribe of Judah (Judah), author and finisher of our faith, author of eternal salvation, beginning of the creation of God, first begotten of dead, light of the world, horn of salvation, Redeemer, etc., are terms which have been borrowed from the Mithraists as was the trinity, the atonement, heaven-hell, etc. These are staple doctrines of the Christian Church and though they may be very beautiful as expressing the changes of the seasons they are in no way adapted to the wants of the human family.

As a religion, Spiritualism appeals to the highest emotions of the soul; it brings us within touch of our departed friends whom we mourned as dead, and answers the challenge of materialists by producing the evidence of life hereafter. The revelations of the past are too distant for the satisfaction of our wants. It is not enough that we have communion with our friends. We want to talk

and mingle with those who have left their earthly habitations. We want to know how they enjoy themselves in their new-found homes. Spiritualism, and Spiritualism only, supplies that want. We feel the touch of our friends and hear the sounds of their voices, and the magnetic thrill vibrates through our physical organisms as we come in contact with them. The world is hungering for Spiritualism. An aching void is left in all human hearts that can only be supplied by Spiritualism. All want the evidence that their friends live after the death of their bodies. Spiritualism only supplies that want. There are other religions, but they present only hypotheses. They fail to bring back our dead or locate them for us. They leave us in doubt and suspense, and suspense is more trying to the nerves than and unwelcome realities. If Spiritualism is true, it answers the longing desires of the heart. If it is not true, God made a mistake by creating us with desires for that for which he has made no provision, by rendering untrue that for which he has adapted the human family; he has failed to supply a want himself has created, and for which it was possible for him to make provision. If a good God will make true that for which he has adapted us he will give us a religion just like Spiritualism. If he has not done so, he has adapted us to a religion which is possible for him to give us, but which he withholds from us. Every mother wishes not only that her child can, but that it will come back. Nothing but the possibility of that child's returning will satisfy her longing heart. Only Spiritualism proposes to meet that longing desire. That mother's heart reaches out for Spiritualism; her nature is demanding it.

The religion of Spiritualism is positive; it is not based upon any creed, or mere belief, or hypothesis, but upon actual knowledge—upon the evidence of our senses. We doubt that which is unintelligible to our senses, and we fear that which we do not understand; but Spiritualism is a manifestation of which all may assure themselves, and it gives us light on those matters of which otherwise we could have no knowledge. It removes all uncertainty, and opens to us a new field of thought.

Concerning the future or the life after death, it teaches us that death is only a change of states—that our life in the other or spirit world continues as it leaves off here, that our lives, our emotions and desires are the same there as here, and that a life once commenced here is never finished, but goes on, and the consequences of our good and evil deeds follow us; that our rewards and punishments are the natural consequences of our lives. There is no forgiveness for our evil deeds—no blood will wash out the stains of our evil deeds. So long as memory shall recall our good or evil deeds, we shall enjoy satisfaction for the good and regret for the evil. We shall always wish our mistakes had not occurred, and this fact will render us unhappy. Spiritualism, therefore, teaches that if you would be happy, you should spend your life in making others happy. We make our own heavens and hells and carry them with us to the next life or the continued life. A sin against the holy ghost (one's own conscience) is never forgiven. Spiritualism, therefore, teaches you to leave off sinning, to "cease to do evil and learn to do well," not only for your own happiness, but for the happiness of those you meet, to try to make the world beautiful that you and others may enjoy it.

Spiritualism being true, we know our friends are around us noting our trials and sympathizing in our afflictions. There is nothing secret from the spirit world. Our every act is seen by them and our thoughts are read by them. When you do a wrong, your spirit friends, perhaps your mother or your spirit child, knowing of it, will turn aside to brush away a tear. Would we stab a mother's heart if she were in the flesh and with us? No more will we be guilty of an act causing her grief as a spirit. When we realize our every act is known to the spirit world, what an anxious care we shall manifest that every act shall be righteous. We can relate a number of instances where men have been reformed from the drinking habit by the fact becoming known to them that they were surrounded by a cloud of unseen witnesses. And some who have been reformed under the administrations and the pleadings of persons in the spirit world. No man can be worse from the knowledge of Spiritualism—every man may be better. The tendency of Spiritualism is for the betterment of the human family.

Spiritualism brings us into relations with each other. There is a blending of natures till all become a unit. The saddest want in the world is soul-communion. All need it and all suffer for want of it; but the uncharity of the world forces us to live within ourselves, isolated from everybody else. We cannot express our wants, for fear we shall not be understood, and thus we starve ourselves and each other in our efforts to hide away from each other. If we could throw away all reserve, if we could speak out the wants of our souls, and were not thinking of the danger of being misapprehended or misunderstood, or our expressions being exaggerated by the suspicions of those to whom we are talking, how happy we should all be; but alas! we cannot. Every one thinks that every other one has a hidden life—a life in the closet at home much different from that which he or she mani-

fest before the public, and knowing of this hypocrisy in presenting the society side of life which exaggerates their good qualities, every one has been accustomed to subtract a certain per cent from the character as it appears before the public. Hence one cannot appear in his true character without suffering by the usual deduction from the character he presents. But Spiritualism reveals the true character of the individual, and that class who are misunderstood are brought out in their real character, and receive the credit due to them, and as the angels sympathize with them, so do all those who are inspired with the gifts of the spirit, and thus we are enabled to adapt ourselves to each other's wants. When each individual is thoroughly understood there will be more of love and sympathy for him, and fewer will be condemned for their mistakes; for then we shall become acquainted with all the causes and environments which are often our afflictions, and we will give out our sympathies to them according to their needs. We shall manifest that love for our brothers and sisters that will enable them to grow up into a holy family, and the weaker they are and the greater need they have for our love, the stronger shall that love and affection be for them. In short, we shall be to each other as we would be to children, and those who are starving in their souls for love, sympathy and companionship will not be misunderstood, nor will they be ashamed of their weaknesses, but will call attention to them that they may have assistance in overcoming.

As a religion Spiritualism brings to us a brotherhood that will inspire us to care and be of assistance to each other and finally become one family in which the strongest shall have an equal interest in the weakest, as if they were of the same flesh. In no other respect is Spiritualism greater than in this. The strongest themselves have their weak periods—times when they, too, need brotherly love and sympathy. Thus we are all dependent on each other, and Spiritualism offers the only provision for this want, and this must be done religiously, for in this way only can we have relations with each other.

We are all what we are by no fault of our own, nor by any conditions of our choosing. We had no choice as to our birth or who should be our parents, the conditions that should surround our youthful days, nor the conditions necessary to making our characters. We are what we are through no fault of our own. Our good fortunes or misfortunes are the result of accidents of our birth and later environments. If, therefore, we are mentally or morally deformed, we are no more to be condemned than if we were physically deformed. Nor should we be punished or placed under a ban of society on account of these eccentricities of our moral or mental make-ups. It is therefore sufficient that we should be loyal to the causes that lie behind all organizations, and our Spiritual religion teaches us that we should each hold ourselves in readiness to assist in the higher development of the unfortunately organized. Not only does it propose to assist them by placing them on a social equality, but its philosophy teaches that as all is progression both here and in the spirit world, they will eventually round out characters and will come to that happiness that development and growth has given the more fortunate of us. Thus every human being calls forth these higher and holier emotions of our nature and our souls go out and with the highest love for unfortunate sinners, we are ever ready to assist them in their spiritual or religious growth. Sin is a negative condition; it is a weakness to be deplored. We who are strong should bear the burdens of the weak. To us it may seem the sinner's load is light; but to them it is heavy. Is the old boat to blame because it is not able to ride the storms and rough seas as the large ocean steamers do? All men are not strong alike; some are weaker than others—all are weaker at one time than they are at other times. The tempest we defy to-day may easily overthrow us to-morrow. A temptation may seem as nothing to us one day, and yet we may be powerless to resist it the next day. Shall we then condemn our neighbor for falling? Perhaps there have been times in our lives when the same temptation would have overthrown us. There is a poor abandoned woman; what made her so? Could we have stood if we had been in her place and as weak as she was at that time? Why do our sisters draw their skirts close around them as they approach her? How many of you could have taken her place and stood against the same temptations under the same circumstances? The religion of Spiritualism teaches us that we should adapt ourselves to the spiritual needs of each. It is our good fortune that we have escaped the wreckage which has come upon our less fortunate neighbors. Let us assist them in the future in the battle of life.

Thus Spiritualism appeals to the nobleness, the manhood and the humanitarianism of the human family. Fraternal love will bring us into harmony and happiness. As a religion it assists us in our soul growth and the growth and development of others. It brings the human family into soul relations and enables us to promote soul growth. It touches the finer sentiments of our hearts and makes us loving and fraternal, thus bringing happiness to the world. When it shall become the religion of the world then shall come the millennium.

LAW OF GRAVITATION

The Motive Power of Magnetic Attraction.

While the words magnetism and magnetic action are terms commonly used, few persons realize or know with any distinct conception what the primal essence of so-called magnetism or what the motive power of magnetic attraction is. Yet it must be possible to reduce such an important factor in life's action as magnetic attraction, to certain knowledge, taking it thus entirely away from the obscurity of doubts and uncertainty. Such a universal factor is by no means the product of chance, neither of fitful operations, but necessarily must be the manifestation, visible and tangible, of the workings of exact and unchanging law, and to become more thoroughly acquainted with its true characteristics we must reduce all the visible forms of individualized lives upon the earth back to their true origin, that is, consider one and all of them as being the result of some chemical affinity and according to the accumulation of the different kinds of chemicals, differing in nature, power, size, color and vibratory rate.

There is no form of life to be found upon earth but what is composed of similar chemicals as are found in the earth, only the individualized forms represent the higher development of those chemicals which exist in the crude state of the earth's surface.

The earth is an immense magnet, and all the myriads of organic life existing within its influence are so many negatives, which cannot generate sufficiently strong vibratory rates in themselves to resist or throw off the powerful magnetic attraction that the earth generates, but every unfolding of the life force of every form of life enables it to overcome just so much the magnetic influence of the earth. This law holds true of each and every species of life upon the earth, including man.

I have stated that the magnet is an accumulation of chemicals which, because of its complex nature, becomes the irresistible center of attraction to all lives existing within the radius of its magnetic influence, yet simpler in form and of a less vibratory rate.

Let us endeavor to ascertain of what precise nature this magnetic influence is. That such influences exist none who have reasoned at all upon this subject can deny.

Magnetism is a highly developed chemical substance containing precisely the same kind of chemicals as the magnet which produced it, and representing the very sum of the possibilities of power and development of those particular chemicals of that magnet could manifest.

The vibratory rate is produced by the friction of each of the individual particles of which the magnet is composed, striving for individuality or self-preservation, and this continual friction produces and maintains those highest rarefied chemical substances, which alone can resist the attraction of the magnet.

It is easily demonstrated that however compact may seem a material substance, the particles, minute and numberless though they may be, never assimilate together as a single solid body, but each atom holds itself at just that distance from its nearest neighbor as it can form in itself resistant power to preserve its own individuality.

The so-called "Law of Gravitation" is but the manifestation of magnetic attraction. The earth, an immense and powerful magnet, generates and wields a mighty magnetic force, for the reason that it is composed of a vast number of chemical atoms. Each, remember, is individualized and distinct and is seeking in so far as its innate powers of development will permit to preserve itself as a distinct life, and this continual friction produces an immensely powerful magnetism, that will extend from the center of generation of power to that distance where it encounters another force equally strong as itself. Beyond that it cannot penetrate (for the Infinite Law is that only a positive can govern or control a negative), but within the radius of its influence it will draw irresistibly to the center magnet any life which contains similar chemical atoms, having lesser vibratory rate. All the negatives drawn will not be of the same development or species, but one and all within its influence containing chemicals like itself, cannot resist the magnetic draw. From this it can be plainly demonstrated why every life, whatever its origin, which was the product of evolution upon the earth, is forced when elevated in so-called space, to gravitate directly to the earth's surface, which draws it irresistibly to itself by that unchanging law of life—Love for its own kind. And it is this sentiment of love for its own kind that separates the different species and produces the never-failing, never-varying law of magnetic attraction.

This law is infinite in its variety, infinite in its durability, subject or limited only to the one restriction, that the stronger vibratory rate ever controls the weaker.

VICTOR ILLUMINER.
Boston, Mass.

IMPORTANT.

Amendment to N. S. A. Constitution, offered by G. W. Kates at Convention of 1900:

Article VI, Sec. 1, amend by adding before the words "Spiritualist societies," the words "State, National or provincial."

Also strike out the second paragraph of Sec. 1, Article VII, and all words in third paragraph after the words "Societies chartered," or all words in conflict with this amendment.

MARY T. LONGLEY,
Secretary.

Man while he loves is never quite depraved.—Lamb.

WAVERLY HOME.

To the Spiritualists of the World.

Feeling it is due the friends of the Veteran Spiritualists' Union and other loyal Spiritualists to acquaint them with the conditions of the organization existing to-day, through the courtesy of the management of this esteemed paper, I respectfully submit the following: An exact account as I see it. As is pretty generally known, the purpose of the Union is practical service on the lines of philanthropic effort in behalf of servants in the cause of Spiritualism.

Excepting addresses by capable speakers and evidences through reliable mediums on Anniversary occasions, and special camp days; Sunday services at the Waverly Home; during the open season; distribution of carefully selected literature pertaining to vital issues in our religion, the energy of the Union is devoted to the relief of carefully investigated cases of need among our own. For purposes of consultation the working board of directors is composed of people within reach of Boston, but the ministrations of the organization are by no means limited to New England even, as is evidenced by the assistance that has been rendered all over the United States; and, with our Cana-

dian friends now joining us, the arbitrary lines of state government will not be recognized in our errand of mercy.

Some years ago, the Union instructed its officers to purchase the Waverly property now owned by the Union. It consists of a house with modern equipments, as at present constituted capable of entertaining about twenty-five persons, and upwards of two acres of land, in grove and tillage, well situated for building. It was hoped the Spiritualistic world, out of its gratitude for the service of Spiritualism in bringing us freedom, would so generously respond to the call for funds that it would be possible to open here a Home to care for workers disabled and needy from service in the cause or for those temporarily in need of retirement for recuperation. There have never been sufficient funds furnished to make this possible. For the past few years, the officers of the Union have devoted their energies to caring for interests vested in the property and with no Sinking Fund by which the work of carrying on a Home was possible, their efforts have resulted in little more than guarding the equity. There are two mortgages on the property, one to the amount of five thousand dollars, and another for about twenty-three hundred dollars, with no interest due. The property is probably worth from \$15,000 to \$18,000, in a bright real estate market. To-day there is no demand for it. While the expense of carrying the place is

now a burden on the Union, if we had funds to use it as a Home, this expense would not be excessive rent for such purposes.

Whatever my successors may think about the advisability of having a place as available at a less cost elsewhere, the present conditions demand we carry the property until our equity can be released through sale at a proper price. As the property is available for uses of a Home, the only practical solution to the problem that appears, is to raise funds of sufficient strength to enable us to utilize the property for this purpose—transferring from this to a less expensive property as we are able, if this seems best. There has been pledged by a friend of the Union, \$2,500, for the cancellation of the mortgage, when the Home is in practical operation. It is for us, dear readers, to determine when I shall call on the gentleman for the money with which to cancel the mortgage.

Let it be clearly understood there is no salaried office in connection with the Union and all handling the funds of the organization (in excess of one hundred dollars) provide suitable funds. There are no debts against the Union other than the mortgages against the real estate as referred to above. I have made this frank statement of the situation, dear friends, as I see it, feeling it was your due. Now go apart and sit face to face with your blessings under the ministrations of Spiritualism,

and ask what you can give for this work in recognition of our indebtedness to the servants of this truth.

Since preparing this paper for the press, the Banner of Light Publishing Company has made what seems to me a most practical proposition which I heartily endorse as president of the Union. There must be a sinking fund before any board of directors can undertake the responsibility of permanent obligations. This fund must be kept intact so its income can be depended upon by the trustees in making their estimates for the year. This, as I understand by the editorial proposition of the Banner (August 31, 1901) is what the "Banner of Light Fund" is. With this working fund before you, there would seem to be no excuse behind—as only the income is to be used and that for actual care of the needy. As an officer of the Union I should not expect under the terms of the trust to use the income to defray the expenses of the Waverly property. Your contributions, then, to this fund will be devoted to the immediate purpose for which the Union was established—caring for the needy workers of worth, the cause of Spiritualism, our indebtedness to whom no man can estimate.

IRVING F. RAYMONDS,
President of the Veteran Spiritualists' Union,
204 Dartmouth Street, Boston, Mass.

Some Changes.

An important factor in the life of Clinton Camp, is the auxiliary organization heretofore known as the Ladies' Independent Union of the Mississippi Valley Spiritualists' Association, but which is to be known in the future as The Woman's Union of the M. V. S. A. This change of name, as well as other changes in the constitution and by-laws, were made at the last annual meeting of the union, which was held in August of this year. In many ways the Woman's Union contributes to the success of our camp-meetings—socially, financially, and in every way possible assisting in the work of the association. "Woman's Day" has been for years a special feature in the camp program, and this year especially the union outdid itself in its efforts to provide entertainment for the assembled visitors. Two features of our Woman's Day program merit especial mention, the addresses of Mrs. V. H. Campbell, of Evansville, Wis., and Mrs. Jennie Engan Brown. Both these ladies were engaged by the Woman's Union to speak on this day (Mrs. Campbell did not simply "read a paper," as stated by one correspondent of The Progressive Thinker). Mrs. Campbell being the principal speaker in the forenoon, and Mrs. Brown in the afternoon. Both addresses were very fine, and were highly appreciated. Other speakers present on the grounds very kindly assisted us,

spunk of talent unsurpassed, we think, by any now before the public—Prof. W. F. Peck, Moses Hull, Dr. Juliet Severance, Mrs. Georgia Gladys Cooley, and last but not least, that talented and charming dramatic reader, Miss Flora Kays, of Evanston, Ill. Miss Mabel Myers read a very excellent paper, and music was furnished by the Zumbach Quartette of St. Paul, Minn., and the Columbia Band and Orchestra, of Clinton, Iowa. The ladies' annual ball, the social event of the camp season, occurred in the evening, and closed a "red letter" day in the history of the union.

With an efficient set of officers, and the addition of many new members, with enlarged plans for future work, which will include some important and much needed improvements in our beautiful park, the Woman's Union hopefully begins another year of usefulness in co-operation with, and auxiliary to the Mississippi Valley Spiritualists' Association.

EMMA J. KNOWLES,
Clinton, Iowa.

Too much gravity argues a shallow mind.—Lavater.
There never was any heart, truly great and generous that was not also tender and compassionate.—South.
Example is a dangerous lure; where the wasp goes through the gnat sticks fast.—La Fontaine.

WHERE AM I AT NOW?

In 603 of The Progressive Thinker appeared an article—"Where Am I At?"—showing the writer in great mental confusion between the theistic teachings of about all the great and good men who ever lived and the spiritualism of his own circle, on the one hand, and the atheistic teachings of J. S. Loveland and certain conferees, on the other. Against the latter was set a long quotation from Andrew Jackson Davis, the greatest of Spiritualists, proclaiming the being and attributes of a God, with surpassing eloquence and power.

Nine weeks have elapsed, and memory begins to fade; and now comes Bro. Loveland, in 614 of The Progressive Thinker, not to argue, but to explain. He has been slow to come; because, says he, "demolishing a man of straw was not congenial work for me."

But before proceeding to his "explanation," he feels impelled to express his deep dissatisfaction with many Spiritualists, because they, like others, are prone to defer to authority; as the present writer deferred in the article mentioned. To Bro. L. it matters little that A. J. Davis, or any other, may have spoken. "Educated men," he warns us, "are often the most glib characters you can find." Does Bro. L. mean by this that we are to avoid education and fly to ignorance, in our quest after wisdom; unless, indeed, like many, we are fortunate enough to find a fountain of wisdom perennially springing up within ourselves?

"All this appeal to great names," says Bro. L., "is a part of the old system of personal authority, which real Spiritualism entirely ignores." This is a very charming announcement to be made directly to me, a youngling in Spiritualism. Profiting by it, I will endeavor hereafter to arm myself with an invincible self-conceit, that will say to age, experience, and exalted attainments, wherever met: "Stand aside, please; for be it known to you that I am now an independent thinker, and that I am not here to learn from any of you." Should I say this even to my teacher, Bro. Loveland, will he make a wry face at taking his own medicine?

Bro. L. tells us that he enjoyed in the past a "very intimate acquaintance with Bro. Davis." They often talked together about God, as good men should; and Mr. Davis cared so little about him, that "he never intimated the slightest criticism against Atheism, nor even hinted his faith in a Deific personality." So then, Mr. Davis was pretty plainly an Atheist, or at least an agnostic; that is, if Bro. L.'s ignorance may be considered solid ground for a positive inference. But we are startled to meet in the next paragraph the wholly contrary statement that Mr. Davis was greatly influenced in his philosophical opinions by Selden J. Finney, who was "as much of a God-intoxicated man as ever Spinoza was," believing, in fact, "that spirit is the eternal stuff of which all things are made." These distinctly contrary accounts of Mr. Davis involve us in some perplexity, while they seem distinctly to mark their author as a man well fitted to enjoy the fellowship of John Bunyan's pilgrim, Mr. Facing-Both-Ways. But they do credit to the author's skill as a debater; for he manifestly sets his snare to catch his game, "a-comin' and a-gwine." His first wish is that we shall regard Mr. Davis as an Atheist; but if, in the end, we are unable to do this, he hopes that we will listen to him as we would to a howling dervish—"a God-intoxicated man."

And now we come to the milk in the coconut—the "explanation," for which the writer, after weeks of meditation, took up his pen. It relates to the quotation from Mr. Davis. Had the present writer—who is really what the Romans would have called *novus homo*, "a new man," and who is mentioned by Bro. L. as "Mr. McFarland," written the matter ascribed to Mr. Davis, there would have been no occasion for further speech; but the high authority quoted will show that, to be a "real" Spiritualist, one need not be an Atheist; or else that authority must be set aside. Hence the "explanation" which Bro. L. arises to offer. Referring to the offending quotation,

he says: "I don't believe that Davis is the author." This is bad for Mr. Davis; for Bro. L., who "reviewed the article when it first appeared," knows that his friend claimed to be the author. We are now obliged to think of Mr. Davis as a bold, bad plagiarist; but if he stole the article, it would be somewhat more satisfactory if Bro. L. had told us where he got it. But Bro. L. has his reasons: "The style is not Davis," he says. "He never was in Texas. There is nothing in his works indicating that he was ever in the doubting, uncertain condition described in the article. Nor do I believe that he was ever able to write such a mathematical argument." But while the performance quite exceeded Mr. Davis' powers, it is still very contemptible; for in the next paragraph Bro. L., still imitating Mr. Facing-Both-Ways, declares: "There is not a solitary vestige of real, original argumentation in the entire essay."

Now, here is truly a remarkable situation. Two "intimate" friends were often together, and used to spend much of their time talking about God. They were wonderfully well agreed. And now, one says that the other never wrote that article which he claims; that the "style" proves that he did not write it; that his intellectual ability (even with the spirits to help him) was not equal to the production of "such a mathematical argument," although it is without "one solitary vestige of real, original argumentation," that his friend never was in Texas, his word to the contrary, notwithstanding; and that he probably never had any such inner soul-experience as he professed to have. Such revelations, brought into the light from the sanctum of "intimate" friendship, are astounding; and send the present writer to his knees, crying, "O Lord, deliver me from my friends." The most amazing thing of all is, that Bro. L. could have "reviewed the article when it first appeared," without being able to report from Bro. Davis "the slightest criticism against Atheism."

As we do not know either Bro. Davis or Bro. L., we enter no judgment as to facts, and cheerfully leave these two friends to settle their trifling issues between themselves.

But we cannot refrain from saying that Bro. L. has, we fear, been the victim of his own method; not original with him, but quite the fashion in these last days. A critic sits down before some more or less ancient writing, which he has made up his mind must be destroyed. His factors for the work are, style, imagined ability of the author, comparison with his other works, geographical relations, and whatever else may be found necessary. Thus equipped, he proceeds to demolish the record, like "a man of straw," and then, aided by his inner consciousness, to evolve his truth from the ruin. In this way it has been fully proved that Moses did not write Genesis; that John did not write the Apocalypse; that Jesus Christ was a legendary hero, not born in Bethlehem at all, but in Nazareth; that Homer never wrote the Iliad, and that Francis Bacon wrote Shakespeare. If Bro. L. has not reached the exact truth in the present instance, his methods are to blame. They never conducted anybody to truth, and they never will. The result, in his hands, makes us think of two bright students who paused to criticize what they took to be a stuffed owl. "Who ever saw the like of that?" said one; "no owl ever held his head in that way." "And look at his pose; what owl ever sat on a limb after that fashion?" said the other. More and worse was coming; but just then the owl turned his head, and the bright students prudently walked on.

Now, if Bro. L. will watch and wait a moment longer, we think he will see the owl turn his head.

I am not false in alleging the quotation in "Where Am I At?" to be at least claimed by Andrew Jackson Davis. Before me lies a book with this title: "Arbutus, or the Divine Guest," by Andrew Jackson Davis; Author of Several Volumes of the Harmonical Philosophy; Boston: William White and Son, 158 Washington Street, 1867; Chapter XLVI. of this book has for its caption "God

Revealed to Intellect," and is embraced in pp. 208-261. The offending quotation in "Where Am I At?" was taken from this chapter. We have heard Bro. L. concerning the style of Bro. Davis, his intellectual feebleness, his geographical restrictions and his unveracity in stating them, and the side-light of his other works on his soul-experience; and now, with the favor of the editor of The Progressive Thinker, Bro. Davis shall state his own case, even as he has a right to do.

But first, let me say that the whole fifty-three pages of his argument are simply logic on fire. I read them a few evenings ago, to a reverend and learned professor in one of our colleges; and though he was intensely prejudiced against Spiritualism and all its aiders and abettors, as the reading proceeded, the blood suffused his cheek, his eye flashed, and when it was done, he owned without a moment's hesitation, that he had never anywhere met so forceful a demonstration.

After describing his wandering in the "gloom of utter skepticism," and his inability to accept Paley's argument, Mr. Davis says:

"And yet I sought with eager solicitude for some solution of this vast world-enigma. I resembled a child, who, in the crowd, has lost its parent. I went wildly, asking every one, 'Where is he? have you seen him?' but there was no answer. I teased philosophy, science, and literature with endless questionings, but all in vain. I plunged in fierce excitements, but no solace was there. I was an Arab, washing himself with sand instead of water, etc."

"One beautiful evening in May I was reading by the light of the setting sun in my favorite Plato. I was seated on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas. Dim in the distant west arose, with smoky outlines, massive and irregular, the blue cones of an offshoot of the Rocky Mountains."

"I was perusing one of the Academician's most starry dreams. It had laid fast hold on my fancy without exciting my faith. I wept to think that it could not be true. At length I came to that startling sentence, 'God geometrizes.' 'Vain reverie,' I exclaimed, as I cast the volume on the ground at my feet. It fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stem, and began to examine its structure. Its stamens were five in number; its green calyx had five parts; its delicate corol was five-parted, with rays expanding like those of the Texas star. This combination of five three times in the same blossom appeared to me very singular. I had never thought on such a subject before. The last sentence I had just read in the pages of the pupil of Socrates was ringing in my ears—'God geometrizes.' There was the text, written long centuries ago, and here this little flower, in the remote wilderness of the West, furnished the commentary. There suddenly passed before my eyes, as it were, a faint flash of light. I felt my heart leap in my bosom. The enigma of the universe was open. Swift as thought I calculated the chances against the production of those three equations of five in only one flower, by any principle devoid of the reason to perceive number. I found that there were one hundred and twenty-five chances against such a supposition. I extended the calculation to two flowers, by squaring the sum last mentioned. The chances amounted to the large number of fifteen thousand six hundred and twenty-five. I cast my eye around the forest; the old woods were literally alive with those golden blooms, where countless bees were humming, and butterflies sipping honey dew."

"I will not attempt to describe my feelings. My soul became a tumult of radiant thoughts. I took up my beloved Plato from the grass where I had tossed him in a fit of despair. Again and again I pressed him to my bosom, with a clasp as tender as a mother's around the neck of her sleeping child. I kissed alternately the book and the blossom, bedewing them with tears of joy. In my wild enthusiasm I called out to the little birds on the green boughs, telling their cheery farewells to departing day. 'Sing on, sunny birds; sing on, sweet minstrels. Lo! ye and I have still a God.'"

"Thus I perished the last doubt of the skeptic. Having

found the Infinite Father, I found myself and my beloved ones—all once more. By degrees I put together the following argument. I tried it by every rule of logic; I conjured up every conceivable objection against all its several parts, and grew thoroughly satisfied that it contained an absolute demonstration. But I rested not here. I resolved to have it tested to the uttermost. For this purpose I journeyed all the way to Boston last winter. I presented it to the most eminent pantheists, atheists, and skeptics of that literary city. Not one of them attempted to point out a flaw in its logic."

"Thus I became convinced that the demonstration is utterly unassailable; and I therefore offer it without hesitation to the criticism of the world."

"The aggregate argument is my own, though many of the particular elements have been borrowed from others."

"The principal consideration, however, is not as to authorship, but validity. And this may readily be determined. Let the objector designate its fallacy, and I will be among the first to renounce it altogether. Until this is done, I hold myself pledged to maintain it in fair controversy against all adversaries; though I will not debate the question with any person unacquainted with algebra, geometry, and the strict rules of logic."

Thus speaks Mr. Davis; and, regardless of Bro. L.'s inferences from silence, style, geography, intellectual ability, etc., positively states that he wandered at one time "in the gloom of skepticism," that he was once in Texas, and that he wrote the demonstration, the closing paragraphs of which we quoted in "Where Am I At?" But as Bro. L. teaches us that "real" Spiritualists "entirely ignore" "the old system of personal authority," he will, of course, care nothing for Mr. Davis, or for us, what we think; while we, as "real" Spiritualists, shall not care what he believes.

The masterly argument of Mr. Davis is too long to be given, even in outline, and shall not be mutilated; but should the editor of The Progressive Thinker find, at some time, room for it, it would doubtless be welcomed by many; and it would be highly interesting to see Bro. L. tear it to pieces. But, as Bro. L., in the course of a long and intimate acquaintance with Bro. Davis, elicited "not the slightest criticism of Atheism, or faith in a Deific personality," we beg to take leave of our readers with just one more short quotation, illustrating at once Mr. Davis' criticism and his faith:

"We will take our next comparisons from chemistry, the beautiful child of the galvanic battery, brought forth in splendor, and cradled on rollers of fire."

"Go, analyze me a cup of water; you will find it composed of two parts hydrogen to one of oxygen, by volume, and eight parts oxygen to one of hydrogen, by weight. And these numerical ratios never vary. Freeze it into ice, hard as the eternal hills; dissipate it into vapor of such exquisite tenuity that it would take a million acres of the floating mist to form a single drop of dew; bring it from the salt solitudes of the ocean, or from the central curve of a rainbow, and submit it to the test of analysis; and still the pale chemist, as he watches the developments of his laboratory, calls out: 'Two to one and one to eight, now and forever.' And will any one be mad enough to affirm that the mighty Cause, who rolled out yon dark blue expanse of ocean, and bade the liquid crystal bubble in the multitudinous springs from fissures in the cleft limestone, and sing in the innumerable flowing rills, was and is himself unconscious of the mystic numbers by which the separate elements that compose its dual essence were married to eternity? I would be loth to judge any man's heart; but it does seem to me that the head which can credit an hypothesis so monstrously absurd must have exchanged brains with a baboon. It may be argued that I express myself too strongly. I can only say in reply, that I do not utter the half of what I feel. Nor can I be made, very easily, to believe that any decorous terms are too severe, in denunciation of the moral felons of the universe, who would rob humanity of its dearest hopes."

Chicago, Ill. J. YOUNG MCFARLAND.

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Coming Events That Were Foretold.

The honest seeker after truth allows no prejudice or preconceived ideas to stand in the way of candid observation and judgment. One may or may not believe in the continuity of individual life and the possibility of communication with those who have passed out of physical individuality; or in perception independently of the physical senses, or in any other of the phenomena, real or imaginary, actual or fraudulent, claimed to develop through psychics, clairvoyants or mediums; yet all should be interested in facts which may indicate supernatural powers and powers and their significance.

For some years past I have been interested in psychic phenomena and have endeavored to study it without prejudice or undue credulity. I have encountered some positive frauds in the course of my investigations and have received many inconsequential communications from the lips of those claiming psychic powers. But among all the chaff and chaff a surprisingly large amount of genuine wheat has been found to render the harvest of significant truth a profitable one.

Among the phenomena developed through the "controls" of clairvoyants or mediums none has interested me more than that of forecast or prophecy. I have been told many times before their occurrence, which were realized, and some happenings or events promised have not occurred, so far as my observation went. Yet the percentage of positive forecasts realized has been much larger than the failures. Illness of friends, deaths, unexpected business propositions or changes, and many other things of great or little importance, have been foretold with surprising accuracy. In some cases the source of the forecast could be traced from my own thought, hope or expectation; but in many more there was no thought or anticipation of the occurrence on my part.

Among the most common predictions made is the statement that "You will receive a letter," with its chief topics indicated. In some cases it has been made apparent that the thought to write such a letter was at the time in the mind of the person who subsequently did write it. In others, however, it has been evident from the facts as subsequently developed that there could have been no such thought or intent at the time the predictions were made. I will mention but one, as an illustration.

Something more than a year ago I had a "reading" with Mrs. S. M. G. Cronk, of Port Huron, the control being "Starlight," the alleged spirit of an Indiana woman. Among the statements made was that "You will receive a letter from a woman who will tell you that the hot weather has affected your mother unfavorably." This I wrote down. Less than two weeks later I received a letter from a relative, a young woman who was in Minneapolis at the time the prediction was made, but had shortly afterward gone to the town in the state of New York where my mother was living. In which she said: "I think that during the past two or three days the hot weather has affected her (my mother) unfavorably." It was

remarkable, also, that the language used in the letter was nearly identical with that I had written in my book when the prediction was made.

The chance that this might have happened as a coincidence would not be one in ten thousand. Was it then purely forecast or prophecy? Those who are not inclined to accept this theory might speculate upon the possibility of a spirit individually impressing the mind of the letter writer with the thought to bring about fulfillment of the prediction. No such impression could have gone out from my own mind, as I did not give the prediction a second thought until after its fulfillment.

From another psychic, the late Mrs. Detroit, I once received the prediction that a certain relative, who was named, would be very sick soon. I said, no, I thought not. Speaking for a deceased friend, the control said, "Yes, she will be sick, and very sick; but she will recover. I can see it coming. Physicians on the side of life can look right into you and tell your condition." When I told the person for whom illness was predicted of what had been said in the clairvoyant, the reply was, "It is all nonsense. I am perfectly well." Nevertheless, within three days from that time she was unconscious from an attack which even threatened life, and was a fortnight before the serious symptoms had entirely disappeared.

Some years ago Mrs. Cronk's control, "Starlight," said to a prominent citizen of Port Huron, in the presence of a number of friends, "I see a funeral at your home. Is your wife sick?" "No," was the reply. "But she is going out," said "Starlight," "I can see the funeral."

"What does it mean?" friends present asked of the man thus threatened with "Nothing," he said, "It is all nonsense. My wife is perfectly well." Nevertheless, the death and funeral took place exactly as predicted, and that within two weeks.

"Starlight" has predicted to me a number of deaths that have taken place, not many of them by name, and some of them in such language that its significance was not apparent until the death actually occurred. The following is an example.

A spirit individually was allowed to be present who spoke of his brother. This brother was closely associated with another man in a professional way, there being only these two of the same class in the county. The control then said, "He (the spirit) alleged to be present gives you this:

"When the birds begin to sing As the harbingers of spring Then you can look out For the other fellow to go up the spout."

The control then said: "He says the last two lines are not very poetical, but they are true. And after some inconsequential remark, this prediction was added: 'There will be the death of a prominent man; all the flags will be at half-mast; there will be a large funeral, with many flowers, and you will attend it.'"

At the time I did not connect the unpoetical rhyme with the prediction of a death. This prediction was made March 20. Within three weeks the death of "a prominent man" occurred, exactly as predicted; all the flags were at half-mast, the funeral was held in a church, which was crowded; there were many flowers; and I was present. But

more remarkable still was the fact that the man who died was the "other fellow," the associate of the man whose deceased brother was alleged to have given me the poetical, unpoetical communication through Mrs. Cronk. Furthermore, the death was sudden and unexpected, the man having been on the streets and at the theatre three days before it occurred.

Were it not for the fulfillment of many such predictions made to me by "Starlight," I might possibly regard the forecasts of President McKinley's death, which I did record in my book, as coincidences or guesses only. Here are some of them. I remember others indistinctly that were not recorded.

November 26, 1899.—General John A. Logan reported to be present with his son, killed in the Philippines a short time before. He said there would be a sudden death of a man prominent in the government at Washington. It might be the President. His death would surprise and shock the people. Another death would be that of a prominent general in the Philippines. In my record book I had written: "General Lawton was killed soon afterward." The control said I would telephone Mrs. Cronk when the news about McKinley came.

December 3, 1900.—James G. Blaine was reported present. He said many had feared for President McKinley. He is watched very carefully by detectives. Anarchists (or an anarchist) will seek the President's life for the sake of notoriety. Five persons are (or will be) implicated in an assassination conspiracy.

June 21, 1901.—You were not much sorry that he (naming a man of prominence) recently deceased, went out. The next time a man prominent in the nation goes out you will be more sorry. August 24, 1901.—The flags will be down again. You will get telegrams about a prominent man dying, and will feel very badly about it. You will go away to a big funeral.

The above dated items are copied from my record book, as they were written down at the time. It happened that within three hours after President McKinley was shot I did telephone Mrs. Cronk, as predicted November 26, 1899, asking her if she could get anything from "Starlight" regarding his chances for recovery. The reply was that all she could hear was, "Life slowly ebbing away."

Thursday forenoon, September 12, when the President was supposed to be rapidly recovering, "Starlight" told a friend, who immediately reported her statement to me, that the doctors were mistaken; he could not live.

Are these things what they purport to be? Are they actual communications from the living spirits of men physically dead? All these predictions cannot be coincidences. And from whatever source they may come, by what power or faculty is the future unveiled?

These questions are interesting. They are important. And only people blinded by prejudice or of shallow intellect will sneer at them and seek to belittle their significance. INVESTIGATOR.

"The Attainment of Womanly Beauty of Form and Feature; The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. For sale at this office. Price, 5c.

A VISION

Teaching a Beautiful Lesson

The following was related by Thos. Harding, at the mid-winter annual convention of the Michigan State Association, held in the Free Church, of Sturgis, February, 1901.

President Hutchinson having called on Mr. Harding, he went forward and spoke as follows:

Mr. President:—In earlier days and up to about ten years ago I used to be favored with instructive visions, the most significant of which usually occurred in the early morning—just before day light, when I had awakened from sleep. Those visions always were of an allegorical character and when passed away the interpretation would immediately flash upon my consciousness, always imparting information on spiritual and occult subjects more clearly than I could have hoped to obtain from reading or study; indeed I have often been astonished at the strange spiritual significance of those visions (or semi-trance experiences) which, like all my home Spiritualist work, came unexpectedly and at the time unsought. Many of those instructive lessons were so strange, deep and peculiar, as to be beyond the power of language to explain. It seemed to me it would be unlawful even to try to unfold to others what was imparted at such times.

Within the past ten or twelve years I have been favored very rarely in this way, a few mornings ago (in hour or two before day light) I had a vision as I lay awake in my bed, the old strange and peculiar feelings which I used to experience were once more present, the unusual sensations which always accompanied those life-like pictures had returned and once again I was "in the spirit." With your permission, Mr. President, I shall relate the scenes in which I myself seemed to be an actor, and although, compared to others, it is superficial and its meaning easily comprehended, it may prove interesting and possibly instructive.

As I lay awake in my intensely dark bedroom, my thoughts began to wander away into the realms of the unknown. I speculated upon the relations of flesh and spirit, upon responsibility, duty and love, and I repeated over and over the words of St. Paul, "The fruit of the spirit are love, joy, peace, long-suffering, gentleness, kindness, and self-control." I was pondering these things, I soon began to cease thinking of things unknown and unconsciously to perceive.

In a condition of abstraction or semi-trance, it seemed to me as though I had died and stood in the shadows, in that indistinct twilight state sometimes called "the borderland." Just before me was a great and high wall of light, standing straight up like the wall of this church. It seemed strange to me that that great light did not seem to enlighten the shadows wherein I stood, but all behind it was lighted up with a peculiar brilliancy, a soft illumination which did no violence to nerve or eye. Above over the gate which I perceived the words, "Come unto me all ye who labor and are heavily laden and I will give you rest." Ah, thought I, these words are spoken by the spirit in

the great light; yes, I will go in." I passed into the light but the door was suddenly closed behind me when my intuition told me that "I was coming" (I need not say who "I" was). Then I asked permission to go back into the shadows and the spirit said, "Go."

I stood by her bedside and took the hand she reached out to me, and gently lifted her out of the material clothing she had worn for more than 70 years, and hand in hand we passed into the shadows. When she saw the great light and read the words, "Come unto me," she said, "Tom, that is an invitation to us; let us go in." And we went.

As we walked in the light we seemed to know our way home and when we got there we were not surprised to find that one wing of our house had been finished. I went to work upon it for it was necessary that I should do the work myself, for no man understood so well what it needed. While I worked on the building (improving its architectural character and rendering it more perfect after the model set before me by the spirit of the light) she arranged the furniture in the rooms of the more finished part. She hung the pictures on the walls—those pictures were more suggestive than ornamental. Oh, they had great meaning for me. They were the pictures of scenes in our past lives, every act of that past earthly sojourn had its representative picture, even our very thoughts were portrayed on immortal canvas. Some of the pictures which she hung upon the walls of our living-room were bright and pleasant to look upon, some were not so light colored, while others were dark, even the frames were of ebony—very dark in deed. But they hung upon the walls of our home there to be comforted by us forever, to refresh our memories with all their tears and smiles.

As I worked on—and how happy I was in the work of bettering and beautifying our home—I never tired. The great light preserved me from weariness and brought gladness to my heart; I seemed to feel what others felt; I seem to be at one with all, even as was the spirit of the great light himself. Once I felt as though there was something wrong outside, which it was my duty to set right, and I wandered out again into the shadows, where I found a wretched, neglected looking house or shanty. The windows were dirty and broken and the very air around that home seemed poisonous. I looked in and listened. The husband and wife were quarreling—they were a repulsive looking pair, the man seemed more brutal than human and the woman was a slatternly hump. In one corner of the filthy room the little children were huddled together in terror; they were ragged and unwashed.

"Oh," I thought, "I cannot leave these people in this condition; surely it was the spirit of the great light that sent me here; I must do something." I hastened back into the light and searched for some one to help me; when I met the Angel of Love I said to her, "Come with me, I have some work for you to do." We went together, but when she looked into the house and saw who were the inmates she turned to me and said (while a tear dimmed her eye):

"Alas! I knew them once before they had given way to passion, but I cannot go in there now," and she hurried back into the light. Then I searched for

found the Angel of Joy and I said to her:

"Come with me, I have something to show you."

"Ah," she said, "I know what it is—Love told me about them; I could not let them go." But would not give up hope, and when I found the Angel of Peace, I said to her:

"Come with me, I have something to show you."

"I know what it is," she replied. "Love and Joy told me about them; I could not let them go in there."

Then I was indeed discouraged, and I hung my head in dejection, but soon I felt a hand laid on my arm, and a soft voice spoke in my ear, saying, "Come, I will go with you." It was the voice and touch of the Angel of Long Suffering. We went together to the dark abode. She entered the house and labored faithfully and long, but to no purpose; at last she turned and said:

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby assertive, while all things are to be depicted. Correspondents often write with waiting for the publication of their questions and write letters of inquiry. The supply of mail is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

R. Helmsloh: Q. Is there a German Spiritual paper published in the United States? if so, where?

A. The "Lichtstrahl" is published at West Point, Nebraska. Edited by Max Geutze.

J. M. P., Pittsburg: Q. What is the cure for headache of sensitive brought on by atmospheric changes?

A. By proper care of diet, exercise, rest and other hygienic means bringing the system to a state of health superior to its surroundings.

Sensitive headache is usually the result of too great exercise of the mind and too little of the body. As soon as it is indicated, there is a lassitude and utter weariness which prevents physical effort, and this at a time when most needed to restore the balance. The brain is congested with blood, which should remain in the outgoing arteries, and which can be drawn away by vigorous walking, or like exercise readily, if taken at the first indication. The fashionable "headache remedies," especially the new fads of the coal-tar dyes, should be avoided in all cases as dangerous to life, and at best only giving temporary relief.

Enquirer: Q. The Christian Scientists assert that Death is a mistake and should not occur, and that they have the means of preventing it. Is this correct?

A. That all the prophets who made their credulous devotees believe that they would "live forever," have died at the average age, answers the question. Death, the end of the physical organism, is the completion of the cycle begun at birth, and the complement of life. To one who does not believe in a spiritual existence it is consistent to accept any theory for the prolongation of the physical being, even the most fanciful and unscientific. If there is nothing better than this life, then it is well to hold on to it as long as possible, and labor for "physical immortality." But why should Spiritualists desire to live forever in the physical body? Why, even, should they wish to live in the body beyond the age of usefulness and enjoyment?

Spiritual science teaches that the next life is a continuance of this, a more perfect unfoldment, with inconceivably greater opportunities. Death is the gateway to that superior state. Through physical birth and growth the spirit is evolved to pass from this life to its purely spiritual estate. With this sublime consciousness of the purposes of birth, to remain in this life after its purposes are fulfilled is not gain but inevitable loss.

As naturally, and by fixed laws, the spirit passes through the great change to its next estate, as the caterpillar meets its change to a butterfly. To seek the prolongation of the earthly life indefinitely is as opposed to the order of events, as for the caterpillar to seek to remain a hairy worm feeding on crude herbage.

Spiritualism teaches that this life is the vestibule to the next, and as such should be preparatory, by moral, intellectual and spiritual culture. It should be made the most of in all ways of normal happiness, but never allowed to cloud the high aspirations of the supreme consciousness of immortality. While all its lesser details, its cares and burdens are to be attended and borne by us as human beings with honest purpose and integrity, we feel that they are only stepping-stones by which we ascend to the doorway which will admit us to the pure sphere of spirit existence. It is a strange anomaly to hear a Spiritualist talk of living forever as a physical being. Lovable and grotesque! He who is born here to a kingdom such as no one ever dreamed of in its beauty and glory, planning and scheming to avoid its possession! It is the cropping out of the old horrible beliefs regarding death, and the future life, which have not quite disappeared.

John Taylor: Q. Who are the anarchists and what do they believe?

R. S. Swartz: Q. Are the anarchists socialists?

Marcus Palf: Q. Ought Congress to pass laws against the anarchists?

A. There is a disposition among even those well-informed, to confound anarchism with socialism. A greater error could not be made. They are the antipodes of each other, according to the Encyclopedia Britannica. "The ethics of socialism are identical with the ethics of Christianity." It does not intend to change the form of government, but would extend the sphere of government so as to take all the great industries, just as it does public roads and the postal service. It would have the people own everything, and control everything by majority vote. Instead of destroying the government, socialism demands the strongest fraternal government. The leading objection to it is that it makes the government everything.

The doctrine of the anarchists is the necessity of destroying the form of government. Rulers are all robbers, and to destroy one of these tyrants is of all acts most praiseworthy.

The Russian nihilists are organized anarchists. The gatherings of their societies are necessarily of the most secret character, and little is known of their number or extension. Therein lies the cause of the fear entertained by the friends of governments. No one knows how far this doctrine of blood and ruin has reached, or if the most trusted servants are not among its leaders.

ers. The vigilance of the secret service of European governments has driven them from their shores and they have taken refuge in this country. Here sheltered by the liberty which is the boast of this country, they have been free to assail the old world rulers, or turn like fostered serpents on their protectors. To them rulers are robbers with no rights, and to kill them is a service to humanity.

It is surely a revision of the laws in regard to what constitutes treason and expulsion of all anarchists with whom freedom of speech has degenerated into license, and the danger now is that in punishing the anarchists the excited law-givers will go too far on the other side, and involve free and impartial criticism of government officials with the abusive license which has prevailed. It is well that Congress is not in session, and before it convenes the sober judgment of the people will become established.

In the present excited state of public feeling sweeping laws would in all probability be enacted, which would strike at the liberty of speech and the battle and martyrdom to gain, and when such laws are passed, it takes the short of a revolution to take them from the statute book. It is therefore most fortunate that before congress assemblies here will be time for the angry passions to subside and cooler judgment to gain control. Stringent laws will be enacted, but law-makers must not confound the respectable utterances of the anarchists with the right of honest criticism, the freedom of thought and speech which is guaranteed by the Declaration and the Constitution. There is most imminent danger of this result, and the forces of the conservatives are united to take the occasion to enforce their views. Those who have read the sermons delivered by the leaders of the churches on the death of President McKinley, cannot have failed to note the unanimity with which they have held free thought, infidelity and "atheism," responsible for the existence of the anarchists. Some have gone so far as to assert that all evils are from God and hence to oppose or criticize the government is to resist God! Such a view of government, practically applied would lead to a theocracy, the most unscrupulous and objectionable possible form of government.

FIRST EXPERIENCES

On Entering the Spirit World

To the Editor:—I presume you have heard of the passing away of our much beloved brother, who was a faithful Spiritualist, a lover of his paper and member of the First Spiritualist Church of Chicago. Brother Cone passed away at his home in South Dakota, last July, and almost his last words to his family were "I'll write you through Mrs. Cooley."

Our brother has made himself known to me many times since his departure as well as several times before, yet this was the first time he could write much. I inclose an extract from his letter to his family, showing he was at his own funeral, etc. How many poor spirits try to comfort those left behind, yet fall. Would that all the world had the knowledge of after life, then the ruin of our friends would be turned into but a few days instead of days of gloom.

As Bro. Cone was always an ardent admirer of The Progressive Thinker, I thought perhaps you would find a place for the enclosed in its columns, as there may be a ray of light for others in it.

My Dear Wife and Children, I know you have waited a long time for the promised letter, but I have not favored me until now, although I have come in contact with Mrs. Cooley many times and tried to get a message to you. To-day I impressed her to turn her steps homeward that I might keep my promise to you.

I know how bitter have been your experience of the past two months, the many times you have had my name upon your lips, and almost looked for me again in the body; but such will never be. I now belong to a world where physical bodies are not permitted and material affairs the least thought of.

I say the least thought of, but I have not entirely forgotten or given them up, for as long as my dear ones are on earth there will be an attachment and interest there for me.

My passing out of the body was an easy matter. I realized it was about to take place, long before any of you thought of it. I wanted to speak of it, but something seemed to seal my lips up almost the last.

After my father and many other dear ones were in the room and helped me out into a clearer atmosphere, as soon as I was free, although I was drawn back three times before becoming absolutely free from my body. Every time I heard your sobs, each time I saw a small cord or thread still fastened to the body I was trying to get away from. The third time I was drawn to my body I took hold of the thread with both hands to break it. It broke so easily one would think it made of ether, yet there was sufficient strength to almost hold me a prisoner for a time. When my own will power destroyed those conditions I could go where mother and father led. Seemed as though I never wanted to leave them, for there was something peaceful in their presence and everywhere they led seemed filled with light and illumination.

We must have gone many miles, yet there seemed but little time consumed in our journey. We came to an archlike opening, and on passing through it I was drawn by the brilliancy which confronted me. I have never heard or sang of the stories of paradise, and began to feel I had found one. Overcome by such magnificence, I could do nothing but stand and wonder. No desire to move forward. Spellbound by the beauty surrounding me, I drank in and absorbed strength and peacefulness from all about me. Had I ever suffered? No! Had I ever known pain or sorrow? No! All the years of the past were swallowed up in the indescribable pleasure of the present.

Those moments of exhilarating joy can never be forgotten. They have paid for all earthly pain and grief ever known.

Standing thus, I watched a happy throng moving quietly onward, all faces wreathed in perfect peace and happiness, each expression seemed strengthened with an interest in someone or something.

Many of these beautiful souls turned and kindly bowed to me, and as they passed I saw the reflection of their thoughts saying, "Another wanderer coming home. Welcome! Welcome! There is room for all."

As I stood there, growing more in harmony with my surroundings, I saw mother step out into the throng and draw a young man toward her, saying as they approached me, "We have brought him." It did not take long for father and me to be clasped in each other's arms, for I recognized the approaching form as that of our Willie.

For the first time I showed signs of weakness and sobbed like a child, forgetting the scenes of beauty and sense of joy for the moment. Regaining my self-possession, I was pushed away from around our boy, gently pushed him from me and surveyed him from head to foot. Such a manly form, with beautifully chiseled features, and eyes that spoke unto your soul the sentiment of truest love. The silence was soon broken by his saying, "Come, father, we knew you were coming and have prepared a sweet resting place for you."

We then joined the throng of passing souls and Willie informed me that many of them were upon the same mission, going to meet their loved ones who would be brought to some of the entrances. As we passed on we caught glimpses of many meetings similar to our own, and while to me there appeared to be several hundred souls moving or gliding as we were, there was not the slightest confusion.

After having gone what may have been a mile or two, we left this new world, to pass into another one of never beauty though somewhat unlike the first. What the former seemed to me a sky of indescribable magnificence, filled my heart with unutterable joy, and again the tears began to flow. These were quickly dispelled by my attention being drawn to two beautiful youths, so much alike that one would almost think them both the same. But when both reached out their hands and called forth, "Welcome, Father," I perceived they were our babies—no longer as we saw them last, but still our twin boys. Each one took me by the hand and turned my footsteps toward the entrance from whence they came. There I beheld a home, beautiful beyond description, where mother, father and our loved ones dwell. Indeed they had prepared for my coming, and I did find sweet rest as they led me to a cozy room.

When alone I fell asleep. How long I slumbered I know not, but on awakening I found my dear children around me and felt as though I had returned to youth.

The spell was soon broken as father stepped up to me and told me I was wanted on earth.

He turned to me and we all felt ourselves gently gliding after him until we left all previously described scenes behind. We drew near a great forest. As I gazed upon those gigantic trees a drowsiness overcame me and I became unconscious. When I regained consciousness I was in my earth home, where family friends and neighbors had gathered around the casket, which held my mortal body. Oh, how horrible it appeared to me. How I wanted to tell them it was not I, that I was there in a form far superior to the one they gazed upon and sobbed over. I stepped up to my wife and spoke to her, wishing to assure her of my presence, but she heard me not.

One by one I touched the children, without effect until I reached Willie. As I laid my hand upon her shoulder (she did not hear me), but a shudder ran through her entire form and she shrieked and wanted father. How I longed to have her know she sensed my thought but understood it not. Then all was silent and the words went forth from the lips of one who tried to comfort and console my dear ones. I heard him speak of me as gone, and saw my K. P. brothers pay their last respects to a departed comrade. How I tried to have them understand I had not departed from their midst, that I was there, hearing, seeing, knowing all.

Again the sobs broke forth from my family, and again I became unconscious, to awaken just in time to see them laying flowers on the casket, and covering the shell from which I had slipped out.

I felt an inclination to follow my loved ones home, and started to do so, when father stepped up to me, laid his hand upon my shoulder and said: "My son, 'tis better that you come with us now, for you are fatigued and need rest. Like a child I followed where he led, until I found myself once more on the haven of rest. There I reflected on the past, and saw much of my future.

There are many things I wish to speak of, but father is still my guide and bids me wait and go with him. Yet I know I will return and write of other experiences. With love to all my earth friends, I am still your loving husband and father.

S. D. CONE.

Lake Helen Camp-Meeting, Fla.
The prospect is excellent for a large attendance at this winter home for the coming season. The management has secured the services of J. Clegg Wright, Carrie E. S. Twining and W. E. Beck as speakers, and Nellie C. Mosler as pianist, and Mrs. J. DeBartholomew, trumpet and test medium, and other mediums will be in attendance.

The camp ground is located about three-fourths of a mile south of Lake Helen station, which is 12 miles south of Jacksonville in the Florida Gulf Coast Railroad. The camp is on high pine land, overlooking a pretty lake. The place is very healthy, and especially curative of lung and throat diseases, the pines radiating a healing balm for pulmonary sufferers.

Near the camp is the home of George P. Colby, one of the trance speakers in the country. It is here that Colby will complete his Pacific Coast engagements in time to return to Lake Helen during the session in February and March.

Geo. W. Webster has built a fine hotel near the grounds, furnishing it with all modern improvements—hot water heating, bath rooms, etc., where northern people of delicate health will find many comforts.

Emma J. Huff will open her cozy hotel on the camp ground early.

The catering department will be directed by Mr. and Mrs. Morse, of Lily Dale, N. Y.

The Apartment House and Brigham Hall will be ready for occupancy as soon as people arrive.

FIRST EXCURSION.
The first excursion by water, will leave New York City by the Mallory Steamship Company, on October 18, at 3 p. m.

Any person intending to go to Lake Helen or to any other place in Florida or Georgia, can join this excursion.

Speeches and other information will be given to all who wish to join the undersigned, enclosing a cent in stamps for postage on folders, etc.

Other excursions will sail Nov. 15, Dec. 13 and 27, Jan. 10 and 24.

Address: H. A. BUDINGTON, Manager, 21 Sherman street, Springfield, Mass.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Death Defeated, or the Psychic Record of How a Keen Young Man." By J. M. Peaslee, M. D., M. A., Ph. D. Price \$1. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGL.

LIGHT OF THE EAST, CALCUTTA, INDIA.

WHAT A SPIRITUALIST IS NOT.

The remark contained in a correspondent's recent letter, stimulate us to deal from a personal standpoint with the negative aspect of a question frequently asked: "What is a Spiritualist?"

"First, then, a Spiritualist is not a phenomena-hungry, individual who is ever picking out for himself choice morsels of 'test' material for the purpose of titillating his epicurean phenomenal palate."

To us it does not seem necessary that one should be ready and willing to swallow every morsel of presumed evidence on behalf of spirit return with wide-open mouth and close-shut eyes. The idea is apparently an article of supreme faith that to be a Spiritualist entails this attitude, which is that of the small boy, who unhesitatingly "opens his mouth and shuts his eyes, and sees what God will send him."

We do not believe that it is necessary for one moment to surrender reason and common sense in dealing with the spirit world.

The Spiritualist, then, is not a gullible, half-wit, who sits in the dark waiting to eagerly accept every scintillation as a spirit light, and every chance creaking of a board as a rap emanating from the angel world.

If we are asked to put a seal upon our senses and to padlock our reason as a test of our Spiritualism, we must at once say candidly, we are not Spiritualists.

A Spiritualist to our way of thinking is not, perforce, bound by any sort of "honors" to uphold all who profess and call themselves phenomenal mediums; and he is not necessarily wrong because he asks for proof positive ere he accepts the wondrous stories told of marvelous powers of other people.

A Spiritualist is not obliged to endorse all the charlatans and humbugs who tell fortunes at sixpence per head, and label the performance "Spiritualism."

If we are to stand by such and applaud their action in order to be ranked as a true Spiritualist, then we would ask whose is the authority to cross our name out of the roll.

The Spiritualist is not one who lives on belief and revels in the past achievements of others. He does not delegate his own powers, and leave the observation of phenomena to his fellows, accepting their statements as his foundation of "belief." He is not a hysterical hypochondriac, ever seeking relief from his "nervous" or "nigral" gloom in the fitful gleam of seances.

If we must, to be of the "true fold," forever sing ancient hymns in which we do not believe, of wretched parodies of the same, to doleful tunes, in dim but unreluctant light, for the sake of inviting converse with spiritual as well as intellectual plagues, we prefer to "hold up some other way" as in the Biblical parable, even at the risk of being called in biblical language "a thief and a robber."

A Spiritualist is not a person who sees no beauty in the phenomena of spirit-communication; neither is he one who treats the most sacred of intercourse with a frivolous savoring of pantomime, or worse, exaggeration of buffoonery. A Spiritualist does not deny that phenomena which, rightly understood, builds up the golden bridge between this world and that other. Nor does the Spiritualist revel in that phenomena which in a public circle turns a self-respecting Englishman into a yelling and dancing fanatic, uttering wild and untranslatable jargon.

There are a few of the things which, to our mind, a Spiritualist is not. Our readers may differ from us, and some of our friends among phenomenal mediums may feel we are striking with unkind severity at phenomena. We would ask such to read calmly the printed words foregoing, and they will acquit us of any feeling against phenomena, or worse, exaggeration of buffoonery. A Spiritualist will not at the same time most probably agree with us that the vices and ignorance which have surrounded the phenomena of Spiritualism cannot be too vigorously and determinedly attacked.

SPIRITUAL CIRCLES.

Those who have sat in spiritual circles know how the believing spirit increases the power of the manifestations, and gives forth a joy which is hidden when doubters are present. We see so much in this New Testament story akin to what we have met with in our own experience of spiritual phenomena, glimpses it may be white give assurance that the true way will be found in the story. Jesus could do no wonderful works in some places on account of the unbelief.

I have known mediums through whom phenomena was an every-day event being frozen up by the presence of some sinner. Eglington got evidences with almost everyone he sat with; but his light, while at a gathering of psychical researchers, no pencil moved, no evidence came. When Trull Taylor was experimenting with David Duguid for spirit photography, though David touched neither plates or camera, the results were nil when doubting objectors were present.

"Modern phenomena" truths, very much stronger than action, have been tested in the very concrete way. And we to separate all these experiences of our own time, and say they are not to be spoken of in the same phraseology with which we speak about the powers ascribed to Jesus, and that a special kind of belief, something mystic, sacred, and magical, belongs to them; that Jesus is such a high-tropic that we have to handle him in the hands of the way that we do ordinary subjects? I don't want to say anything to lessen your admiration for a great soul. If we use the gift of reason looking at his life, we can also thank God that so much virtue and knowledge has been lived. If there were great men before him, the Buddha, Confucius, Zoroaster, and great souls since his day, he also would have been the greatest. And he was amongst the great, and we should be grateful that there comes to us, amidst all the time such varied patterns of nobility, such glimmers of intellect, wisdom, in sympathy, in all that makes for the nobler human life. But we have to watch that we surround not our heroes with attributes which are now and are very interesting meeting. Come and help us, friends, and you will help the cause of truth and justice.

JAMES CAMPBELL, Pres., Havoclock, Neb.

W. E. BONNEY, Secretary, 1830 O street, Lincoln, Neb.

To Nebraska Spiritualists.

The annual convention of the Nebraska State Spiritualists' Association will be held in Lincoln, at Richard's Hall, 1034 O street, on Sunday and Monday, October 6 and 7. The first session will be held at 10 a. m.; the next session at 7:30 p. m. on Sunday; afternoon services, as hall is used by other parties. Monday, Oct. 7, business sessions at 10 a. m., and 2 p. m. Matters of vital interest to all Spiritualists will be brought up, and we specially desire all those whose names are on the roll as members to be present. Remember, it is only by harmonious and united action that success can be secured for any movement. We hope to have good mediums present with us and a very interesting meeting. Come and help us, friends, and you will help the cause of truth and justice.

JAMES CAMPBELL, Pres., Havoclock, Neb.

W. E. BONNEY, Secretary, 1830 O street, Lincoln, Neb.

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It is especially noteworthy that the hatred of witches and wizards cherished in the West does not seem to exist in China. In many parts those reputed to possess magic power are regarded with awe, and even dread, but it is rare to hear of any of them coming to an untimely end by any kind of violence. According to Chinese data 1300 years before the birth of Christ, wizards and ghosts and spirit communication were familiar subjects of Chinese respect and the feeling is abundantly evidenced by the tone adopted in nearly all popular novels, wherein witchcraft and occultism play very conspicuous parts.

It is stated that a certain part of the vast Chinese empire is allotted to a tribe of magicians, and any one wishing to acquire magical art can proceed there and put themselves under the immediate instruction of adepts. Strange and wonderful things are written of these people. One method prescribed, by adepts for making a person invisible, is that of opening a coffin, taking out the body, and the pupil to sleep in it for several nights in succession. It is said at the end of so many days the sleeper becomes invisible until dawn, and can thus gratify his lust for revenge on his enemy, or commit robbery, without fear of detection.

The idea of one being possessed by an evil spirit is flouted in the West. But cases of "possession" or perhaps more advisedly said, supposed possession, are very frequent, and there are many methods of casting out evil spirits or devils.

Taoist priests find great favor with many people for their powers, but there are a special, so-called, who enjoy a reputation for their skill in being able to cast out devils. One writer thus describes their modus operandi:

"The fingers, nose and neck of the patient are punctured with needles. They also apply a certain pill made out of 'al-sai' in the following manner: The thumbs of the two hands are tied tightly together. The two big toes are also tied to each other in the same manner. Then one pill is put on the big toes and the other at the root of the thumb nails. At the same instant the two pills are set on fire, and there they are kept until the flesh is burnt. Where-as in the application of the pills, or in the piercing of the needles, the inevitable cry is: 'I'm going; I'm going immediately. I'll never come back again. Oh, have mercy on me this once; I'll swear never to return.'"

Ordinary people who cannot afford to employ any professional exorcists will paste all sorts of written charms upon the doors, windows, etc., of the room or house that the patient occupies. This is also resorted to at a certain period of the year, known to us as China New Year, by shopkeepers, etc., to keep bad luck from their business.

Another sovereign remedy, and perhaps the simplest, is to take a certain piece of wood with a hole in it, insert a small piece of ivory in the hole, making the form of a cross, and throw it into the water; thus will the devil, or spirit, go to the deep. Illness is also looked upon in the light of a possession—the clothes of the sick person will be taken from them and exposed to the sun, and incantations made for the evil one to depart. Sometimes sacrifice is resorted to, such as cows, etc.

In the old times it was no mean position to be appointed by the authorities as an officer for "hooting at" or "shooting" evil spirits out of a possession. As a last resort, people will go to a missionary, or a convert, for exorcism. One is puzzled to know whether the fact is complimentary to Christianity or the reverse.

The willow always reminds a Westerner of China, and no doubt it is used by the celestial for various purposes. It is considered by many as efficacious, as an extract, in driving away evil spirits who might obstruct the way hereafter of the departed, and also for raising spirits, and for those reasons a twig will frequently be seen at funerals carried by the eldest son or chief mourner.

Crete Camp, Nebraska.
The camp is progressing nicely despite some unfavorable weather, and at the time of writing we all feel encouraged at the prospects for the coming week. The skies are growing brighter, the sun is shining and the birds are singing. When the weather is too cold for the auditorium, we hold our meetings in a large hall which can be well warmed with a stove, and we thus defy the elements.

Max Hoffman is with us and his tests are creating a great interest. Mrs. Bartel, of Cripple Creek, Colo., is winning the good wishes of all, her trumpet and light physical seances being undeniably genuine and of a high order. Many other mediums are doing good work, and our speakers are all earnest and thorough advocates of pure Spiritualism. We are sure that our workers do not feel to take space this week to enumerate them; but we desire to say to the Spiritualists and investigators of Nebraska and adjoining territory that "now is the accepted time, now is the day of salvation." If you wish to help the cause of truth in Nebraska, you will never have a better opportunity than you have right here in Crete at the lovely Assembly Grounds. We close September 30.

W. E. BONNEY.

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NO. 620

National Spiritualists' Association.

Report of the President, Harrison D. Barrett, for the Year Ending October 18, 1901, S. E. 54.

To the Officers and Delegates to the Ninth Annual Convention of the National Spiritualists' Association, Greeting:

I take pleasure in submitting my annual report as your President for the year ending Oct. 18, 1901, S. E. 54, in compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the N. S. A.

THIS YEAR'S WORK.

The past year has been one of unusual activity on the part of the Association. During the eighth annual convention, which was held in Cleveland, Ohio, October of last year, the Mayor Fund was filled, the deed to the home in Washington, D. C., presented by Mr. Mayer, and duly recorded in the register's office, thereby stating to the world that at last the Spiritualists of America were in possession of a home of their own through the munificence of their friend and brother, Theodore J. Mayer. It is fitting that due acknowledgment of this unselfish act on the part of Mr. Mayer should be made by this Convention. I therefore recommend an engrossed resolution of thanks be prepared and presented to him in the name of the Spiritualists of America. Important matters were passed upon by the Cleveland Convention, and the trustees of this Association were directed to carry the orders there given into effect. The Jubilee Deficit was ordered settled upon an equitable basis, and I am pleased to report that everything connected with that affair has been adjusted, all claims settled, and that nothing now stands against the fair name of Spiritualism in connection with the well intentioned, but unfortunate celebration in Rochester, N. Y.

The reports of the last two annual conventions were ordered edited and printed in pamphlet form, the two not to cover more than one hundred printed pages. This was attempted, but was found to be not only impracticable, but impossible. Your trustees, therefore, voted to secure blank books in which complete press copies of both reports were to be printed, the same to be kept on file at headquarters, subject to the orders of future Conventions.

Missionary work was authorized and instructions given your trustees to place several missionaries in the field for a full year. Contracts were signed with several parties to take up this important branch of our work. Good reports have been obtained from all missionary laborers, and the way paved for better work in the future. Special reports will be made to this Convention by all of our missionaries, and you will have an opportunity to judge first hand of the value of this department of labor.

The last annual convention directed that a room should be set apart in the headquarters building for the scientific investigation of the phenomena of Spiritualism. This order yet holds good, for your officers have as yet received no applications for work of that character. It was deemed inexpedient by your trustees to advertise the matter widely, inasmuch as space was limited, and such as was not used for office room was needed by the party to whom the remainder of the building was rented. Printed matter was needed in the work of propaganda, and your trustees put into the form of tracts several valuable articles, one of which was a lecture by Prof. W. F. Peck. These tracts have been sent out quite generally over the country and have done our Association no little good. It would be well to increase the supply of tracts, and have them circulated generally throughout the nation. I recommend that a special appropriation be made for that purpose, and the incoming Board of Trustees given directions to act in the matter by making such selections as will be best adapted for the work in hand, and the President and Secretary instructed to create such articles as will best serve the Cause.

Two will cases have come before your Trustees during the year, both of which are being contested before the courts of the land. One is the will of the late Horace Butterfield, Lebanon, Kas., who bequeathed a small sum to the N. S. A. The case has not yet come to trial in the higher court to which it has been appealed.

I earnestly recommend that the N. S. A. shall do everything in its power to sustain that will, and urge that funds be set aside for that purpose, both from the Babe Will Defense Fund and from the General Funds of the Association. The other instance is the will of the late William Case, of Lafayette, Indiana, who bequeathed three thousand dollars or more to the N. S. A. This will is being contested by the remote heirs of our arisen brother on the ground of unsoundness of mind on the part of the testator. Your trustees have endeavored to secure proper legal aid, and have placed in the hands of the attorney for the defense all evidence at hand showing that Spiritualism is a religion, and its votaries people of sound minds. This case may be called for trial at any time, and will probably be sharply contested. I recommend an appeal to the highest court in the land, in case a verdict is rendered against us by the lower courts. Spiritualism is a religion, and its followers should have the right to dispose of their estates for the benefit of their religion, if they elect to do so. I further recommend that special appeals be made for funds with which to defray the expenses of this contest in case of necessity.

Your trustees have endeavored to carry out the will of the last annual convention with regard to raising revenue for the N. S. A. Our auxiliaries have been appealed to for their annual dues and collections at the times required

by the Constitution, but the returns have not been as large as in former years, still the revenue from these sources is an item of importance. Mass meetings were instituted in twenty-one large cities with the hope of securing large financial returns therefrom. In all cases but three, these meetings were self sustaining, and returned a small surplus to be divided between the N. S. A. and the auxiliary with which it was held in holding the meeting. The results of the past year prove that new methods of raising revenues must be devised by this Convention. The full returns for the year will be made known to you by the reports of the Secretary and Treasurer.

Under the direction of the N. S. A., the work of organizing local societies has made some progress. One new State Association has been organized, and one reorganized during the year. Between thirty and forty local societies have been formed, the chief promoters of this important work being Mr. and Mrs. E. W. Sprague, Mr. and Mrs. George W. Kates, and your President. It is to be hoped that all of these organizations have back of them that degree of strength that will insure their permanency. That they can be made so, there is no doubt, provided the care is exercised in their behalf by this Convention.

There has been a marked increase in interest in the N. S. A., both on the part of the general public and that of individual Spiritualists during the year. The officers of the N. S. A. have been repeatedly approached by newspaper representatives and magazine editors for statements with regard to the position of Spiritualism and its attitude with respect to certain questions of the day. Articles in defense of Spiritualism have been solicited for some of the leading periodicals of the land, and have been promptly furnished by your President and Secretary. Inasmuch as other denominations have sought our N. S. A. for authentic statements with respect to what Spiritualism is, and its value as a religious cult, there has also been a decided change of front on the part of certain Spiritualists with regard to the N. S. A. Many who were formerly opposed to it are now numbered among its friends, or have withdrawn their active opposition and are now neutral with regard to it.

In all business centres, especially with the four great railroad Associations of the West, the N. S. A. has excellent standing. Its advice is sought and accepted, and there is no possible cause for contention with respect to the treatment accorded the N. S. A., or its people, on the part of business organizations throughout the nation. We are everywhere treated with absolute fairness, and given respectful hearings, solely through the fact of our National Association being well established as an representative business organization.

There has been some persecution in the name of the law, especially in Baltimore, Maryland and Washington, D. C. In the latter city a law of Congress imposes heavy burdens upon our mediums who wish to practice their professions there. The law is most unjust, and the officers of the N. S. A. have exerted themselves to secure either its repeal or modification. Inasmuch as it compels our mediums to pay a large sum each week as a license fee, it would seem to be a case that could well come before this Convention. I therefore recommend that a special committee be appointed to look into this matter and report at this Convention. The officers of the N. S. A. have labored faithfully in this field, but can only report progress to date, and ask for action on the part of the delegates.

Your Trustees have attended to every constitutional duty required of them. Your President has filled by appointment the positions of State Agents in all States and Territories in the United States and Dominion of Canada. All bills have been duly inspected, properly audited and paid. There are no outstanding bills, and a goodly sum remains at interest in the name of the Association in the hands of our honored Treasurer.

SPIRITUALISM IN GENERAL.

Spiritualism in general has made considerable progress throughout the world, although the gain in the United States is not so marked as in former years. Good reports have reached me from England, France, Germany, Russia, Spain, Italy, Australia, New Zealand, So. Africa, India and So. America, showing that our Cause is slowly but surely winning its way among the masses. Several new papers have been started in foreign lands, all of which seem to be more than holding their own. For the first time in its history Spiritualism now has an organ published in the American dialect. It has been represented in nearly all other languages for many years. From all accounts thus far received, I feel justified in saying that Spiritualism is gaining ground in all foreign countries.

Good reports reach me from Canada, and I am assured that Spiritualism is rapidly gaining ground among our kindred across this border. The best feeling prevails and the interests of the brethren on both sides of the line are of one. Some new local societies have been formed in the Provinces, but they by no means indicate the growth of our Cause among the people. Reading circles, circles for phenomenal manifestations, and medical development are quite common. This is true of many sections of the United States.

In this country the summer camps have been well attended, and excellent work done by almost all of them. The

cause of organization has been greatly strengthened at every one of these centres, and the people have received new light on this and other subjects from the platform. On the whole, the attendance at all camp meetings was larger than it has been for two or three seasons past. The people have been earnest seekers for the truth, and the element of curiosity, so prominent in the days when thousands rushed to these centres, has happily disappeared.

Our local societies report many hardships. A few of them record prosperous seasons, and tell of good work done. Some of them report increased memberships, while others declare that they have only held their own, and others still report that they have lost. The attendance at some of these meetings has been large and enthusiastic, while others have been supported by the willing few who loved Spiritualism well enough to stand by it at all times. Owed to the large increase of local societies in Indiana, I am able to report that we have more local societies today than one year ago. A number of societies have disbanded altogether, while others have not kept up their affiliation with the N. S. A. as they should. I am satisfied that all of our local bodies have done the best they could under the circumstances, and am convinced that the aggregate results of their work are better than they were last year.

FUTURE WORK—REVENUE.

The future work of the N. S. A. as a power for good to our Cause depends first of all upon the revenue received to support it. The financial question, therefore, is the one to which I first wish to call your attention. The N. S. A. now has four sources of income, viz., the per capita dues from its auxiliaries, its annual collection from the same, donations from individuals, and bequests by will. The latter is so infrequent and so liable to contest as to make it of little value up to date. A decision from the Supreme Court of the United States will be required to secure to Spiritualism its dues in this respect.

The donations from individuals have been quite generous, but by no means sufficient to meet the requirements of the N. S. A. in carrying on its work. The amount received from this source, added to the per capita dues and collections from the auxiliaries, scarcely more than meet the running expenses of the Association, thereby leaving nothing for field work, and for printing and mailing tracts. The per capita dues and collections for the past year do not amount to one thousand dollars. Individual donations, the returns from our missionary laborers, etc., have furnished the revenues for the expense of the work the N. S. A. has carried on the past year.

Ways and means of raising funds must be provided by this Convention. To that work I invite your attention, urging you to remember that it is your chief duty at this time. Plans should be made whereby the amount of the per capita dues and collections can be increased. Last year I recommended that a special missionary be elected to visit local societies, not as a special solicitor of funds at their meetings, but to strengthen the ties between the N. S. A. and the society visited. This missionary was to be instructed to solicit individual donations from parties known to be interested in Spiritualism.

Your President was elected as such missionary, and sent into the field to work. He visited a number of societies, and secured a few donations, when his work was diverted, under the direction of the Board, to instituting and conducting mass meetings in the name of the N. S. A. I am yet of the opinion that the N. S. A. should appoint a missionary, with instructions to labor earnestly to increase the membership of the same, and to prove the interest the N. S. A. feels in its branches. Every person who joins one of our chartered locals adds to the revenues of the N. S. A. through per capita dues and collections. This missionary should not solicit funds from the society, but concentrate his efforts to the work of helping said society in the way named above, and confine his soliciting to such persons as have ample means, and are not overtaxed to support local societies.

Such a missionary would add much to the income of the N. S. A. through donations from individuals, and would also do much to induce the well disposed to bequeath certain sums to it by will. This is an important item and needs your earnest thought. In former years I have urged the appointment of special financial agents, who should travel from point to point, soliciting funds for the N. S. A. A number of agents have been appointed in the past, but only two have ever done anything of moment for the N. S. A. I now feel that this method should be abandoned and one general solicitor be selected to follow the lines above indicated, helping our auxiliaries, and receiving aid in return from people of means who can be reached in no other way. I urge this matter upon you, and most earnestly recommend the election of a special missionary for this important post.

I further urge that each delegate and friend of Spiritualism present at this Convention be invited to become a helper of the N. S. A. in the future through personal solicitation among friends at home. This can be done by recording the name and address of each one upon an address book in the hands of our Secretary, thereby presenting by letter whenever need might require it. If each person present could be induced

to agree to raise twenty-five dollars the coming year, the financial question will be more than half settled.

One thing is absolutely certain. We must look elsewhere for support for the N. S. A. than to the local societies, until they are in themselves able and care for their own needs. We now have a constant struggle with them for existence, and it would not be right to make their burdens too heavy to be borne. I believe that one hundred persons can be found who are willing to give one hundred dollars per year for the support of the N. S. A., when they are given the assurance that the N. S. A. is a permanent institution, and that it will be held to wisely conservative ends. I recommend this proposition to your favorable notice, and ask the Convention to act thereon. For a period of at least five years, this guarantee should be given, that the N. S. A. may be kept on its feet, financially, yet do the work required of it in meeting the needs of the N. S. A.

I am inclined to feel that the policy of issuing certificates of contributing membership should be abandoned. The certificates carry little weight, yet they have been used by some who have obtained them to the prejudice of the N. S. A. Very few have been issued this last year and only to persons known to have a genuine interest in the Cause. I believe the provision for such indirect membership should be removed from our By-Laws and recommend action accordingly.

MASS MEETINGS.

During the past year, twenty-one mass meetings have been held under the auspices of the N. S. A. and several of these gatherings have been attended by your President in person. The attendance has been large and quite enthusiastic throughout the series, with the exception of two cases only. These mass meetings were originally designed as a means of raising revenue for the N. S. A., as well as of arousing an interest in Spiritualism on the part of the people. They have usually more than paid for themselves, and have been the means of reviving the interest in Spiritualism in many cities where they have been held.

They cost a great deal in the way of time and labor, as well as in money for the defrayal of the expenses of the speakers and mediums who participate in them. The energy that should be expended could be turned into channels that would lead to a far better service of the Cause. Experience of four years convinces me that these meetings seldom add to the membership of local societies, neither do they create a lasting interest in Spiritualism. The fire of the meeting lasts, then, dies away quickly, leaving a greater darkness than there was before. If the labor, time and money they cost were to be devoted to the work of building up a strong local society, I firmly believe that the results would be of a more permanent character.

Yet these meetings have been educational in their general impress, and have been the means of calling the attention of thousands of people to the truths of Spiritualism. Despite this great advantage, the fact that they have a tendency to weaken local societies, and the further fact of their great cost, it would seem as if they should be discontinued, and could be dispensed with to the advantage of the N. S. A. They can be replaced by State Associations with less expense and to a far greater advantage than they can by the N. S. A. Holding in mind the great good they have accomplished in the past, I am yet constrained to recommend that the practice of holding mass meetings be abandoned for the coming year.

The N. S. A. is under great obligations to all of the speakers, mediums and local workers who helped to make the mass meetings of the past year so signally successful. I therefore recommend that this Convention returns its thanks for the good work done, to the Spiritualists of the cities and towns in which the meetings were held, and to the speakers and mediums who took part in them. Our Secretary's books and the monthly reports of your President will show who these good friends are and where their unselfish work was performed.

MISSIONARY WORK.

The past year has clearly proved that missionary work is the best method of promoting the interests of Spiritualism, and of establishing permanent organizations that has thus far been devised. Mr. and Mrs. E. W. Sprague, Mr. and Mrs. George W. Kates, and Mrs. Carrie E. S. Twine have been doing their best to aid our Cause as missionaries. The former have been confined their labors largely to the States of Indiana, where they have organized a goodly number of societies, and rendered faithful service to Spiritualism. They have done nobly and deserve the heartfelt gratitude of every Spiritualist in America.

These words apply with equal force to Mr. and Mrs. Geo. W. Kates, whose labors have been chiefly directed to the northwest, although they were frequently called to aid the N. S. A. in Michigan, Illinois, Iowa, Missouri and Kansas. With four other workers in the field, the N. S. A. did not fall to gain ground. It was my privilege to be associated with Mr. and Mrs. Kates for nearly six weeks, during the missionary season, and to personally testify to the value of their work, as well as record the good results that eventuated from it. They have faithfully performed their duty, and labored with singleness of heart for the good of the N. S. A.

Mrs. Carrie E. S. Twine was sent to virgin land, so far as Spiritualism is concerned. Her labors were confined to Mississippi and Tennessee. She spoke in cities and towns where Spiritualism never before had hearing, and left an impression for good that can never be erased in every instance. Her work will bear fruit in the future, as it has paved the way for further effort in the same sections. She was in the employ of the N. S. A. only six weeks during the year, yet accomplished much

good during that brief period by her devotion to the Cause she loved.

Your President also engaged in missionary work during the past year. A portion of the months of December and January were spent in the States of Maine, Connecticut, Pennsylvania and Delaware, where I visited a goodly number of established local societies, organized a few new ones, and did my best to further the interests of organization along largely helpful lines. Of the value of that work I cannot speak, as that testimony should come from others. From Feb. 1 to the middle of May, my missionary labors were wholly confined to the mass meetings to which I have already referred.

From the known results of the labors of our missionaries, I am led to believe that the work should be extended and carried on to a larger scale next year. I recommend that funds be provided for the employment of not less than ten missionaries by the N. S. A., the same to be instructed to work for organization throughout the coming year within certain territorial limits. I have no wish to forestall the action of this Convention, but in deference to the request of many of our representative laymen, and in harmony with my own inclinations, I venture to recommend the following persons to your favorable notice as especially adapted to the work in question: Mr. and Mrs. E. W. Sprague, Mr. and Mrs. Geo. W. Kates, Mrs. Carrie E. S. Twine, Mrs. R. S. Lillie, George H. Brooks, Moses Hull and Mrs. Clara L. Stewart. Our nation could be divided into sections and each one of the workers named given permanent fields of labor for the period of twelve months at least.

LOCAL SOCIETIES.

This important subject has been extensively discussed during the past year, but of such transcendent value are our local societies to our Cause, I venture to call your attention to them at this point. A special place for the further consideration of this subject has been made in our official program, and I respectfully urge you to give it your best thought. My experience for the past eight years has taught me the ephemeral character of our local societies, and clearly shown me their weakness. Very few of them are financially prosperous, and fewer still are moving in the direction of providing homes for their own. Clearly, more should be done, and an influence in the direction of permanency exercised in every community.

Comfortable temples or spiritually magnetized halls, appropriate music, and good speakers are necessities, as are also well authenticated phenomena. The best means to obtain these results, according to my judgment, is the settlement of speakers who can do our Cause most excellent service by becoming a part of the social life in the communities where they reside. I am not unmindful of the good work done by our itinerant speakers and mediums, nor have I forgotten our noble pioneers who blazed a path through the wilderness of bigotry, skepticism and bitter scorn, and have been the means of calling the attention of thousands of people to the truths of Spiritualism. Despite this great advantage, the fact that they have a tendency to weaken local societies, and the further fact of their great cost, it would seem as if they should be discontinued, and could be dispensed with to the advantage of the N. S. A. They can be replaced by State Associations with less expense and to a far greater advantage than they can by the N. S. A. Holding in mind the great good they have accomplished in the past, I am yet constrained to recommend that the practice of holding mass meetings be abandoned for the coming year.

OUR PHENOMENA.

At this point the question as to the use of and proper place for our phenomena naturally arises. The officers of the N. S. A., without exception, feel that the phenomena of Spiritualism deserve an honored place in its economy. They hold that they are all based upon the solid rock of fact, hence deserve the thoughtful attention of all students of occult science. But their relation to our local societies, and especially their presentation from public platforms, are questions of moment to this Convention. No Spiritualist objects to the use of our phenomena, but because of their good work, we should do still better, and pave the way for yet grander results from those who shall come after us. With that end in view, our local societies should be strengthened, our work made permanent, and Spiritualism thereby made a power for good in the land. Once more let me urge that more should be done, and an influence in the direction of permanency exercised in every community.

Our phenomena are too valuable, eye, too precious even, to be made the sport of the unthinking and a show for the curious. There are three places where phenomena can be beneficially displayed to the people of the world. First in the home circle; second in the laboratory of the scientist, and, third, in the communion service. The home circle is ever a sacred place from which even the breath of suspicion is removed, and where mortals and spirits can meet in an open exchange of loving thought. I hold that we cannot lay too much emphasis upon the value of the home circle, and respectfully recommend that this Convention shall place itself squarely on record in favor of the general re-establishment of the same.

The laboratory of the scientist is the proper place for trying experiments. The progressive men of science today are qualified to deal with this subject, and the complex results of their work are the results of their labors. Their work would cover the ground that the Psychological Research Society attempts to occupy, only it would be much broader in character, and far more satisfactory in its results, from the fact that many mediums would contribute their demonstrated evidence in place of the one or two upon whom our brethren of the organization named rely. It would also be the means of bringing the two bodies that are so near alike in their aims closely together, and, perhaps, in time, make their labors identical. Spiritualism has the facts and is therefore qualified to place the cause of mediumship as is no other cult in existence. It will be a happy day for Spiritualism when the evidence of the psychic laboratory takes the place of the guess work now unhappily in vogue in far too many Spiritualistic societies.

The third place in which our phenomena can best serve our Cause has been called the communion service. This function could follow the public lecture,

but from it should be excluded all those who are not spiritually illuminated sufficiently to receive the aid it would give them. The curious, the amusement hunter, the capricious critic, and the cynical doubter would all be wanting here. Our phenomena would be consecrated to the soul-needs of the people fitted to receive them, and the latter would be the uplifting influence of an hour's communion with their arisen spirit friends. Such a service would render deception impossible, for the psychic could not fail to be touched by the spirit of the hour, and could not but reflect the soul's all perfect light.

None of these methods would retire our phenomena from sight, nor cast any reflections upon their value. They would be on the contrary, double their value by removing them from the realm of doubt into that of certainty. This change would take away one of the sources of weakness to our local societies, and give in its stead a pillar of strength. It would make our meetings distinctly religious in their character, and would allow us to deal with those elements that delight those who are only in search of amusement. As it is today, our phenomena are questioned by every one outside our ranks. And by very many of those who are within them. This is due to the loose methods that have so long prevailed in dealing with and in presenting our phenomena to the world.

Rather than have these dangerous methods continue, the more drastic tendency of the same augmented in view, it would be better by far for the movement known as Spiritualism to be split in twain—one portion to follow those ennobling ideals that ever precede the consecration of true phenomena to be made a part of the social life of the soul uses—the other to go its own way in the direction of sensual materialism and all things that which that term stands. It is religion, consecration, soul-devotion, growth, and illumination against gain in sordid lucre, sense enjoyment, and materialistic considerations. The choice is ours to make, and the time is now here for our decision will add to the popular interest in our phenomena by making them of greater value to all investigators. I recommend action upon this question, and respectfully suggest that the matter be referred to a special committee for full consideration, and a report of their work to be submitted to this body.

It must not be understood as opposing our mediums and their work. The course above outlined would greatly enhance their power, and make their work of greater value than ever before. In the home circle, they would ever be welcome as revelators of the gifts of the spirit, while in the scientist's laboratory they would be invaluable aids to the establishment of the truths of occult science. In the sacred communion service, they would become like unto the oracles of old, who stood between the visible and the invisible as purveyors of wisdom and consolation from the spiritual world. The above plan would exalt mediumship and will make our mediums objects of tender solicitude on the part of all seekers for truth. They could then be compensated for their services in a way that would enable them to live without being in constant fear of coming to want, as they are to-day. Let us honor mediumship and true mediums by giving this protection of our love, and by placing them in the position where they rightfully belong.

CHILDREN'S LYCEUM.

This important branch of our work has been sadly neglected in the past, but has received considerable attention during the year now closing. A special place on the official program of the Convention has been assigned to the Lyceum, when many important facts will be presented for the consideration of the delegates. This topic is of the utmost importance to us all, and I urge it upon the Spiritualists of America as well as upon the Convention, to give it their most earnest thought. I recommend action of a practical nature upon this question, and respectfully urge all Spiritualists to take a deeper interest in this important subject.

HISTORY OF SPIRITUALISM.

From year to year for the past four years I have recommended that steps be taken by the N. S. A. to have an authentic history of Spiritualism prepared by competent parties, under the supervision of the Association. Each year this plan has received the approval of the delegates, but has not been carried out because of the lack of funds. The history is a necessity, and its preparation cannot longer be delayed with safety. Our veteran pioneers are rapidly taking leave of earth. It is to them that we must look for authoritative testimony with regard to the stirring events of the early days of our movement, and of the men and women who participated in them. An impartial history would sell well in the book world, not only among Spiritualists, but also among the liberal-minded people who are seeking for truth. No better time than the present could be found to undertake this work. Brother Lyman C. Howe has been elected chief historian, with authority to select two aids to assist him in preparing the great work. Last Convention as persons eminently fitted to assist him, I respectfully recommend that the action of former Conventions in selecting the three parties named be reaffirmed at this time, and instructions given to our incoming Board of Trustees to see to it that this work is undertaken during the coming year. I am aware that this means the expenditure of money, and realize that that money must be raised by this Convention. I therefore respectfully recommend that a special History Fund be raised by this body of delegates, and plans laid by which it can be augmented during the coming year. This is one of the most important subjects that you are to consider at this Convention, and I urge you to give it more than a passing thought.

AN INTERNATIONAL CONGRESS OF SPIRITUALISTS IN ST. LOUIS, MO., IN 1903.

Since our Cleveland Convention, the idea of holding an international congress of the Spiritualists of the world in St. Louis, Mo., during the World's Fair of 1903, has been constantly in mind. It has been urged upon me by friends in foreign lands, as well as by prominent Spiritualists at home. I feel as if the suggestion is a good one. From advice thus far received, I am quite sure that the leading Spiritualists of Europe, Mexico and South America would gladly take part in such a Convention. Delegates will come from all quarters of the globe, and the Convention cannot fail to do our Cause much good. In order to make it a success, once undertaken with it must be as what we can obtain recognition from the Management of the Exposition upon proper application, and be assigned a place upon the official program. I ask you to consider this question at length, and earnestly recommend favorable action thereon.

A PSYCHIC QUARTERLY.

Again let me urge upon you the importance of establishing a Psychic Quarterly, to cover the field in our literature formerly occupied by W. T. Stead's great magazine, "Borderland." Such a magazine would appeal to the progressive minds of both continents, and would be sustained by them from the start. Phenomenal facts, scientific demonstrations, philosophical deductions, and religious affirmations could all find places on its pages. Such a journal would do the Cause of Spiritualism much good, and would be a constant reminder of the work and worth of the N. S. A. I therefore urge more earnest action in this direction.

FRATERNITY.

Many Free Thought and Liberal Associations will hold their annual Conventions during the coming year, as will also many reformatory bodies with whose views, in the main all Spiritualists are in accord. I recommend that fraternal greetings be sent to all of them under the seal of this Association, signed by the President and Secretary, and that as far as possible without expense be appointed to represent our organization at their gatherings. We are in receipt of letters of invitation from several organizations to fraternize with them, and surely Spiritualists are broad enough to return the compliment by showing their sympathy with every progressive movement laboring to benefit humanity. I feel that letters of greeting should be sent to the National Conventions of our brethren across the sea, and every effort put forth to prove our interest in the spreading of the gospel of peace over all the earth. To that end let us labor to strengthen the bonds of friendship between those who think alike, and thereby help to establish the universal religion of the brotherhood of the race.

OUR DECLARATION OF PRINCIPLES.

The many legal complications with regard to the exact status of Spiritualism that have arisen during the past year, render it imperative that our Declaration of Principles be brought to explicit in its every point. In order to maintain our rights as Spiritualists, we must prove to the satisfaction of the court that Spiritualism is a religion, and that we are a religious people. I do not suppose that any well-informed Spiritualist seriously questions the fact that Spiritualism is a religion. Such being the case, there is no reason why we should hesitate to so declare ourselves before the world. If the present Declaration that was adopted at Chicago, Ill., in 1899 is not sufficiently explicit, it should be made so by this Convention. Men and women of means stand ready to endow the N. S. A., as soon as they are assured that their money will go where they wish it to go, and be consecrated to the advancement of the Cause of truth. Today several estates are in litigation, owing largely to the fact that we have not had the courage to declare to the world what we have demonstrated as truths to our souls. The work of building the temple of Humanism and of aiding our fellowmen, is of far greater importance than quibbling over words, or quarreling over non-essentials. I believe in principle, therefore wish to have the wills of all who bequeath property to Spiritualism carried out in full. To that end, I recommend action on this subject.

CAMP MEETINGS.

All of the Spiritualist Camps have done good work during the present season, and with very few exceptions, they have all been loyal allies of the N. S. A. In some instances we have been given pecuniary aid upon the programs where in former years our Association was not recognized. This era of good feeling is a happy augury for the future success of the N. S. A. Its aim is to aid all organizations, and the willingness of other Spiritualistic societies to aid it in its efforts to get upon its feet is certainly indicative of a fraternal spirit that we should recognize and appreciate. I feel that letters of thanks under the seal of the N. S. A. should be sent to the officers of all Camps that have given the N. S. A. hearing during the past season, and recommend, accordingly. It would also be well to make application for similar days next year at all of these mammoth assemblies, and I recommend that the incoming Secretary be instructed to open correspondence at once with the Secretaries of all Camps, soliciting a special day for the N. S. A. on their official programs next season. In this connection, it would be well to guarantee that the N. S. A. will furnish all extra talent needed without cost to the several Camps, only asking permission to appeal for funds and to take up a collection. It would also be a graceful thing to promise that the N. S. A. will have a direct representative present on that day, to acknowledge the courtesies of the camp, and to look out for its interests on that occasion. I have attended

twelve camps during the past summer, and the financial returns from them all aggregate six hundred dollars for the N. S. A. Such a sum is worth looking after, and one great achievement in the future, if due care is exercised by the N. S. A. The Camps, with perhaps a single exception, are now friendly to our Association, and we should show them that we are thorough believers in the doctrine of reciprocity by both deed and precept.

THE SECULAR PRESS.

During the past year, Spiritualism has received a great deal of attention from the secular press. Articles for and against it have appeared daily, and so great has been the interest in some articles that the entire issue containing them has been speedily exhausted. Many of the articles have attacked Spiritualism vigorously, and the editors have ever been willing to publish rejoinders from the officials of the N. S. A., or other representative Spiritualists. In view of the increasing frequency of these attacks, I feel that it would be well for the N. S. A. to be authorized to reply to the same. To that end, I earnestly recommend that the Clipping Bureau of Chicago, Ill., be employed to furnish our home office with clippings from all newspapers in the United States and Canada. This will entail an expense of five dollars per month, but the gain therefrom will be greatly in excess of that sum through the placing of our principles before the masses in the columns of the very papers that attack us. I further recommend that scrapbooks be purchased by our Secretary, and these clippings arranged in orderly form therein. They will be of great value to the future historian of our Cause, and can best be preserved in the manner indicated.

REFORM WORK.

This is a subject in which all Spiritualists feel a deep interest. Spiritualism is reform in every sense of the word, yet it will do no harm for this Convention to place itself on record on the subjects of capital punishment, compulsory vaccination, taxation of church and ecclesiastical property, temperance, equal suffrage, direct legislation, war, industrial education, and kindred topics. I recommend these several issues to the thoughtful attention of the Committee on Resolutions, requesting the members thereof to voice the sentiments of this honorable body in a fitting manner, concerning all of them.

EDUCATION.

We must not forget the question of a higher spiritual education for the masses. Our platform must be broadened, and our public utterances made to stand for spiritual, moral, and mental reform. To that end, we should give our hearty endorsement to the Training School at Lily Dale, N. Y., under the efficient tuition of our able brother, Moses Hull, and to all other schools designed to give a broad and spiritual education to our people. An educated ministry is one of the main props to Spiritualism, and we cannot do too much to further this cause. I recommend action with respect to this interesting topic. Cassadaga Camp made an important and valuable departure in its work during the past season in introducing educational work in the form of classes throughout the session. The results were excellent, and I feel that the example of Cassadaga could be followed with profit by every one of our camps. To that end, the Assembly of the N. S. A. was a step in the right direction, and should be given the hearty approval of this Convention.

PRESIDENT MCKINLEY. Within the past few weeks, our beloved and honored Chief Magistrate, William McKinley, has been stricken by the fell hand of an assassin, and prematurely ushered into his immortality. Feeling that his loss is personal to every member of this Convention, I recommend an earnest expression of our condemnation of his fearful murder, and of our sympathy with his family and our mourning people. The hand that struck him down aimed a blow at every loyal American heart. It was a stroke at our flag through the sacred and exalted office held by our honored President. He was a good man and endeavored faithfully to serve the American people. As Spiritualists, we know of the life into which he has graduated, and we cannot but mourn his violent and most cruel taking off. Let us lay a tribute of love upon the bier of this man of the people, this friend of truth and right, and give him our psychic impress as he takes up his duties in the realms of the soul. All honor to our martyred patriot, William McKinley!

ALTRUISM.

I feel as if this Convention should make some reference to this most important subject, therefore I invite your special attention to it at this time. It means the gospel of love, as against the selfishness, and concerns the good of all mankind. The good of the race, rather than individual aggrandizement is its purpose. We can therefore afford to make it our gospel, and so seek to express it to the world that we may be able to find the points of agreement in other religions and philosophies, as well as in the thoughts of our fellow-men. By so doing, we will become exponents of the great truths of the spirit, exemplifiers of the gospel of non-resistance, practical examples of the religion of peace, and leaders in the work of doing good to all mankind. Altruism can be our politics, our ethics, our psychic impulse. Then we shall rise to the altitude of the Universal, and be able to show the world the superiority of our thought. I recommend this of our thought. I recommend this of our great question to your thoughtful attention and ask that some expression be given as to the attitude of Spiritualism with regard to it.

STATE ASSOCIATIONS.

It would be well to devote a portion of our time to the question as to the best method of increasing the efficiency of our State Associations. They are needed as never before, as the history of the past year abundantly proves. Adverse legislation on the subject of the practice of medicine was attempted in a majority of the States, and in a score or more of them the attempt was successful. In those States where the monopolists were unsuccessful, their defeat was due to the efforts of our State Spiritualist Associations. Legislation was also attempted against our mediums in a few States, and those attempts were frustrated only by the efforts of our State Associations. In one or two instances our opponents were successful in this direction, thus showing the necessity of having a good working State organization in each State, or a live committee of the N. S. A. to oppose at each State Capital all measures inimical to the best interests of the people. The State Spiritualist Association in Maine defeated the attempt to restore capital punishment in that State. The above facts prove the worth of our State Associations, and I recommend that ways and means be provided by which State Associations may be formed in every State. We now have eighteen of them at work, and with the assistance of the N. S. A. I believe the other thirty-and

States and Territories can be brought into line, and when they are, class legislation of an unjust character can be averted. When our opponents begin to resort to legislation to injure our true and tried mediums, it is time for every Spiritualist to rise above party ties and support only such men and measures as will defend liberty and justice, on all occasions.

THE ANNUAL CONVENTION.

Many complaints have reached me during the past year from various sections with regard to the date of our annual Convention, alleging that it is held at an inopportune time. Two reasons are given in support of this allegation: I consider valid. The first is the fact that our October date is too soon after the Camp-meeting season, and the second which is the more important of the two, is that it conflicts seriously with the opening of the season's meetings on the part of our local societies. I deem these arguments to be of weight and respectfully urge you as a body of delegates to take steps to secure a change of date. I recommend the third Thursday in January as a date better suited to our needs than the one on which we now assemble.

MEDICAL PERSECUTIONS.

In view of the numerous prosecutions of our clairvoyant and magnetic physicians, I deem it wise to call your attention to a special paragraph in the important matter of rights to get well by any means that will cure, is or should be, sacred to every man, woman and child on earth. It is now denied in the majority of the States of this nation. I believe restrictive medical laws to be unconstitutional, but they can never be overthrown until a test case is taken to the Supreme Court of the United States. I am informed by Hon. A. B. Richmond, of Meadville, Pa., that it will cost about \$300 (three hundred dollars) to make such a test in Pennsylvania, taking the case through all of the courts of that great Commonwealth. There will come the cost of taking the case to the Supreme Court of the United States, but a decision will be so valuable to us all, that the expense of obtaining the same will be nothing to the friends of liberty. I feel that the N. S. A. should undertake the work of making the test. Good cases worthy of our aid, are to be found in both Ohio and Pennsylvania, and if we can destroy the iniquitous class legislation that now makes the American people slaves to medical monopoly, we shall have won a great victory, and shall have made for Spiritualism a record of which all its followers may well be proud. I recommend that the incoming Board of Trustees be instructed to take a test case in this special field to the Supreme Court of the United States at the earliest possible moment. The expense can easily be met. When the N. S. A. should be acting in behalf of clairvoyants and magnetic healers, many of those directly involved will rally to its support, and gladly contribute to meet the expenses of the suit.

MEDIUMSHIP.

I recommend that a strong statement in behalf of true mediumship be adopted by this Convention. The true medium is a benefactor to all mankind, and deserves well at the hands of all Spiritualists. The N. S. A. is and ever has been the champion of true and honest mediumship. Never in its history has it as an institution, or have any of its officers, denounced or opposed a true medium. Our N. S. A. is for the purpose of placing mediumship in its true position before the world, hence we should not hesitate to define its position in relation thereto. Our mediums are our oracles with respect to spiritual powers, and should be so circumstantiated as to be able to do their best for the world. Personally I owe much to give credit where credit is due. I therefore renew my recommendation, and urge that resolutions in support of true mediumship be adopted by this Convention. It will be in keeping with the spirit of liberty and truth to instruct the incoming Board of Trustees to make a test case of the laws against mediums now on the statute books of several States at the earliest possible moment, and I recommend action accordingly.

THE HOME OFFICE.

The work at our Home Office has been performed most expeditiously and with great thoroughness throughout the year by our efficient Secretary, Mrs. Mary E. Longley. She has endeavored most faithfully to serve the N. S. A. in every way, and has done much to aid the Cause of Truth by her loyalty and conscientious devotion to principle. She has had the constant counsel of our large-hearted Treasurer, Theodore J. Mayer, as well as the timely advice of our other officers. The work has been well done. They are towers of strength to the N. S. A., and deserve well at the hands of this Convention. No eulogium of our generous Treasurer, Mr. Mayer, is needed from me at this time. His works speak for him, and ever do they rise to praise him. All of our members of the Board of Trustees have labored with singleness of heart for the good of our Association. The members have been as a unit in their labors to aid the N. S. A., and have worked in perfect harmony throughout the year. Personally, I am under obligations to them all, and take this opportunity to publicly thank not only the ones mentioned, but also Bro. Locke, David Thompson, Preston, and Stevens for the many favors received at their hands, and for their valuable aid to the N. S. A. They have made our organization strong where it was weak, and have made it favorably known where it was formerly unknown.

THE PRESIDENT'S WORK.

The record of your President's work is already before you in the history of the mass-meetings and missionary labor for the past year. No words are needed further in relation to that part of his labors. In addition to that work, I have had an unusually large correspondence, which I have faithfully endeavored to carry on in the interests of the N. S. A. and have written for all of the leading Spiritualist papers and articles as would, in my judgment, aid the N. S. A. I have also written for the secular press in defense of Spiritualism to a greater extent than ever before, and have responded promptly when solicited by the editors of popular periodicals to speak in behalf of our religion. I leave it for others to speak of the results of my labors. I have done my duty as I have seen it, and the record thereof is before you for inspection.

THE SPIRITUALIST PRESS.

The N. S. A. has had the privilege of supporting the Spiritualist press during the entire year. The entire year, written by our President and Secretary, has been cheerfully published by all of the papers, while their editors have spoken kindly words of our organization with self-satisfaction on the part of our officials. I feel that this Association is under great obligations to W. H. Bach, Editor of the "Sunbeam," to John R. Franklin, Editor of the "Progressive Thinker," to Willard H. Hull and J. E. Townsend, Editor and Proprietor of the

Light of Truth, to Thomas G. Newman, Editor of the "Religio-Philosophical Journal," to Max Gentzsch, Editor of the "Lichtstrahl," and to the Banner of Light Publishing Company, for the many favors received. I recommend that due acknowledgment be made to each and all of them by this Convention.

CONCLUSION.

The work of the past year shows what can be done when proper effort is put forth by those who are truly interested in organization. For the coming year, indeed, for the next five years, we need the same devoted, consecrated spirit in the work of the N. S. A. Eight years of constant labor have brought our organization to a point where it can begin to do effective work for its Cause. Every Spiritualist now sees its value, and recognizes its great utility. Each one should resolve at the opening of the ninth year of our work to redouble his efforts to make the N. S. A. a power for good in our land. Let us labor together in love, and prove by our works that we realize the truth of the adage, "The union there is strength." Let us lay aside all differences of opinion on non-essentials and work with a will to make our Spiritualism stand forth as the religion of humanity and the ethics of the civilization of the soul. Let us lift high and yet higher our banner of co-operation, and win our way through the harmonizing influence of Love and Peace. May this ever be the policy of the N. S. A. All of which is respectfully submitted.

HARRISON D. BARRETT,

President.

FRIENDLY SPARRING

By a Spiritualist and a Non-Spiritualist.

W. E. Bonney, of this city, sends in an essay on "The Spirit Bitter," which is important if true. He says to begin with that "there comes a time in the experience of every individual spirit when the inexorable laws under which we live compel us to vacate the material structure of flesh and blood, bone and sinew, in which the spirit has found a abiding place, and leaving the earth-life with its experiences and find a new home, a different body suited to the change from the earth life to the life of the spirit realms." Continuing along that line Mr. Bonney assures us that the transition from this coarse existence to one more ethereal, and that fadeeth not away, is as natural a process as any other process of which our material senses take cognizance. Death as understood is a misnomer. Its true significance, if we read the seer aright, is change, and that change is for the better and not the worst. The flesh is a serious handicap to the progress and expansion of the real man, the eternal entity which is to live and thrive and have a good time after the leaving of the body for good. As such, death has crumbled back to its isolated dust. Mr. Bonney says that when we get across the river, and the boatman with his muffled oar returns for another load, we will be met and welcomed by sympathetic friends who will joyfully pilot us to the eternal city and presumably deposit us in the most comfortable corner of Abraham's capacious bosom where we shall rest in peace through everlasting ages in the midst of associations than which none could be more agreeable.

He paints no place of future woe. That mortal man may fear it, But how does Mr. Bonney know? So much about the spirit? Has Bonney looked with glad surprise Where flesh were out of order? And can one see with mortal eyes Beyond life's sunset border?

Perhaps, that human happiness May be down here augmented; He ventures thus to file a guess By ancient minds invented. We hope what Bonney says is so—It calls for joy and laughter—But what does Mr. Bonney know Of what may be hereafter?

We know, of course, that life and death Are natural processes—But when a man has lost his breath, How can he be so glad for guesses. We sit around his bier and weep And wonder at our sorrow, If death is an eternal sleep, Or if he wakes to-morrow? Since time upon this earth began, For ages and for ages, That question has been asked of man By prophets and by sages. Great minds have wrestled with the thought—The most supremely trying—But Bonney thinks he has it caught, Or else the man is lying.

—Nebraska State Journal, Sept. 6.

BONNEY TO RIXBY.

Once again I take my pen In defense of truth and right, And help remove from minds of men Superstitious dark as night. I do not wish to aggravate Or make an enemy of Bix, But just in a few words to state That Spiritualism is not tricks. I once believed as Bixby does, That men and hogs were all alike, And spirit message never was. Since Adam wandered down the pike, But "facts are facts," as Bixby knows, No matter what the preachers say, And Spiritualism ever grows To show the world the better way. Not like the church does it profess Belief that sometime man will live Beyond the time of nothingness Which is all the grave can give. Eternity means all the time, And not simply beyond the tomb; This truth is really quite sublime, 'Tis robes the grave of all its gloom. We do not fear the change called death, Or worry over hell's hot fire; When we draw our final breath We expect to go a little higher. Ever onward, looking upward, Is our watchword, Brother Bix, And we hope to see you conquered By the truth with no error mixed. We know that frauds are everywhere, In church, in state and politics; Spiritualism doubtless has its share. "There are others," however, Mr. Bix. Give up your fight against the fact That man is more than a bag of wind, A pile of dust, a soulless hack, With scarce a particle of mind. Upon the truth sublime stand, That life is life, wherever found; Once a life spark has been fanned, It never will stay under ground. So when you leave this rocky shore To sail on the ethered winds, May you be skeptical no more. Or think that I have written lies.

—W. E. BONNEY.

Lincoln, Neb.,

"Libetha: A Story of Two Worlds." By Carrie B. S. Twining. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

CHURCH WHERE ALL WILL BE SILENT.

Only Voiceless Prayers Will Be Offered.

Chicago is to have something decidedly new and unique in the way of sacred buildings and organizations, says the Chicago Tribune. A "Church of Silent Demand and Devotion," a "Hall of Concentration," a "Temple of the Mind"—all these names and titles have been discussed and considered by the Chicago men and women who are to erect the strange edifice. None of them has been definitely accepted or decided upon, but the peculiar temple will probably be known as the "Church of Silent Demand."

The Prentice Mulford club of Chicago—which began life in June, 1900, as the Auto Life society—is the organization which is to father and erect the silent, voiceless church. John A. Walgren is the President of the club, Cassius M. Loomis its Vice President, Ida Marie Bergen and R. W. Miller its Secretaries, and Miss May F. Power the club librarian. Already a library of over 200 volumes has been acquired, and the club numbers over 100 members. Every one of these members is fully convinced of the power and potency of silent devotion, of concentrated thought-energy. In the new church or temple the voice or prayer or praise of preaching will never be heard. Silent prayer, praise, and aspiration will ascend continually from within its stately walls, and a flue pipe organ will add to the devotional atmosphere. But no service or audible expression of belief will ever take place within it. Mottos on walls and doors will warn those entering to silence and concentrated devotion. The "autos"—as members of the club still call themselves and each other—will strive to be present as much and as frequently as possible. But every silence or peace loving citizen, resident, or visitor of and to Chicago will be made free and welcome of its noiseless seclusion. The "Church of Silent Demand" will be located in the down-town district in order that its peace and restfulness may be as easily available to a great number of persons as possible.

WILL BEGIN NEXT MONTH.

The sight of the church has not yet been selected, although a committee appointed by the club is at present considering the question. Meanwhile, and until such time as the stately temple shall have taken definite and concrete form and shape in Chicago, the club is to have parlors in the down-town region, and one of this suite of rooms will be set aside as a temporary church of silence from the first. The location of these rooms has been already decided, and the beginning of October will see this soundless place of worship opened. From the day of its opening until the day when the new and imposing temple is declared ready for use and occupation the silence chamber in the club parlors will not be closed. As in the case of the sacred fire and the altar lamps of other religions the burning coals of spiritual fire will never be allowed to die, but grow cold.

LIKE EAST INDIAN TEMPLE.

In appearance the "Church of Silent Demand" will be magnificent and stately. One of the famous temples of East India will be copied with more or less exactness and minuteness of detail in planning its architectural development. Gothic and Greek models do not appeal to the members of the silent congregation. The exterior of the church will be simple, but impressive. The interior will be as beautiful and smooth as art and skill can make it. Fine pictures of nature in her perfection, of the perfected and beautiful in human creation, and uplifting suggestions of all kinds will add to its glory. The daylight, in which all the "autos" believe so strongly and devotedly, will flood everything through wide openings in the roof. Beautiful stained glass windows will accomplish the feat of touching everything within the temple's walls with flecks of perfect color. Growing plants will thrive and blossom everywhere. The colors of the interior decorations will most probably be blue, yellow, and red—light, occasional touches of the latter to relieve large masses of the two first named tones. Red is believed by many of the "autos" to be inspiring when enjoyed in small quantity. Yellow is the color of philosophy. Blue

SPIRITUALISTIC HELLS.

Testimony of a Self-Confessed Murderer.

Samuel Bowles, at one time editor of the Springfield Republican, has given us a vivid picture of some of the dark conditions in the spirit world. The spheres of insurrectionists, anarchists and prostitutes, the abiding places of corrupt politicians and those dark minds, who plot to increase sorrow, debauchery, drunkenness, dissension and revenge. He describes the negro hells and others. His graphic descriptions call to mind the Buddhist hells, of which there are said to be ten thousand.

But for Hell as it is sometimes anticipated, or experienced in the present life, the following personal testimony is certainly interesting and to some, will be convincing. The New York Journal of September 22, gives the following first-hand testimony of one Henry Taylor, the self-confessed murderer of Edward Sewell. He killed Sewell on August 12 by placing his arm around his neck and firing three shots from his revolver. He says he has not had a moment's peace from the time he left his dying victim until he was behind prison bars. Taylor, who is a negro, told the following story in the station house: "After I shot Sewell I jumped out of the station and made no mind to go to Homestead. When I put my hand on the car I was confronted for the first time with the presence of Sewell. He was about to get off the car. I was horrified for a moment. "Then I collected myself and said to myself, 'Bix, you are a fool. There is no one there.' I did not take that car. "The next day I came along in a few moments and I took it. I was nervous. When the car stopped to at Craig street I saw that figure of Sewell running alongside of the car. He was pointing at me saying that he would kill me. "In Homestead I bought a hat and a clean black shirt. When I came out of the station I was standing at the door. I went into a saloon and took a drink. I thought that this would drive Sewell's spirit away. "It did not. I jumped on a freight train and went to Connellsville. I arrived there late at night and went to the woods to sleep. "I found a clump of trees to sleep behind. Just as I stepped around the trees I saw the figure of Sewell again. I laughed at it and then at myself for being such a fool. While I did not drive it away, I simply lay on the ground awake and watched Sewell's figure standing there. "I was glad when the sun came out. I could not sleep. I went out in the road and wandered over to the railway tracks and took the train. Well, I wondered and wondered until I found myself in Martinsburg. During the time I had no sleep at all. From this place I went to Cumberland. Seeing Sewell all the time, was growing too much for me. I could not stand it any longer. His presence was becoming horrible. While I was in the box cars

on the flat cars of the freight train, this figure of Sewell would appear before me. Sometimes it was running alongside of the cars and then again it would board the train and come close to me.

"Now, mind you, I am not a child. I am cool now, and I was then. But the sight of this object was driving me mad. I thought I had better get to work and then it would probably leave me. I went to Steelton and got employment in the steel mill. "I worked for a couple of hours. When I would put my hands down to pick up a piece of iron or steel Sewell seemed to be standing at the other end. I kept as cool as I could. I did not care to betray myself to the other darkies around me. I tried to sing and forget. "I mingled among the boys at night so that I could drive that spectacle away. I was beginning to realize now that I could not stand this much longer. The next thing I knew I was arrested. I was glad of it. I wanted to sleep. I thought that if I was behind the bars I could do so. Nothing could get me there. Well, they put me in the station house and told me that I was there on a charge of murder. I admitted it. "Well, that night was about as bad as any I had experienced. "I expect to have it go hard with me, but I would stand that if the presence of Sewell would leave me. Why, I see him all the time." J. P. C.

DAY DREAMS.

Though I broder my thoughts in the loom of dreams, With tapestry the rainbow hue, Yet I know that this world is not what it seems. That my dreams cannot always be true, Though ever so fresh and new. And I dream of a life most wondrous and fair, Just over the borders of Time, Where our thoughts are, free from all earthly care, And the breezes with musical chime Fill the air of this beautiful clime. And my dreams are fashioned with a love intense, With thoughts drawn from the soul, And the patterns are broader in a world from whence Our good deeds like flowers unroll In the light of a heavenly goal. And only this world do I see in my dream. Broiled in silver and gold, Where radiant scenes and pure pulsing streams Are more than my spirit can hold. Or the pen of a master hand told. BISHOP A. BEALS, Summitland, Cal.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

INDIAN LEGEND OF THE MAPLE TREE.

[A recitation by Arzelia C. Clay.]

Mek-see, the squirrel red, When the winter's frost had died, Sporting in the leafless trees, Glad of softer sun and breeze, Saw beneath him, creeping slow, Wung-ba-shah, with bended bow, Sitting upright on the limb, Mek-see-see accosted him:—"Shoot not, Wung-ba-shah, I pray, Till you hear what I would say." Then the Indian lad obeyed, Dropped his arrow's point and said: "Speak out, quickly, Mek-see-see, Then your spirit I will free." "Nay!" the squirrel cried, "not so! Pluck your arrow from the bow. Promise safety unto me And to all my family; Then a secret I will tell That will serve you long and well. Every spring shall you rejoice When you hear the squirrel's voice. For such wealth as you shall find, Spare, then, all the squirrel kind."

Long the Indian boy stood still, Fingering his arrow quill. Then he said: "So let it be, Wizard squirrel! I agree."

Then spake Mek-see-see, and told Of the sweets the maples hold; How the sap, when frosts depart, Pulses from the maple's heart, Climbs to every twig and bud In a sweet and crystal flood. Then he told the lad beneath How to pierce the maple's sheath, How to shape the alder splint, Hollowed like the goose's quill; How to catch the dripping juice, Boil and stir till fit for use.

Wung-ba-shah, all eager went To his wrinkled mother's tent. Took a kettle, and with haste 'Neath a lofty maple placed. Then he pierced the tree's gray skin, Drove his slender splint in, And sat watching, as the tide Tinkled on the vessel's side. Next he took his limpid spoil, Set it o'er the coals to boil. But, in doubt, so much its look Like the water of the brook, Added meat, with shrewd desire Not to waste the mess entire, Left it simmering o'er the flame While he sought for other game.

When the Indian lad returned, Lo! within his kettle burned, Golden-hued, and thick and sweet, Syrup fit for gods to eat.

Ever after that, 'tis said, Safe was every squirrel's head. Not an Indian raised his shaft When the furry people laughed.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Rabblitt, LL. D., M. D. This comprises the last part of Human Culture and Culture, Paper cover, 15 cents. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. "Practical Chicago Society of Anthropology." For sale at this office. Price \$1.

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"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychic bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the pure realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which properly apply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.
"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price \$1. For sale at this office.
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[illegible]

..GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed, yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine, that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

TITLES.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The Editor of those who do not comply with this request will be cast into the waste basket.

Dr. Louis H. Freedman writes: "I have returned to Chicago, and have taken up permanent residence at 3030 Indiana avenue, where I have nicely fitted up the rooms for regular practice in all modern methods. Mrs. Freedman will give sittings to visitors who call."

Harry W. Rogers, of Wheeling, W. Va., offers \$2500 for a genuine test of spirit presence. Will some slate-writing medium attend to his case and get the \$2500?

Memorial services for President McKinley were conducted in the Odeon entertainment hall under the auspices of the First Spiritualist Association of St. Louis, Mo. Thomas Grimshaw, the society's lecturer, delivered the eulogy. "President McKinley is dead; but the real William McKinley, William McKinley the spirit, is alive, and he will live forever. In spite of this, though, the country is bowed down in grief, for the nation has suffered an irreparable loss. My prayers go out to-night to that grieving soul who was his companion. Assassination freed him from the pangs of the flesh, but it stung her. She needs our prayers, our sympathy. As we believe in the power of thought, let us pour out our grandest, most sympathetic, best thoughts for her. Have not the time to give details in reference to the perpetrator of that awful crime. Perhaps it is best to extend our pity to him. Perhaps we would discover, as we become more exalted in Spiritualism, that all criminals are diseased. Perhaps this was born in him as a little child." Mr. Grimshaw suggested that he conclude and allow his guide to speak from a chair, for he and while the singing and organ music proceeded, relapsed into what the attendants said was a state of trance, and walking to and fro across the stage with his eyes closed, he rendered an address on death, his statements representing the ideas of his guide.

The St. Louis Republic has the following: "Angelus Donati, residing in Collinsville, was killed Friday in the mine of the Consolidated Coal Company at Hertz Bluff. Donati had a premonition that death was near and had hidden many of his friends' good-bys. Mr. Donati, who was one of the best-known citizens, had a dream on Saturday night of last week in which it was made apparent to him that he would be killed in a mine soon, and even the manner of his death was shown to him. Donati was terror-stricken by the dream and narrated to all his friends. So vivid was his portrayal and so strong a hold did it take upon his mind that he did not enter the shaft Monday, nor Tuesday or Wednesday. Thursday some of the men began to chaff him and their banter at last forced him back to work. The following day at 1,000 feet he had fainted from fear and crushed him to death. This case was reported to R. Grabuck, of Edwardsville, County Mine Inspector, and he considers it the most remarkable on his records."

Mrs. Mary C. Von Kanzler writes: "Sunday, the 27th of September, closed an eighteen months' constant work in public and private for Spiritualism by your correspondent in Syracuse, N. Y. Anyone thinking it does not require unbounded patience to make peace with all the various walks of life, ought to take upon themselves the task of organizing a society and educating the people into a spiritual understanding of what it means to constitute a true disciple of Spiritualism. No person living can go into a town or city, for a day or a week, and organize a society. If they are good at design, they may block out a plan, give form on paper, but they don't constitute an organization. It requires the work of years to develop a real organization."

The trustees of the church in Columbus, Ohio, express their high appreciation of the work of Mr. Ripley for the months of September and October. The seats in this church are free to all, and the best people attend the meetings. Mr. Ripley can be engaged for lectures and tests every day within one hundred miles of Columbus. Address him at No. 134 West Rich street.

The Chicago Record-Herald has the following from Indianapolis, Ind.: "The Frankfort Knights Templar Commandery has just been awarded a bequest of \$18,000 through a queer combination of circumstances, in which, it is alleged, a trance medium figured prominently. Hiram Bradley, a prosperous farmer, died some four years ago. His wife, Mrs. Bradley, was a trance medium, and two years later married a

farmer named Isaac Miller. No one put in a claim to any of the property, and the right of the widow to the whole estate was never questioned. Soon after the second marriage a trance medium appeared at Frankfort. A. H. Bolden, an attorney at Frankfort, attended one of his seances and asked the medium to call up one of his friends. In response to the request a voice, purporting to be that of Judge James D. Sutt, who had died three or four years before, answered and talked of many things that had occurred during his practice and when he presided as Judge of the Circuit Court. Among other things he said that he had written a will for Hiram Bradley; that will had been duly acknowledged in the presence of two witnesses, and it would speak in a certain law book in the Speaker's library. In the meantime Judge Sutt's library had been sold, but the book indicated was found, and in it was a will, attested by two witnesses and signed by Bradley. It bequeathed the bulk of the decedent's property to the local commandery of Knights Templar, and made some minor bequests to other persons. Mrs. Miller resisted the will, but one of the witnesses was still alive and testified that he signed it and saw Bradley affix his signature. The will was probated and suit was entered by the Knights Templar Commandery. To-day, upon facts agreed to by both sides, the court held that the will was valid. The commandery gets about \$18,000 by the decision, and the agreement binds Mrs. Miller not to appeal the case."

W. D. Noyes writes from Cleveland, Ohio: "Spiritual societies are opening for winter work. The East End Society is in a prosperous condition, Mr. and Mrs. C. H. Figures, pastors. The society will open its lectures October 16. The Progressive Thought Society was reorganized and chartered under the name of the East End Society. Mrs. Noyes and self are open for engagements for November, December and January. Address us for October at general delivery, Pittsburgh, Pa."

Mrs. W. McAboy writes from Louisville, Ky.: "At the First Spiritual Church for the month we have had with us Mrs. A. Annabell, of Indianapolis, Ind. She is a first-class lecturer and a medium. She has given a satisfaction while here and it is with regret we close the engagement with her. She is an earnest worker in the cause."

Mrs. Sadie Herrick, of Alliance, Ohio, writes: "Mr. and Mrs. E. E. Carpenter are our first speakers for this season at the Independent Church, commencing Sunday, October 6. We hope for a grand meeting."

The Chicago American says: "The late Bishop Whipple, apostle to the Indians, died at his home in the following personal experience a few weeks before his death: The bishop's first wife believed in dreams. She seldom dreamed, but when she did the dream came true. On a Sunday morning in October, at Fairbault, many years ago, she awoke the bishop and told him that her son, the bishop's stepson, who was then in New Mexico, was dying. She had seen him in a dream and there could be no mistake about it. She described to him as he lay on a hard bed in a miserable condition was due to inattention. She urged the bishop to proceed without delay to New Mexico and rescue the boy. A few hours later Bishop Whipple, obedient to his wife's wishes, was flying southward as a steam coach took him. He followed directions to the letter and reached his stepson's side just in time. The scene was just as Mrs. Whipple had described it. It was apparent that the boy could scarcely survive another day in such surroundings. Bishop Whipple had left in such a hurry that he had neglected to bring his traveling expenses. In his dilemma he went to the bank and told his story to the cashier. The cashier was impressed with the bishop's recital. 'Anyone could tell by looking at your face,' said he, 'that you are a bishop of the Church of God and that you speak the truth. I will be glad to accommodate you. How much do you want?' The bishop drew money from the bank for \$500 and he and the sick man were soon on their way north. The mother's dream saved the boy's life and the loan was repaid as soon as the bishop reached Fairbault."

E. Summers writes: "You say more than a hundred mediumistic and astrological prophecies of McKinley's presidency taking off have been sent you, far-seeing enough to foresee the premature death of our President weeks and months beforehand, but right on the occasion, when they might have been of some service to mankind, they couldn't see enough to notify the police or some other party so as to prevent the horrible deed. Early all those spirits must be as useless and cruel as the old Jewish G.W. Kates and wife may be permanently addressed at 1744 Natrona street, Philadelphia, Pa. Mail will be promptly forwarded to them. They will serve the New York State Association during October; Philadelphia, November; Pittsburgh, December."

Correspondent writes: "G. W. Kates and wife held very interesting meetings in the First Spiritual Church, Buffalo, N. Y., Sunday, September 29. It was the general verdict that they have greatly improved since former visits, as lecturers and mediums. Mr. and Mrs. Kates are each forcible speakers, with an occasional impressive and holds close attention. Mrs. Kates gave some positive and convincing spirit descriptions and messages. She is certainly a splendid psychic and is charming in her personality. She lectured at the morning session upon 'Spiritualism a Religion.' Mr. Kates gave what could properly be called an oration at the evening session upon 'Haunted Houses and Haunted Lives.' Prof. Lockwood was present, and followed with some interesting remarks. F. Gordon White gave some descriptions. We had a grand Sunday in this Temple, where we always have splendid meetings. The Y. P. S. I. held an open meeting Tuesday evening as a reception to Mr. and Mrs. Kates. We had excellent exercises. Mr. Kates organized the Y. P. S. I., and he had a glad welcome."

N. A. Stevens writes: "The philosophy, Hon. D. K. Tenney, of Madison, Wis., in his article appearing September 21, hits the nail squarely on the head, in describing the foolish teaching of the 'mediums' and the 'mediums' many believed what they said, and this is now too enlightened an age for people to listen to that old-time religion. The general run of people who make up the congregations no longer are interested, neither believe any part of the dogmatic fallacies coming from the pulpits. Thanks to the Father of all truth, that I now see and understand, where-

Dr. Geo. B. Warner writes: "The new South Side meeting at Mackinac Hall, 200 East Forty-third street, one block from Cottage Grove avenue, holds its sessions every Sunday afternoon, from evening. It bids fair to become a new and creditable center for the Spiritualists of that part of Chicago. Mrs. Isa Cleveland and Mrs. A. Bestor have the movement in charge and are efficient and honorable mediums. Mrs. Cleveland's psychometric circles at 4308 Langley avenue, on Tuesday and Friday evenings are characterized by a work of such positiveness and accuracy as to startle the stranger, set the skeptic to thinking and cheer the heart of the believer. Readings from articles whose ownership is unknown to the medium are not apt to be of the 'cut and dried' order."

G. H. Brooks will attend the National Association at Washington.

H. H. Brigham, M. D., gives his views briefly: "I had many people who object seriously to the term 'Infinite Intelligence,' as incorporated in the declaration of principles of the N. S. A., and I am one among that number. I would suggest 'knowledge' in place of 'intelligence,' for the following reasons: First, intelligence presupposes an intellect, an organization and locality. Knowledge is not knowledge in an abstract, diffused, and all organizations are the expression of knowledge. Knowledge exists in the atom, and directs the union of atoms with atoms to form an organization, no matter whether that organization finds its expression in the mineral, vegetable or animal kingdom. Knowledge is infinite, and finds infinite expression in all that exists, be it spirit or matter."

Moses Hull passed through the city last week on his way to Buffalo, N. Y. He has done a magnificent work in Wisconsin.

Mrs. Clara Stewart, the efficient president of the State Association of Wisconsin, passed through the city last week on her way to the Pan American Convention at Washington.

C. H. Matthews writes: "I rather like the name of H. Nicholas, of Summerland, Cal., touches up the inscription on the silver dollar. 'In God We Trust.' His criticism is very pertinent. Now, inasmuch as a large portion of the paper money in circulation is redeemable in these same 'Almighty' silver dollars, and the greenback notes (about \$45,000,000) in gold dollars, how would it do to describe on the next issue of 'paper money' the light of Spiritualism? Our church stands as a monument to well doing of its workers and supporters. September found us with Miss Lizzie Harlow, of Haydensville, Mass., a great credit to our cause. She presents the philosophical side of all subjects in an attractive manner with language good, vein of thought and line of argument perfect, and holding her subject well in hand."

Laura Matlock writes from Owosso, Mich.: "Mr. and Mrs. E. Carpenter, of Detroit, will do missionary work for the M. S. A. during the month of November, and wish to hear from every Spiritualist throughout the state. Write them at once, so they may arrange their circuit to reach as many as possible, as it is their earnest desire to organize societies and stimulate the work. Address: Mrs. E. Carpenter, 135 Columbia street, W. Detroit, Mich."

B. C. Richardson, Oshkosh, Wis., sends to this office a club of subscribers and \$21.30. Thanks! While in California, Mrs. Isa Wilson Kayner wrote: "Once more, before I start out again, I give a few lines from San Diego. I am stopping at the New York Hotel, 6th and D streets, kept by two sisters, Spiritualists, cousins of our society here. Dr. Bushnell. They make it like some to all who come this way. Of the society here, it has a fine hall on the ground floor, large and easy to talk in. As usual, the whole work falls on one or two of the workers. Mrs. Beck makes one of the best presiding officers I have met. Her whole soul is in the work. Mr. Charles Buss, besides his daily work, is constantly thinking of some way to work for the laymen, and for the good of the workers. He is an upright, honest man, true to the cause of Spiritualism. They work in harmony. Each seems to try to help the other."

Mrs. Alice Baker, trance lecturer and message medium, will answer calls to lecture and give spirit messages within one hundred miles of Cleveland, if given one week's notice; and will answer calls to lecture and give spirit messages within one hundred miles of Cleveland, if given one week's notice; and will answer calls to lecture and give spirit messages within one hundred miles of Cleveland, if given one week's notice. Home address, Room 8, 261 Pearl street, Cleveland, Ohio.

Mrs. Isa Wilson Kayner has returned from California. She did a good work there as set forth in the following, by C. A. Buss, vice-president of the society at San Diego, Cal.: "It is with pleasure that we offer our testimony in behalf of Mrs. Isa Wilson Kayner in her good work in the interest of humanity. We received her reports from our midst, she coming to us for a brief stay of three weeks after her engagement at the Sycamore camp. We have enjoyed her philosophical teaching and phenomenal manifestation, and sincerely hope to have her with us again in the good work in the no distant future."

Mr. Westfield, a prominent Spiritualist, passed through the city last week on his way to his home in St. Paul, Minn. He will attend the N. S. A. convention. Mrs. Virginia Barrett writes: "I would like to correspond with societies desiring a speaker and test medium. I will have an independent slate writing medium follow each discourse. I will be in Michigan and Indiana for October. Will make terms very reasonable. Write early for an early date. Address all letters to me at 818 East Sixteenth street, Indianapolis, Ind."

Mrs. B. W. Belcher writes: "I have the following open dates: October 27, January 26, February 9 and 16, April 6 and 20, June 1 and 8. I am engaged at Hyannis, New Bedford and Newburyport, the five Sundays of December. Address me at No. 203 Pleasant street, Marlboro, Mass."

In I was once in darkness, believing mythical things of the Bible without applying my reason."

Lars O. Gurtson writes from Idaho: "I have never had a chance to see anything phenomenal. I see there is a number of Spiritualists who consider phenomenal manifestations of little importance. Take that out of Spiritualism and I would not give the snap of my fingers for the whole of it. Spiritualism without this material manifestation would simply be nothing but another sect, and may the powers save me from joining another one of them."

Friends in Chicago have just been apprised of the death, on August 7, at Mahowar, near Bombay, India, of Virchand Gandhi. At the age of 28 Mr. Gandhi came to America as delegate to the parliament of religions, representing the Jain sect of India, and was the guest of Dr. Barrows. After the parliament he was the guest for over a year of Mr. and Mrs. Charles Howard, of Chicago, during which time he visited Washington, Boston, New York City and other points East, lecturing. Mr. Gandhi made a second visit to America in 1895, by request of friends, bringing his family with him. He divided his time between the East and West, lecturing and holding classes, teaching a pure philosophy, a high morality and a wide tolerance of things religious. His daily life was a constant example of one living the Christ-like life in the Hindu faith. Every one who came in familiar contact with Mr. Gandhi learned to love the ever-self-sacrificing, gentle and sympathetic Oriental. Mr. Gandhi had spent most of the past four years in studying to pass the bar at the law school in London, a task which he accomplished in June with honors. His London physicians had ordered him home months before, but he held out to the end, reaching home only in time to leave the physical body in India. Mr. Gandhi left a wife, one son, Mohan, aged 13, and his aged mother.

B. Frank Schmidt writes from Indianapolis, Ind.: "The season's work in Indianapolis began with the first Sunday in September, and the First Spiritualist Church is entering upon its twelfth year of uninterrupted work. There are very few organizations in the land that can hold up their hands and say, 'We, too, are among the number.' In years gone by all of the leading speakers and many of the prominent test mediums have served our organization, and the work has prospered, and many having been brought to the light of Spiritualism. Our church stands as a monument to well doing of its workers and supporters. September found us with Miss Lizzie Harlow, of Haydensville, Mass., a great credit to our cause. She presents the philosophical side of all subjects in an attractive manner with language good, vein of thought and line of argument perfect, and holding her subject well in hand."

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Captain Geo. W. Walrond, the old Spiritualist, veteran of Denver, Colo., has been laid up, dangerously ill with congestion of the liver. He is slowly recovering, and expects to be able to resume his Sunday afternoon sessions at the new Sunday school, beginning on Sunday, the 13th day of October. Mr. Walrond's twenty-two years of military service in tropical lands is manifesting itself in impaired health.

made' was exceptionally fine and impressive. At the close of program, refreshments were served. Then followed the drawing. Mrs. M. Vosburg was the owner of the lucky number for the quilt, and Mrs. S. H. Charles won the pillow."

State Federation of Women's Club

The State Federation of Women's Clubs, which meets in Decatur in October, will be the largest gathering of women during that month. A matter of importance which will come up relates to the nomination by the Federation of women candidates for position as trustees of the State University. Heretofore the women candidates have been suggested by organizations not representative of the educational interests of the State nor of the patrons.

As the State Federation and the various local clubs have educational departments where the members plan to help the school system of the state, and the State organization has a special committee which looks after the interests of the University, there is no group of Illinois women who in such great numbers have the knowledge and interest which would secure the best candidates.

The leaders of the various political parties seem to have conceded the right of the women to one vote on the ticket and have, heretofore, given that place to whichever woman seemed to be the choice of a considerable number of other women.

The plan, to be discussed by the Federation, contemplates the selection of these women candidates for all the parties by the Federation, and basing the selection on the ground of ability only, not partisan activity.

The committee having the matter in charge are Mrs. Eugene M. Bacon, of Decatur; Mrs. Mary M. Holmes, and Mrs. Mary Plummer, of Chicago.

Miss Emma Goldman, the anarchist, does not believe in women voting. She believes, like the other anarchists, in using her influence.

The assassin in Buffalo, now condemned to die, said he was influenced to his crime by her lectures.

But what of her, the moving power, if his statement is true? Will she receive similar punishment? Probably not. The safe side of this influencing business is, that the influence goes unpunished and the tool suffers.

If she had been a noble woman and urged him to high and meritorious deeds, he would have been the one honored, and she forgotten. If it is true that women have such power to influence others as the anti-suffragists claim, would not the wisest to make themselves responsible for this influence and punish or reward, according to their deserts?

Irresponsible influence is liable to abuse. If the Emma Goldmans and the other anti-suffragists had to take the consequences of their own influencing, there would be less of such consequences.

The "Chicago Eye" says concerning Women's Clubs: "A glance at the outlines of several calendars shows an increase of interest in things near home. State history is receiving attention. Better citizenship is everywhere needed and even if women have not all the privileges of citizens, they make better members of civility when they understand civic and political conditions."

CATHERINE W. McCULLOUGH.

The Meeting in Wheaton, Ill.

The two-days' meeting held in Wheaton, Ill., has come and gone, and only lives in memory. Saturday evening, the 28th, we held our first session in the Universalist Church, and gave the opening address; the response was given by Dr. G. B. Warner, president of the State Association. The speakers were timely and to the point, and well received. Mrs. Warner followed with a few remarks, then gave song readings, which were good.

Sunday morning I yielded to the influences and delivered the address. Mrs. Warner followed with a short lecture and some readings. The afternoon session was given by Dr. Warner and his wife. Both of their addresses were practical and full of suggestions of how best to work as a body of people and unfold as souls. Mrs. Weaver, of Chicago, was present and followed the address with some very fine tests. Mrs. Weaver is not a public test medium, but her work is done mostly in private, but she is able to do a most excellent work in that direction.

The lectures in the evening were given by Dr. Warner and wife, and I closed the meeting with a few remarks. The hour was late, so no readings were given.

The attendance was good, not only from the city, but here. While I should have been glad to see more, yet there was a number, as I expected, and more. Dr. Houghton was well to present, much to our regret. He was called away at the last moment to attend the sick.

I feel our meeting has done good, and if all the places in the State would only go to work and do something, get up a meeting of some kind, and once in a while State meeting, our cause in this State would take a leap forward far beyond the most sanguine. Truly your city can be no more opposed to Spiritualism than Wheaton. So go to work, friends, and organize and do something to aid our cause. We intend to become chartered with the State. While we shall not hold many public meetings, we shall hold our parlor meetings, and we shall hold a growth, and in that way we shall do a work that I believe will be beneficial. The good work is going on and the truth is spreading. Wheaton, Ill. G. H. BROOKS.

Diss De Bar, the Fraudulent Medium.

London, Oct. 5.—Detective Inspector Kane, who has charge of the prisoners giving their names as Theodore and Laura Horos, who are in custody here on the charge of conspiring to defraud women of jewelry and money by fortune telling, said today that "There is no doubt that Laura Horos is the former wife of General Diss De Bar, though she is married now to a man named Jackson, with whom she has been living for some time in England and on the continent. There is no doubt that they are both mesmerists. They could not otherwise have obtained the influence they had over their English victims. We have a mass of evidence, including a charge of assault against the man and one of active assistance against the woman. Probably there also will be charge of felony forthcoming. The magistrate has promised to devote three clear days to the case, so voluminous is the evidence."

New York, Oct. 5.—Ann Odella Diss De Bar served a term on Blackwell's Island, New York, about thirteen years ago, for swindling Luther C. Marsh. It is said that she has since been in prison at Joliet, Ill., and in Italy for fraudulent similes, and which she has practiced on Mr. Marsh.

The public prosecutor in London when the prisoners were first arraigned, said their real name were Mr. and Mrs. Jackson.

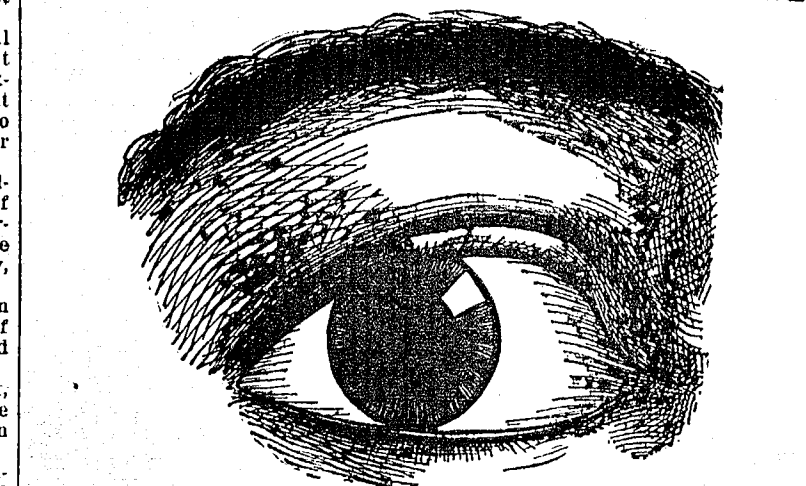
THE HYPNOTIC EYE.

How It Fascinates and Controls the Human Mind

WEIRD THINGS DONE UNDER ITS MYSTIC SPELL

Can You Look at It Five Minutes Without Being Hypnotized?

READ THE DIRECTIONS BELOW AND TRY



If you wish to ascertain how susceptible you are to hypnotic influence, place yourself in an easy sitting position and look steadily and intently at the black spot (pupil) in the center of the eye above for five minutes. While looking at the eye count very slowly to yourself, one, two, three, four and so on to five hundred. Do not permit your eyes or mind to wander for one moment. At the end of five minutes, if your eyelids feel heavy or tired; if you feel slightly drowsy; if you have a slight tingling sensation in the arms or hands; if you have a peculiar sensation in the head; or if you feel during the time an inclination to wink the eyelids, you are quite susceptible to hypnotic influence, and you should at once learn the science for your self-protection.

The eye of a person who understands hypnotism is a thousand times more powerful than the cold, lifeless picture given above. To tell how susceptible you would be to a real hypnotic eye, multiply the effect you perceived by 1,000.

The most eminent specialists of modern times have just written a marvelous new book on Mesmerism, Magnetism, Hypnotism, Magnetic Healing, etc., 10,000 copies of which are to be given away for the benefit of the public. The book is richly illustrated by the finest half-tone engravings, showing various positions of subject and operator.

By the late methods to which this book calls attention, any one can learn hypnotism and acquire wonderful magnetic power in a few days at his own home, and use it on his friends and associates entirely without their knowledge. The person affected does not dream that his mind and will have been taken possession of, and controlled by another. The most obstinate chronic diseases are speedily cured by this method. Mrs. Y. T. Greenwood, of 153 Brook street, Belfast, Wis., wrote for the above book, learned hypnotism, and immediately cured his wife of a complication of diseases from which physicians said she must surely die. Mrs. E. M. Watson, Martinsville, Ind., says: "I advise every woman in this country to write to the American College of Science and get the grand work it is giving away. It has been of incalculable benefit to me." Mr. John M. Gard, of Palmer Lake, Colo., says: "The book is far beyond anything of the kind I have ever seen. I now able me to get in touch with people and wield an influence that I did not dream it was mine to possess."

The book will be sent absolutely free to any address. It divulges the whole truth about the most mysterious and useful power known to man. It reveals the true secret of all personal control; it lays bare the mysteries of the dark ages; it gives to man that knowledge of himself that is essential to his health, happiness, financial and social success. It is full of startling experiences, and makes silent thought the development of will-power, nerve force and hundreds of other things of intense interest to every man and woman who would get the most out of life.

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ATLANTIS The Antediluvian World.

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S. A.; it shall be to the good sense of those in attendance; that good judgment shall rule in the transaction of business, and let every member assume to be the god for that particular occasion.

Spertansburg, Pa.

PRAYER.

Shall the Next Meeting of the N. S. A. Be Opened with Prayer?

"To him who in the love of Nature
Holds communion with her visible
forms,
She speaks a various language."

The above question put to me by the editor of the *Progressive Thinker*, is a most peculiar one and difficult to answer by yes or no. While I have always been extremely doubtful of the truth of the doctrine of the orthodox church, even while yet a member of it, that the deity is a "prayer-hearing and prayer-answering God," I am free to confess that I have often been made to feel better spiritually and physically by having listened to an earnest, sincere, beautiful, eloquent, non-sectarian, non-dogmatic invocation addressed to the unknown whom we call God, whether delivered in an orthodox pulpit or upon the Spiritualist's rostrum. I have heard and read many Spiritualistic invocations which thrilled me mentally and physically with delight, grandeur and sublimity. It has only been occasionally that prayers from an orthodox pulpit have had this effect upon me, and upon those few occasions the orthodoxy of the preachers who uttered them was questionable.

I have no sympathy with the doctrine that vice can atone for crimes by prayer. I once heard my old beloved instructor, the world-renowned surgeon, Prof. S. D. Gross, say when presented by his class with a bouquet of flowers, that he could not see how it was possible for a lover of flowers to commit a crime.

I have a great admiration for the prayer of poetry and the poetry of prayer.

"Spirit that breatheth through my lattice,
Thou, the coolest twilight of the sultry day,
Gratefully flows thy freshness round my brow."

"He who from zone to zone
Guides through the boundless sky
The feathered dignities
In the long way that we must tread alone,
Will guide our steps aright!"

Such are the prayers in which I delight—the prayers inspired by nature, and, it may be, by nature's God. Our beloved sister, Miss Belle Bush, so beautifully says:

"There are hearts that open like flowers
In June,
There are some like harps that are kept
In tune.
There are still small voices that greet
The ear
At times when no visible forms are
Near.
There are echoes that come from a far-
off shore,
There are gleams of light from a noise-
less orb,
That, tracking the sea of humanity,
Is guiding the ship of destiny.
There are frail barks drifting away to
sea,
With no hand to point where the shoals
may be.
There's the breath of a kiss on brow
and cheek
When the lips that give them we vainly
seek."

Emerson has written somewhere that "no man ever prayed heartily without learning something." I think he meant by "heartily" a thirst for a knowledge of nature and of nature's laws when she (nature) is most likely to respond to such prayer.

Shakespeare makes one of his characters say:

"His worst fault is, that he is given to prayer; he is
Something peevish that way; but no body but
Has his fault—but let that pass."

And so it depends very much upon how we view the subject of prayer. That for which we pray is certainly untrue, as has been so recently demonstrated when the whole nation prayed for the recovery and preservation of the life of our martyred President, Wm. McKinley. The explanation for the failure of this unanimous prayer of America is that it was not consistent with God's will.

I never had much confidence in the orthodox concept—

"And Satan trembles when he sees
The weakest saint upon his knees."

Surely the saint represented on his knees by the picture which adorns the head of your printed question, Brother Francis, would hardly excite the fear, envy or malice of "Old Nick," for he resembles more the assassin of McKinley than a man of God.

"In prayer the lips ne'er act the winning part
Without the sweet concurrence of the heart."

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
But it is very desirable that desire
however sincere, should be intelligent,
whether there be or not any possibility
or probability of its being granted."

O sad state
Of human wretchedness; so weak is
man,
So ignorant and blind, that did not God
Sometimes withhold in mercy what we
ask,
We should be ruined at our own
request."

Now, in regard to the question of opening the meetings of Spiritualists with prayer, I think I would leave it entirely with the "openers." If the spirit moves them to pray, if they feel inspired to pray, for heaven's sake let them pray. I am a good deal of a Quaker on the subject of prayer. I have often observed how difficult it was for the preacher in the pulpit to pray—what an effort it was for him to breathe out his soul in prayer, while at other times the same preacher seemed so grandly inspired that his sentences flowed as freely and as beautifully as a river. Preachers' hearts are not always kept in tune. They are not always "in the spirit on the Lord's day," and if it were not the orthodox custom and requirement, prayer would occasionally be omitted in the pulpit. It is not always true that "we are on praying grounds and interesting terms." We are no more always the same spiritualists than we are always the same preachers. It is only when the preacher or speaker is on the mountain top of inspiration that he can pray impressively upon the minds of his hearers.

A grand poem of nature grandly and impressively read or rendered will often very appropriately take the place of a prayer or invocation in the rostrum or in the pulpit. But how few of our speakers or preachers are good readers or eloquentists. The "Lord's Prayer" was never properly rendered in this country until a Spiritualist, the renowned star of the stage, Edwin Booth, recited it at the request of Henry Woodbury, at the request of the Rev. Henry

A POSITIVE NO!

Deduced from the Philosophy of Naturalism.

In answer to the question, "Shall the coming convention of the N. S. A. be opened with prayer?" I am pleased to go on record with a positive NO—an absolute negative from which my reason can find no cause for appeal. I have come to this conclusion after what I believe to be a conscientious effort to comprehend the definite and unmistakable teachings of the Spiritualist philosophy, or rather that which I choose to call the philosophy of Naturalism.

I find philosophy defined by eminent lexicographers as being "The knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws."

Now, then, in accordance with my conception of the universe, it seems reasonable that after we have resolved its phenomena into causes and reasons, powers and principles there can be found no room for a petty, personal, prayer-answering God.

Even an approximate comprehension of causes and reasons, seems to me to reveal the eternal immutability of the principles governing the correlated elements of such correlations. Upon the affinity of such correlations depends the eternal procession of cause and effect, the grasping harmonies of inherent affinities draw together complementary elements and from their union, new expressions, energies, and forms, are evolved, thus from the latent energy of elemental cosmos, does all activity, development and progress originate.

Granting the above to be true, then man the human is, as well as all other cosmic expressions, but an evolution from primordial conditions, and as such an evolution has no ascendancy over his environment, other than that he gains by the use of his special faculties. The use of his faculties may enable him through even a limited knowledge of the principles governing nature, to harmonize his actions with existing principles and thus accomplish certain results. However, I do not believe that definite results can ever be accomplished by thinking or voicing prayers or invocations to a postulated "God, Over Soul, or Infinite Intelligence." Such a method is to misdirect and waste the energy. As expressed in faculty and human intelligence, prayer must be abortive when addressed to a presumed deity, for such prayers have no potency in affecting or changing the potential affinities of cosmic elements, hence the endless chain of cause and effect remains undisturbed, consequently there can be no definite result accomplished.

I believe, however, that the human spirit is possessed of the power of becoming self-masterful and that this ability can through growth arrive at a position where with the consciousness of need, one will no longer feel the necessity of calling to God for aid, but with the joint agency of love and wisdom can of self call into action forces that shall be capable of satisfying desire and longing and thus fulfill the office that is the right of the human soul.

The N. S. A. has my very best wishes, and I believe that as time goes by, there will be evolved from the honest purposes of its supporters that which will prove a blessing to our cause. However, I should earnestly favor an elimination of the Infinite Intelligence clause from the "declaration of principles" which I wish that the Association could exclude anything in the nature of a creed at all.

OSCAR A. EDGERLY,
Lima, Ohio.

Ward Beecher. I do not remember of ever hearing from the pulpit a hymn or chapter of the Bible properly and impressively read. The pulpit in this country is sadly in need of a few lessons in elocution.

Prayer, or that peculiar reaching out for something as nature to the human heart as it is for the bud to blossom, and is one of the strongest rational evidences of the immortality of the soul. As Prof. John Fiske has so aptly stated it, "Precisely as in the most embryonic condition the prefigured wing of the bird or fin of the fish infallibly indicates the element necessary to its life, so the instinctive reaching out of the conclusion that the religious nature and cravings of mankind are correlated with an unseen world."

"We do not see Thee, yet when eve's last sigh
Is breathed o'er yale and hill,
And darkness slowly deepens the sky,
And all the world is still,
Thy vision, dawning on our inward sight,
Fills all our souls with light."

"We do not hear Thee speak, yet in the hour
When worldly thoughts arise,
And o'er our souls those brooding shadows lower
That hide Thee from our eyes
A still small voice, too faint for mortal ears,
Tells us that Thou art near."

"We cannot touch the hand that ruleth heaven,
Yet in this vale of tears,
When hope is shattered, and our souls are filled
With desolating fears,
We need but ask for comfort and for grace,
To feel Thy warm embrace."

"Light of our souls, sweet Counselor and wise,
Friend in adversity!
Within our hearts can brighter hope arise
Than to abide with Thee?
Oh, lead us to Thy home of love and rest,
And make us truly blest."

It matters not whether prayer is at all times intelligent or whether it is addressed to a God about whom absolutely nothing is known. It is that intense desire to know something of the Great First Cause, or grandly beautiful in its ignorance, innocence and simplicity. "Lead me to the Rock that is higher than I," "Rock of Ages, cleave for me, let me hide myself in Thee," "Nearer, my God, to Thee," "Lead kindly light amidst the encircling gloom," are prayers which find a most ready, natural response from the human heart of whatever race, color, or creed.

"Who by searching can find out God? I don't know, but let us continue the search anyhow. If prayer is of the least importance in the search, by all means let us indulge it. It certainly can do us no harm and not infrequently makes us feel better when moved by the spirit."

H. V. SWERINGEN.

Now, in regard to the question of opening the meetings of Spiritualists with prayer, I think I would leave it entirely with the "openers." If the spirit moves them to pray, if they feel inspired to pray, for heaven's sake let them pray. I am a good deal of a Quaker on the subject of prayer. I have often observed how difficult it was for the preacher in the pulpit to pray—what an effort it was for him to breathe out his soul in prayer, while at other times the same preacher seemed so grandly inspired that his sentences flowed as freely and as beautifully as a river. Preachers' hearts are not always kept in tune. They are not always "in the spirit on the Lord's day," and if it were not the orthodox custom and requirement, prayer would occasionally be omitted in the pulpit. It is not always true that "we are on praying grounds and interesting terms." We are no more always the same spiritualists than we are always the same preachers. It is only when the preacher or speaker is on the mountain top of inspiration that he can pray impressively upon the minds of his hearers.

A grand poem of nature grandly and impressively read or rendered will often very appropriately take the place of a prayer or invocation in the rostrum or in the pulpit. But how few of our speakers or preachers are good readers or eloquentists. The "Lord's Prayer" was never properly rendered in this country until a Spiritualist, the renowned star of the stage, Edwin Booth, recited it at the request of Henry Woodbury, at the request of the Rev. Henry

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SINCERE DESIRE.

Invoke the Aid of the Spirit World.

Your circular letter of recent date asking my views on the subject of prayer in general, and particularly as regards the opening of the next N. S. A. Convention, to be held in Washington, D. C., by prayer, also the propriety of the almost universal practice among the Spiritualists of opening their meetings with an invocation or prayer, which you call it, was duly received. Most assuredly, I for one believe in prayer or aspiration. Not that it will change the natural order of events in the slightest. We live in the domain of laws, and no prayer of mortals can change that law, or could not save the life of Lincoln, Garfield, or William McKinley. Neither do I think that there is any God in the universe that could have saved them from the assassin's bullet. Possibly a more thorough knowledge of surgery might have saved Garfield's or McKinley's life; but that as it may, prayer certainly did not save them.

I believe there is intelligence in the universe far beyond the capacity of man to fathom, and I care not whether you call it Infinite or not. There was something here before we were. Don't ask me to define that something, for I cannot. We see its manifestations on every hand, intelligently so. You say there is a doubt, a very marked one, as to the efficacy of prayer in influencing the Spirit World. Of course there is, and I doubt very much whether there is any considerable number of Spiritualists who believe there is.

The offering of an invocation at the opening of our meetings, as practiced by most of our speakers, is a far different matter from the ordinary prayer as offered in all the sectarian churches of our land. Judging from what some of our people write and say, they make no distinction between the two. While it seems to me they are as far apart as the poles, you will ask, then, what is the use of prayer? What good does it do, if it does not change the purpose of an Infinite Intelligence, Deity, God or whatever name? Then what use, I will tell you, as it regards the human mind, it benefits the one who earnestly seeks for guidance in all the affairs of life, for knowledge to do the right, for strength of life. It is not at all necessary that one should make formal prayers, to be effectual. You can pray as you walk the street, or while at your work.

A sincere desire of the soul to be and do as I have indicated, will help anyone to grow in grace and in the knowledge of the truth. I believe that an earnest invocation at the opening of any of our meetings tends to harmonize the more or less conflicting elements that might attend them. We all believe (at least I do) that the spirit world has a tremendous influence in the affairs of this world, and it is only proper that we should invoke their aid in the knowledge and do and assist us goes without saying. The old saying that anything that is not worth the asking is not worth having, is applicable in this case. I am well aware that some of our ablest speakers do not believe in an invocation or prayer, and never indulge in such foolishness, as they term it. They seem to think it is a thing of the Dark Ages, etc., etc. To all such I would say, Don't pray if you don't feel like it. I wouldn't. If you think there is no intelligence in the universe higher than your own, that is capable or has the power to help you, don't ask. I believe there is, and so I pray.

There were but few persons in these United States, and for that matter, the civilized world, but who earnestly wished that William McKinley would recover, but very few really believed that Deity would or could stop or change the action of natural laws. That wish or desire is what I call prayer.

I am in favor of opening the National Convention with an invocation. I think it best to let Mr. D. Barrett be president for the ensuing year, not that he is the only one in our ranks that is capable of filling that position, but he is far better equipped for that office than when first elected.

Brethren, let us get together. What matter whether you believe in Infinite Intelligence, not "an" Infinite Intelligence, or not? Whether you believe in prayer or not? We believe that we have the best system of Philosophy, Science or Religion, call it what you may, that the world has got or ever had. So let us stop quibbling over non-essentials, meet together in Washington in October, and do all we can to advance the cause we all hold so dear.

Willoughby, O. E. D. BOND.

Praying to an Unchangeable God Absurd.

To the Editor:—In response to your request, I send you the following: Man is a sympathetic being; in seasons of sorrow and gloom, he instinctively turns for sympathy, the expression of which is a relief to such feelings. Prayer is the sincere and earnest longing for aid and relief. He realizes his weakness, and the fact that there is a balm for sorrow and gloom impels him to seek it in prayer.

The misconception is the idea of a "Supreme Being" from which all blessings flow. This longing for light and aid makes man receptive and he feels the impulse to pray. Since this Being which he conceives, is the same yesterday, to-day and forever, and in whom there is no variability nor the least shadow of turning, for him to ask that Being to change his course for the sake of the asking is absurd.

If it were understood by the audience that all persons are accompanied by their spirit guides, the fervent and eloquent invocation addressed to the invisible host attendant on the audience, then in hearing would be made receptive by it and their guides would be better able to impress them. Such prayer is true and profitable.

Many of our most able and eloquent speakers are from the ranks of the ministry. Their training in that calling has so pervaded them that it is difficult, if not impossible to divorce themselves from the effects of their early training. In fact, it is so impressed on them as to become a part of their mind. The same may be said in regard to many in the ranks of Spiritualism. Others coming from the church, in their zeal for the new philosophy, have gone to an extreme and look upon the former class as only partial converts, and indulge in unpleasant feelings toward them. This spirit of intolerance is to be deprecated. Each one acts as he feels. The most tolerant feeling is due to all.

In regard to the election of a president of the National Spiritualist Association, I do not feel competent to name anyone. Whoever he is, must be broad in his views, liberal in his sentiments and to some extent a philosopher, manifestation and appropriate character of mediumship, enterprising and energetic, and a good organizer.

E. J. SCHILLER.

Kansas City, Mo.

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WORK.

Must Ever Take the Place of Lip Service.

To the Editor:—You solicit my opinion of the utility, or futility, of prayer as an agent in promoting the spiritual welfare of humanity, and whether, in my view, the next National Convention of Spiritualists should be opened by invoking a real or imaginary Deity?

In response, I would say that the clearest reasoning of which I am capable prompts this reply: No! Never! If this is not definite enough, permit me to offer further reasons for this decision by asking the following questions, which, if answered in the affirmative, I desire palpable proof thereof:

Has any man ever seen God? Can any deliberate parody of men demonstrate the existence of an intelligent, organized Supreme Being having "outlines"? If not, to whom shall they pray? Is this body of intelligent Spiritualists composing the National Association, by supplicating the throne of an unknown deity, thus a little of wisdom shown by this august assemblage in entering into such a holy compact before the altar of the universe, when every sentiment expressed is in direct contravention to the laws governing in the realms of Nature? To make their prayers effective, should they not prove to the unbelievers the existence of Infinite Intelligence (which is the acme of all sentient thought and necessarily endowed with wisdom, power, and ability to bow to the fiat of petty man)? Does this "unknown" "Intelligence" possess ears to hear and a heart to respond to the "complex" and "impassioned" language of each individual or sect imploring aid in accordance with their diversities? Are not the sentiments and prayers of the different organizations and individuals, all equally conscientious convictions and welfare of the opposing body as well as to the ruling of Natural Law and the magnetic force which holds every atom in its proper equilibrium? As all supplications, thrust in such an absurd manner at the throne of a conscious? Infinite Power, were answered in detail, individually and collectively as desired, is there not evidence that our little planet would be thrown out of joint, the scales of justice unbalanced at the hands of a clique, and his Satanic Majesty rule supreme in the realm of Greed?

The import of these questions defines fully my position, or opinion, of the efficacy of prayer as an agent toward the spiritual unfoldment of the race. I, and many others, believe that prayers make no sense, and are babbled out by all for fear, not to prove that the world at large does not invoke an imaginary deity for favors which they neither have earned nor deserve. Therefore I am compelled through the light of reason, to dub all prayers as the "quintessence of ignorance and one of the profoundest farces imaginable, since they are simply the expression of thoughtless words, superstitious religiously, who desire to obtain divine favors without giving an equivalent, and is indicative of an abnormal condition of the brain force.

Yet, I would not destroy the toy-house of a child whose mental forces may be sustained and advanced by the influence of innocent conceptions of architecture, neither do I desire to unnecessarily wound the feelings of those who may be temporarily uplifted through their crude conceptions of the power of prayer.

Nevertheless, you cannot cheat Mother Nature, neither will she listen to your vain entreaties, unless you comply with the laws of life. Work! Work! must ever take the place of lip service. All should labor with earnest hearts and spiritually vitalized brains for the uplifting of the race, where they conceive and organize a brotherhood of love and peace, upon the principles of justice and common sense, minus all forms or ceremonies.

Thus I appeal to all to give Reason its unbiased sway. Let it become the arbiter in the thought-realm, when it may be enabled to accept all in the sphere of Spiritual science which it can properly conceive, and await without superstitious awe for the unfolding processes of Nature, which must be the true exponents of the former's unceasing achievements in the realm mortal.

Verily, other power than prayer should be the factor for advancement in the coming higher civilization. Who knowseth but the heavens of Intellectual Superiority may not open and bring forth, not a personal Christ, as now taught, but an age which shall add a grander light to the theological world, sweeping away the remnant of superstition, and expanding the rays of spiritual knowledge just dawning upon this Twentieth Century morning!

To promote the spiritual activities of the National Association, I should say united effort in purely radical lines would be essential, and the election of a president willing to cut loose from all religious formulas and become an earnest leader of the legion of complex minds, as far as possible, toward the rising pinnacle of Science, versus the crumbling towers of superstition and faith. If Moses had said this and led the Christian Spiritualists by the silken string of Love and Charity to grander heights, he is my choice.

BURR CHAMPEL.

Waverly, N. Y.

Waverly, N. Y.

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MUSIC.

Should Be Substituted for Prayer.

To the Editor:—You ask my opinion, for publication, in regard to prayer, and as whether our next National Association should be opened with prayer. In reply, permit me to say that while, from my standpoint, I am compelled to believe in a personal Deity, I do not believe in prayer.

It was forty years ago when I first received from two spirits my first lessons in Spiritualism, and it was then they first informed me as to the utility and foolishness of prayer; saying that prayer was the product of ignorance and superstition, and that all prayer, by whomsoever made, was lost on the desert air, for that no sound of prayer ever reached the ears of the Deity, and remarking that it was well, for that the constant din of the mixed multitude of voluble, pious plavayer and pitiful pleadings, for Christ's sake, grating upon his hearing, would be a terrible affliction to the Deity. The Deity, therefore, hears nothing of prayer, and the Deity, consequently, answers nothing of prayer. But spirits, individual, sublimated spirits, may and do confer favors, render aid and comfort, but only within the range of possibilities. These wise spirits, furthermore, declared that there was really no need for prayer—private or public prayer—for there was in Nature a law of compensation which would give to all in due time, and that, too, without asking. Besides, everything in nature and moves according to fixed law. Fate or Fortune preordains for the best. What, therefore, is to be? "It is God's way," and no prayer can hinder.

A spirit, too, once said, "Prayer is often disappointing, for if it gives at all, it gives what is intended, and such you may have already received, and without asking. For your spiritual ancestors, your mother, father, in spirit life, whose influence is ever over you for good, and helpful, according to their ability, and wisdom, and who perhaps may be your guardian spirits, will know what is best for you, and give you without asking."

Is all this not common sense? Then what is the use of prayer? Besides, we know that prayer has never brought about any change, in the general run of events, for crime, vice, poverty and war still remain.

For 1800 years, and more, the Christian world has prayed "Thy Kingdom Come," etc. But has this prayer of centuries been answered? I answer, No! and, furthermore, that kingdom is far remote as ever.

But some will say, "Doesn't scripture promise answer to prayer?" O yes, it is written, "Ask and ye shall receive." "Ask what ye will, and it shall be given," etc., but try it once, and try it more than once, and see if you will get for your pains more than a cold, dead silence.

The Bible injunction, "Pray without ceasing," and the Bible promise, "Ask what you will," etc., would make splendid appropriate readings for every April Fool's Day. But prayer, like faith, is one of the old-time tools of superstition.

Again, the silence to the recent prayers of the nation when sympathetic hearts, too, in every land, prayed for the recovery of our late beloved President, and other loved Presidents, under like circumstances, should, I think, be regarded, if not a rebuke, a powerful evidence against the validity of prayer.

Thus do we doubt the efficacy of prayer; a notion, but not a principle, a superstition, but not a fact.

Then is it not time the superstition about prayer was by Spiritualists abandoned absolutely?

Let, therefore, the opening service of the next National Association dispense with the gloomy, pious performance of senseless prayer, and let the enlivening, sweet strains of music, be employed in its stead.

For next president of N. S. A., my first choice, John H. Francis, of Chicago, Ill.; my second choice, Hudson Tuttle, of Berlin Heights, Ohio; my third choice, DR. R. GREER.

Chicago, Ill.

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IMMATERIAL.

Whether Sessions Open with Prayer or Not.

To the Editor:—In response to your inquiry I beg to submit my opinion that it is wholly immaterial whether the N. S. A. Convention be opened with prayer or not. The sentiment of those who regard all prayer as humbug and mummery are as fully entitled to consideration and respect as are those who are most devout. The sentiment of the majority should rule and it is presumed that the N. S. A.

PRAYER.

It Is Negated by Hudson Tuttle.

Shall the sessions of the National Spiritualist Association be opened by prayer? Is it consistent to have a spiritual meeting opened by prayer?

Let the meaning of the term prayer be distinctly understood in the beginning. It is taken in its purely theological sense, supplication to the Supreme Being; intercession, confession of sin and appeal for forgiveness and divine mercy. It is to change God's plans, to call his attention to us, and have him directly interested in our affairs. If it is not for this purpose it is a failure. It is replied, "Man is a devotional being, that cannot be denied, and his devotion proves the existence of the object of his devotion." How much of this devotion is hereditary from countless generations, beginning in the utterly mistaken ideas of nature held by savage man; or is it all a result of primary ignorance and education?

The N. S. A. claims to be a religious body, and as such prayers are appropriate. There has been enough of the old religious ideas carried along to make a few want and many endure the force, for force it is and nothing more. The churches have prayer, and the spiritual societies, dubbed churches, must follow, hoping thereby to gain respectability. There should be no objection against this. No one is harmed, if no good comes of it; the trick is too transparent. If a lecturer thinks he helps the cause and himself by becoming a "pastor," and soothing his congregation by an invocation beginning with "Oh, thou Infinite, boundless, all-powerful, central Intelligence, enthroned on the empyrean of eternal time and space," and who brings his hearers into harmony with such words, froth, there ought to be no objection. Time will give judgment as to its value. Let him invoke and thus throw a sop to the crowd with his make-believe "religious meeting." But it is laughable, if not so intensely pitiable, to see Spiritualists who believe in the eternal fixedness of law, and the personality of God, low down in prayer, to make believe that they are not after all so far removed from the beliefs of orthodox. Oh, the pity of it—the shame of it—the despicable sham of it!

Let us call in the "medicine man" and have him shake his rattling calabash as he invokes the big chief of the sky.

Was a prayer ever answered by God? Is there an entity in the world who believes the laws of nature were ever changed by direct action of God to the asking of any man? Let him declare himself and he will have immediate calls to exhibit himself in dime museums.

Yet Christians have one virtue, they are never discouraged. They never had a prayer answered, yet they go right on praying as though everything they had asked for had been granted. They prayed for Garfield, from every meeting-house in the land—he died; they had a Sunday of prayer asking for the life of McKinley; the clergy called the people of whole states to go down on their knees to ask God to send rain to the drought-afflicted country—the rain came in its own time; they called for peace and prayers to turn aside the grasshoppers—the hoppers increased and ate the binding of the Bibles on the pulpit desks.

"Oh," it is said, "it is not God who is affected, but the one making the prayer. We pray to get ourselves into harmony." This is the plea of many Spiritualists, and if it be admitted, why not call it by its right name, and not give occasion to misunderstanding by giving prayer a new and strained meaning?

Public prayer, such as the Christian churches advocate, was distinctly and emphatically condemned by Christ, who commanded all to pray in secret. The public prayer is a mockery, and a senseless form. When man believed in savage gods, he sought to placate their anger by sacrifices and supplication. These gods were not satisfied with offerings, but they were to be placated by blows away like leaves by the advent of knowledge. Why continue the forms we know to be useless? Why perpetuate the misunderstanding of nature by our ancestors? Spiritualism is the science of life here and hereafter, and as such it would be as appropriate to open a spiritual meeting with prayer, as to begin a session of a scientific convention with an invocation, and dismiss it with a benediction. The most persistent of all things are religious beliefs, and as such beliefs always originated in the remote past, when man was ignorant, they are without exception erroneous, and now when we have come to the light of knowledge and understand the worthlessness of all these forms and ceremonies inherited from the night of the past, shall we admit the truth as we understand it, and bravely stand for our conclusions, or shall we attempt the impossible, to ferment our new wine in the old goat-skin bottles furnished by the churches?

HUDSON TUTTLE.

The Folly of Public Prayer.

"Prayer is a waste of breath," said Col. Ingersoll, in a brief address before the Secular League, in Washington, D. C.

William Lloyd Garrison, president of the Anti-Slavery Society, was not a believer in prayer. At each anniversary of the society, in defiance of the members who wished to have an opening prayer, he would say: "An opportunity is now offered to anyone who may be moved to make an oral prayer." Then some preacher or layman would come forward and pray.

Mr. Garrison was a Free-thinker and a Spiritualist. He offended some of his co-workers by advising "Self-Contradictions of the Bible," the "Liberator," and by saying editorially that no ingenuity of interpretation could reconcile most of the contradictions save that which would attempt to prove white to be black and black white.

That was in 1860. Some years earlier I heard him express his belief in Spiritualism and his disbelief in the use of prayer. He said, "Here is a stone and beside it is a bottle of coal. Now if I want a fire shall I get down on my knees and ask God to make it?"

Did A. J. Davis ever offer prayer or have one offered as an introduction to one of his lectures? Was there any praying exercise in the Children's Lyceum instituted by him? Are not Spiritual "invocations" offensive to the majority of Spiritualists?

Churchmen violate one of the precepts of their alleged divine Master by maintaining public prayer. Jesus himself never made one, and he denounced praying in the synagogues and at the corners of the streets. Those who call themselves Christian Spiritualists ought to follow this precept of their Master.

W. H. BURR.

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 80 cents. For sale at this office.

SHALL WE PRAY?

Bubbling Echoes from the Sea of Rhyme.

Oh, what's the use to quibble over matters that are small?

The world is surely large enough to furnish room for all.

Let each one hold in person his convictions, and the earth will keep revolving in the same eternal way.

Even Anarchy, the lawless and the Godless, has a law.

And the limit to their license is a bone we have to gnaw.

They are organized for murder and they have a kind of creed.

That defies the laws of nations with assassination's deed.

If opposess law and order and is organized to kill,

But it offers naught reforming that the place of law will fill.

And just so we have united as reformers of the day,

Of religions and of morals and old superstition's sway.

But what have we to offer that is better growing seed

Than the old-time dark religion with its blinding, grinding creed

We've a declaration spouted, but it's a declaration of unbelief

For it seems to have the functions of the same old Godly haunt.

Yes, it hugs the charred old carcass of dead and buried faith

And attempts to link that skeleton to knowledge of a wealth.

It presumes the world is governed by some vast Intelligence

But proclaims no affirmation of a knowledge of the "whence."

"We believe" is the foundation of the passing ancient creeds.

And it doesn't seem conducive to the harmony or needs

Of the philosophic problems of the thinking world to-day.

As it clings to those old dry bones that the churches own for aye.

"Is a question we must settle; we are standing face to face

With religions of the present that inflame the human race

With a prejudice so narrow and as bitter as can be,

And as honest wise reformers we must battle for the free.

We must widen with our wisdom and awake from empty dreams;

We must teach unto the people that this world is what it needs.

We must teach the truth and beauty of the soul-land we have found,

And attempt to raise the standard of the thinking from the ground.

Let us cast off all resemblance to the silly things of old

And adopt what time has proven as just fitted to our mold.

Let us prove the world is better and much brighter since the day

Of the birth of modern knowledge that is brushing creeds away.

When we pray to unknown forces that control the universe

And expect to gain attention to some whim that we may nurse,

We are acting just as silly as the ones we would uplift

With our knowledge of the future and our higher psychic gift.

Let us strangle all delusions of the superstitious age

And confine the ancient ruler in a reasonable cage

Let us keep in touch with Nature and adhere to what we know

And the world will soon be coming up to meet us from below.

DR. T. WILKINS.

To the Editor:—I received your Prayer Gage for opening the N. S. A. I am not a member of the Association. I believe in silent aspiration, to grow nearer to truth light and hope. Prayer publicly and before the people is hypocrisy, and of no avail. Let each one silently earnestly and respectfully worship in his way. I am glad in favor of public prayers anywhere.

J. H. WHITE.

Port Huron, Mich.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Pantheism of Modern Science." By E. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

PRAYER AND THE N. S. A.

Views of President Harrison D. Barrett.

Responding to your very courteous request to contribute to your symposium on the above subject, permit me to say, Mr. Editor, that I have no sympathy whatever with the idea of prayer that has been so much entertained by our friends of the Christian church in the past. That it can ever change the order of things, or set aside law, no rational man believes to-day. In my public work covering a period of many years, I have found the inspiration I needed for my address in the impress of a poem of a fine spiritual nature, or in the sympathy of my audience, without resorting to spoken supplication of any kind. The occasion, the subject, and the people have always been the sources of inspiration to the man who loved his cause for its own sake, and when he coupled with these potent factors the help of the angels he needed no other aid.

But how can man best secure the aid of the angels? Let the reading of a splendid poem, full of soul and sense will do it, then that is the way for those parties to proceed who can thus draw the inspirers from on high to their side at all public functions or private circles. If, by casting aside all material objects for a moment, concentrating the mind upon spiritual things, aspiring for the good, the beautiful and the true, the same results can be obtained, I am certainly not one to say nay to that method. This last named means may be and is by some called prayer. It is the soul's attempt to relate itself harmoniously to its child, and helps to attain the mind of the speaker to receive the higher sympathies of the spirit. Montgomery says that "Prayer is the soul's desire for peace, love, harmony, and good-will, cannot fail to bring in a higher inspiration for the one whose aspirations have made him receptive to these elements of the spirit."

The definition of prayer that appeals to me is as being the best that can possibly be made by the beautiful and soul receptive to truth by casting from the mind all things that would detract from the power of the spirit. In other words, it is making conditions, mental and physical, that will enable the spiritual forces to play upon the sensitized natures of the speakers. In my lecture work, I prefer reading a poem to the giving of an invocation of any kind. But I have no objection to the kind of prayer I have defined above, for whatever serves to bring the souls of men into harmony with one another as well as with the higher spiritual forces, never fails to leave a good effect upon the minds of men. At rare intervals on funeral occasions, I have put into words the impulses of the spirit, and invoked the presence of unseen angel helpers to sustain and comfort the sorrowing households. I have simply put my aspiration for inspiration into words on those occasions, and the result has never failed to be a spiritual illumination, a mental quickening, a soul uplifting.

I know of no term that can be better applied to such an event than that of prayer. I have never and I never intend to kneel as a supplicant at any altar, throne, nor to invoke the special intervention of a God or of Gods in my behalf. I have asked for light from spiritual sources, and it has come. I have sought for knowledge and it has been given unto me. I have longed for psychic strength and it has been bestowed upon me. These things are true of hundreds, and thousands of my fellow men, and for my part, I could relate to you that kind of prayer, or aspiration, or longing for higher things put into practice in the life of every man, woman and child. Through the exercise of the muscles of the body, we gain physical strength, through the exercise of our soul muscles in prayer for the good and the true, we cannot fail to grow in strength and spiritual development. This practice, however, is not all of synchopancy, neither does it make men and women think meanly of themselves, or crawl as worms of the dust in the baser elements of life. It, on the contrary, makes it easier for them to grow in wisdom and goodness through their constant aspiration to become better and truer in their daily lives. I am, therefore, making no distinction in sympathy with that kind of prayer.

I am not to be recorded as being in favor of opening our public meetings with wordy invocations, still if the kind of prayer I have above defined can be voiced unto the people on such occasions, I feel no hesitation in saying that I should approve of it. Many invocations to which I have listened are simply petitions to imaginary editions of the persons who utter them. I have no place in Spiritualism as I understand it. The prayer of the soul requires no spoken words, but seeks rather to grow in power by becoming receptive to wisdom. Telling an Almighty God what he has done or ought to do, wordy petitions to stay the touch of the death angel or to set aside natural law are practices that never enter into the soul's attempt to perfect itself by true prayer or aspiration. If the delegates to the coming convention of the N. S. A. can be made more harmonious, more receptive to truth, more considerate one toward another, and more spiritual in their lives, by occasionally listening to a spoken, or engaging in a silent prayer, I would be perfectly proper and consistent for me to do so, provided the prayer was one of aspiration, and not of mere words.

In regard to strengthening the N. S. A., I can only suggest what I have recommended in my annual report. I believe that Spiritualists should claim their rights as religionists, and defend themselves accordingly when beset by the enemies of the faith. In the coming convention in Washington should make it perfectly clear to the world that Spiritualism is a religion to the Spiritualists there represented, by the adoption of such usages and tenets as will compel the courts to rule accordingly. I feel that the N. S. A. can be strengthened by taking a test case to the Supreme Court of the United States of some reputable clairvoyant physician who has been persecuted and punished under the infamous medical laws of the States of our Union. It would also be well to take to the same tribunal the case of some honest medium who has been fined and imprisoned for using his psychic powers for the benefit of his fellow-men. Missionary work should also be undertaken and engaged in largely for the purpose of strengthening our local societies, and not so much with the idea of organizing new ones. The history of Spiritualism should be provided for, and the work of responding to all attacks made upon Spiritualism in the secular press undertaken by the N. S. A. All of these things are of the highest importance, and very materially with the people, to cause the opponents of Spiritualism to realize that they now have to deal with a live organization—not with the scattered forces of a heterogeneous people.

HARRISON D. BARRETT.

Other measures might with profit be considered, especially the work of the Children's Lyceum in favor of which too much cannot be said. Let the N. S. A. be held to these and to other wise conservative lines of work, and it will surely become a tower of strength to Spiritualism. As for the presidency of the N. S. A., the delegates have elected that officer in the past, and I am content to have them do so at this time. I shall cheerfully abide by their decision and continue to do what I can for the N. S. A., whatever the outcome.

HARRISON D. BARRETT.

Keokuk, Iowa.

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INVOCATION.

Concentration of Thought and Aspiration.

To the Editor:—In your communication of September 13, you request my opinion upon two questions, namely: Is it advisable to open with prayer the coming national convention of Spiritualists, which convened at Washington, D. C., October 15th and "Who is your choice for president of the N. S. A. for the ensuing year?"

My reply to the first question is, that I am a Spiritualist who believes in the efficacy of prayer or invocation, but not from an orthodox standpoint, that through our petting ourselves some imaginary law of nature, but rather, through our concentration of thought and aspiration we can awaken the God principle within our own being, and thus become creative by and through working in direct harmony with the law which governs thought.

I believe man, the ego, to possess in embryo all that exists in the universe. I also believe that we can through prayer, in action, the law of correspondence and thus obtain helpful influences from out the great laboratory of nature, and thus it is possible to receive many times direct results from prayer, which is demonstrated by the afflicted sometimes being healed through prayer, and so viewing it from this standpoint, I believe in invoking divine aid or guidance, not with the view of changing any law, but of changing our attitude toward the law and thus come into harmonious relation with that which already exists. I am fully aware that many times the most earnest supplications for divine assistance have failed, which was particularly noticeable in the case of President Garfield, and in our late lamented President, Wm. McKinley, when thousands of men and women all over our land (including orthodox ministers by the score) prayed in vain for their speedy restoration, and the result in that instance would seem sufficient to impress any thinking mind with the erroneousness of the belief in divine interference. Immutability law rules the universe, and the only wise course is to understand and work with the law accordingly, and if we would obtain assistance we must ask through law, and effect will follow cause.

That satisfactory results through prayer have been achieved establishes the law, for it is the success of any experiment which establishes the existence of law. The failures only prove our lack of intelligence in applying the law, and in our case at the opening of the coming convention we are guilty of promoting thought concentration and harmony, might be productive of much good. Therefore I would recommend opening the convention with an invocation.

My choice for president of the N. S. A. for the ensuing year is Harrison D. Barrett. A man who has been identified with the N. S. A. from its inception to the present time and who has unselfishly labored to place the philosophy of Spiritualism before the world in its true light freed from error. Let him, I say, be kept at the head of our movement for another year, that the good work which he by nature is so well adapted to perform may continue and Spiritualism in its purity as represented by the principles of the N. S. A. be bequeathed to the coming races of men.

STURGIS, MICH.

Absolute Freedom Favored.

To the Editor:—I desire to thank you for the generous opportunity given to all to express through your worthy paper their candid opinions upon subjects that are of vital interest to us as Spiritualists, Liberalists and Progressivists of the world.

I firmly believe that there should be no dictation from the National, or any other body, of how the meetings of varied Spiritualist associations, societies and temples should be opened; that each society and its speaker should have absolute freedom to open their meetings with or without music, by the recitation of poems, or by the reading of the scriptures, or by the invocation of the hour. Whatever the people feel is best for them should be that which is given to them. If an audience is uplifted into a more receptive condition by beautiful and harmonious words that are uttered from the soul of immortal or mortal beings before the services, I see no injury or harm to the listener, and to take up the forces and emotions the best of any speaker, established credulity of thought is placing a limitation upon the progressive spirit of the age.

Many of our most brilliant speakers do not use an invocation to open their meetings. It has always been our custom to have either an improvised poem or inspirational invocation, because it places in greater harmony for our work and our aims. Ministers and clergymen and those who pray are only ignorant children grown large.

Prayers are usually the quintessence of selfishness. My wife and I once had rooms in the house of a one-legged Jeweler who usually spent from half to three-quarters of an hour in asking God to grant him every imaginary wish in the world. Another man, who he would ask for gold and silver, for sunshine and shower, for more work and better customers, for health and happiness, etc., and would close with "O Lord, thou knowest best, give us whatever thou thinkest we need, and we will try and be satisfied." And so it is with all who pray.

While we do not believe in the efficacy of prayer in curing disease, or plague and snake bites, we do believe in its influencing governments, for the heads of most governments believe in prayer or pretend to. When the pious people of Missouri prayed to their governor to appoint a day of fasting and prayer, the governor heard; but when the people united and sent up their petition for rain to the throne of grace, it was not heard or even acknowledged. Pastures parched and baked, cattle famished for water, the people became frightened. But "God heard not, neither did he hear."

I cannot understand how a person with a philosophical mind can believe in the efficacy of prayer. I am opposed to employing chaplains in the army and navy of Congress, therefore am not in favor of opening any convention with prayer.

As I am a delegate to the N. S. A., appointed by the great Mississippi Valley Spiritualist Association, I do not feel at liberty to commit myself at this time in a choice for president. I might want a man that indulges in long prayers.

O. R. FISK.

Keokuk, Iowa.

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YES, PRAY!

But, People Sometimes Pray Amiss.

To the Editor:—To your questions, Shall we all unite in prayer? Shall the coming N. S. A. convention be opened with prayer? I would answer, Yes; I believe in prayer.

Pure, earnest prayer uplifts and spiritualizes the supplicant and is a means of harmonizing the inharmonious conditions and elements.

If all the Spiritualists were to unite unselfishly in pure desire for the common weal of humanity and for the strengthening and success of the organized movement, great good would certainly result from such a union and concentration of desire and expressed thought. Pure, unselfish desire for humanity's weal goes direct to the throne of God, or to the highest circle of Intelligence and if what the petition implies would be for the best good, it is stamped with the seal of approval by that high authority and all powers beneath it are then bound to honor that petition by giving their best aid for its accomplishment. Then, however, what is implied in such petition would not be for the best good, it is a greater benediction that it be denied.

Many mortals in these days, pray to their spirit friends, which, though for a season may bring results as desired, is not well, because there is a law transgressed which sooner or later brings perplexities that are most undesirable.

It is no criterion for or against the efficacy of prayer, that many eloquent and erudite speakers never pray. Eloquent intellectuality and true spirituality are different attainments and are, therefore, differently expressed.

That prayer proved a failure in protecting the life of our grand, immortal President Lincoln and for the restoration of health of our most beloved President Garfield, and now again in our present national bereavement of one of the world's grandest and best of men, our beloved President McKinley, for whom, as in the former tragedies, a nation's heart throbbled in sympathy and pure desire for his restoration to health and active life, there is but one conclusion, and that is, a nation was praying amiss. It did not see nor understand the divine purpose to work out through these sad bereavements greater national good and glory than would have been possible otherwise. Surely at such times as we, as a nation have passed through now for the third time in so very short a period of time, the sympathetic streams are swollen to their very limit, there is a national prayer, of invocation, and sympathy, the force lines and who would dare say that such a glorious mingling of sympathy would not bring grand and good results for all people. It also serves as a spur to those in authority to deal as is meet with the causes producing these deplorable and grievous tragedies.

That malignant diseases, disasters, etc., are not healed and prohibited by prayer, is proof that an All-wise Providence intends that people shall learn the laws of life and live in harmony with God's moral order. Many such things are serving well as disciplinary purposes. If all this that mortals bring upon themselves could be relieved by simply praying, it is my opinion that such mortals would be worse instead of better than they are under their present realizations.

Should there be a change in the office of president of the N. S. A.? It is my humble opinion that a change would be good. The present incumbent has served well and filled his place with credit to himself and for good to the cause. His services are appreciated, but we are up to us in crisis, and conditionally a change that office is marked to be therefore well to make it.

VAN WERT, O. MRS. M. KLEIN.

Prayer a "Maternal Instinct."

To the Editor:—Replying to your favor solliciting my opinion in regard to opening the next meeting of the N. S. A. with prayer, I would say if we wish to ape the churches, Yes; if not, No! I am a woman, and I have no experience, and as I never have been shown that there is Infinite Intelligence, I mean "boundless," "endless," "all," Intelligence means the "act or state of knowing," hence Infinite Intelligence means knowing all, and if we accept this, we must accept as per the creed, that "the phenomena of nature both physical and spiritual are the expressions of Infinite Intelligence." In which case, we would have no foundation for Spiritualism, for this all-knowing power must of necessity know all the thoughts of all persons, for all ages, past, present and future, else it would not be infinite, and having this knowledge and power it could produce all our spiritual phenomena without the assistance of our spirit friends.

If we accept this doctrine, then our foundation for belief in Spiritualism is effectively destroyed, for our belief is based on the phenomena, which we believe to be produced by spirit individuals.

Again, Infinite Intelligence allows all the warfare of animal life, knowing that all are conscious and sensitive to pain.

What mortal man, if all powerful, would be so low in the scale of humanity that he would blot out consciousness to pain? Could I pray to Infinite Intelligence? Nay, I pray for 1000 years has been of no avail; shall we still continue in the rut of the ages and become a creed-bound fossil?

And that just at the time when the old cast-iron creeds of the past are losing their hold, and men of the present convention bear in mind the fact that the first two clauses of our declaration of principles are to-day holding thousands out of our state and national organizations. Repeat these and remain silent on this subject, as it is unsettled, and has no reference to Spiritualism except to oppose unity of action.

The Creed: Oh, Thou Infinite Intelligence, we are having a drought, and we beseech Thee, send us rain.

Young America: What's he sayin'? If God knows anything, he knows we're all dryin' up, and if he wants to do the square thing, he'll give us rain 'bout anybudy makin' a fool of us!

For president of the N. S. A., I would choose Mr. E. W. Sprague.

H. L. CHAPMAN.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Barrett. M. D., LL. D. A compact and comprehensive view of the subject, philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to \$1, post. age, 10 cents; cloth, paper, 60 cents. For sale at this office.

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SYMPHONIOUS

Thoughts on the Prayer Question.

If prayer causes such agony as is expressed in the countenance of the man in the picture, I should certainly say: No! don't pray!

I have wondered whether said picture was a kodak snapshot of Editor Francis in his most devotional mood.

It is said in the old hymn:

"Prayer is the soul's sincere desire, Uttered or unexpressed; The motion of a hidden fire, That trembles in the breast."

Jesus told his disciples they should not pray in public, but enter into their closet and pray in secret. There is no account of his ever praying in public or in the synagogues where he went to teach.

Nowadays, men go to church and pray on Sunday—and

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SATURDAY, OCTOBER 19, 1901.

OUR SYMPOSIUM.

Our readers are treated to a bill of fare in the present issue of The Progressive Thinker, that is unique as well as instructive. In the diversity of views, and the various methods of their presentation, each reader will be sure to find the pabulum that will please his mental appetite. If one writer's sentiments grate unpleasantly on a reader's sensitive palate, he will find in the next article that which will mollify and please. All will find something to their liking.

The unpleasant articles of one writer will operate as a sort of condiment—pepper, salt, mustard, pepper sauce, etc.—taken with the more agreeable and assimilable portions of the intellectual menu.

Wide divergence of opinions was to have been expected from Spiritualists—who are the most independent and really free-thinking people in the world. But however widely differing in opinions, let us remember we are Spiritualists all. We may well and wisely apply to ourselves the counsel of Paul: "Let every one be fully persuaded in his own mind" as to what is truth; and let each freely accord to each other the right to form and hold his own opinions and not judge harshly because of variant opposing views. In this way we shall show to the world an example of brotherly feeling, demonstrating that beneath the waves of outward apparent discord, there exists a deep sea of spiritual accord, undisturbed by the lashing winds and waves of the surface; and it is the deep sea of spiritual truth beneath, of which we all partake, and not the froth and foam of the surface, that makes us Spiritualists.

It is not our views on prayer, or on "Infinite Intelligence," or any one or more of a dozen mooted questions, that constitutes us Spiritualists; we may freely entertain any opinions that seem to us reasonable and just, concerning these points, and however variant our views thereon, we may be Spiritualists all the same. And a consideration of this truth will lead us to the real essence of Spiritualism—as the science of life here and hereafter.

THE CANDIDATES.

Speaking from the outside and for the good of the whole Spiritualism, it is not good policy for the N. S. A. to retain its officers permanently. It sets a poor precedent for all future time, and appears too much like ownership. Among the available and well qualified leaders of Spiritualism, we are pleased to announce to the convention the name of Dr. Geo. B. Warner, of Chicago. He is now the president of the Illinois State Association, and in that capacity has put up a grand fight against fraud and in favor of truth. He is the genuine medium's friend; is a cool, calm, clear-headed and fearless executive and thoroughly acquainted with parliamentary rules. He is eminently capable, possesses a keen business ability, and would doubtless raise the N. S. A. out of its stupor and into a condition of financial and spiritual activity; infuse a little of the western life into it. We are pleased to place his name before the convention as a candidate for president of the N. S. A.

Mr. Barrett will be a candidate, of course, and his qualification for the position is well known.

Moses Hull has been mentioned as a candidate. He is a splendid orator, knows how to influence the public with his masterly eloquence, and is adroit in making friends and holding them.

E. W. Sprague is another candidate. He is certainly a most excellent man; and combines the intellectual and spiritual to a high degree. We have heard excellent reports from his lectures during the past summer, and he possesses any amount of endurance, and is able to do a grand work.

G. W. Kates' name has been mentioned also. He understands thoroughly the wants of Spiritualism in its various aspects. He is certainly a master of the situation so far as the status of Spiritualism is concerned, and is an honor to our cause.

Dr. A. B. Spinnery would be an excellent president. He is a hard worker, a fine speaker, and an excellent man throughout.

Either Moses Hull, E. W. Sprague, Mr. Kates, Dr. Spinnery or Dr. Warner possesses pre-eminently the ability required to manage the affairs of the N. S. A. It is elected to take the place of Mr. Barrett. We believe that any one of the number would be able to infuse new life into the hundreds of chartered societies that are now dead or dying, and place our cause on a higher plane.

A GREAT PAPER.

The Progressive Thinker is a great paper this week; in fact it is great all the time, overflowing with something with which all Spiritualists should be familiar. This fall and winter, it will be especially brilliant, and those who don't read it will miss a rare treat. If you can't afford a dollar, send 25 cents for three months.

OUR PREMIUMS.

Everyone who subscribes for The Progressive Thinker, can get that remarkable book, "A Wanderer in the Spirit Lands," for 25 cents. Paper one year and book, \$1.25. This is our regular yearly premium. This book is elegantly bound in cloth, is printed in the highest style of the printer's art, and is sold to the trade for 49 cents. It formerly sold for \$1.50. It is one of the most interesting books ever published. It will interest you deeply. It will do you good. Address all orders to J. H. Franchi, 40 Loomis Street, Chicago, Ill.

THE MAN UP A TREE.

And His Views Cogently Expressed.

The scramble for office in the N. S. A. does not resemble scrambled eggs by a long shot.

Before the delegates of the N. S. A. sit down on any candidate for President, several air cushions should be secured in order that the act may be conducted on humane principles.

The Presidential Pie of the N. S. A. has not, as far as tried, rendered any one dyspeptic. On the contrary, Mr. Barrett cries for more. "Glorious annual pie!"

If no man but Mr. Barrett is fitted for the Presidency of the N. S. A., I am extremely sorry that I didn't commence raising children forty years ago, and thus enrich our ranks.

Water is not the only thing that boils—several of the delegates to the N. S. A. will boil completely over when the result is made known.

Prayer does not resemble hash because this paper contains a mixture of opinions in regard to it.

On account of its spice, this paper will keep for a long time.

I am happy; I don't want an office, and an office doesn't want me. This is a sublime case where extremes meet, and peacefully blend.

If any one finds fault with this number of The Progressive Thinker, they are not a good judge of hash, and better keep silent.

If after reading what we have to say here, you break forth with the ejaculation, "Nonsense!" we shall consider it a great compliment, and regard you as an everlasting friend.

Some of the candidates at the N. S. A. will suddenly become tired and want to go home. Candidates generally are afflicted with this. It is not dangerous, for we have passed through the ordeal several times.

This paper will need no band of music to precede it to the N. S. A. convention. It will create music enough when each one reads it—pro and con.

In case any one notices a vacuum at the N. S. A. convention, it may be because I am not there.

Mr. Pro and Mr. Con have expressed themselves ably on the prayer question. Thanks, gentlemen.

Mr. Rice, Mr. Mayer, Mr. Barrett and The Man Up a Tree propose to meet after the convention, and embrace each other, and smoke the pipe of peace. Then everything will be lovely, while waiting for the next N. S. A. convention.

After writing these items, to go to the N. S. A. convention would be extremely dangerous; I might be turned into a lion, or spanked as a dunce—wouldn't you?

As I bend over the desk writing these items I have a severe pain in the stomach; but I get consolation when I think of the pain that arises in the heart when defeated for office.

Kindly read Mr. Barrett's editorial in the Banner of September 14, on the Vice-President of the United States, his fitness for office, etc., and then read his views on the present dose of "Mayerism." This is a beautiful example of before and after taking on the patent medicine bottles.

No one should feel fault with those on the outside for expressing their views on the N. S. A. question. The Man Up a Tree has his vista extended and can see the condition of the country much better than those who are on the ground floor.

To say that there is only one man capable of being President of the N. S. A., is simply poking fun at the 10,000,000 of Spiritualists of the United States. It is a travesty on common sense, and a hint to all the other candidates to go home and apply Mother Goose's ointment to their Central Nervous System, if they know where it is.

None of these thoughts are original; they are simply "caught on the fly" and caged.

The great difficulty in the way of electing Aguinaldo as the President of the N. S. A., he would still have an organ in the Banner, and Brother Mayer would object.

The N. S. A. Pie has for eight mortal years been monopolized by Mr. Barrett, yet he pretends to be opposed to monopoly.

Is not the N. S. A. favoring a trust when they trust the N. S. A. Pie exclusively to Mr. Barrett, while others, equally as capable in every respect, can't have a nibble of it?

If the delegates at the N. S. A. can't see equally as good a man as Mr. Barrett for President in all our ranks, they had better consult an expert oculist at once and have their eyes repaired.

Mr. Barrett is my personal friend, but I have numerous other personal friends that would like to have a try at parliamentary rules, and see if they get their feet so tangled therein that they can't kick out.

When the office seeks the man, and not the man the office, then a monopoly in the N. S. A. Pie will run its course in about two years.

Nothing so bad in the world as lukewarmness. As scores of chartered societies have already dropped out of the N. S. A., more will surely follow when it is shown the delegates are foolish enough to favor monopoly.

If Mr. Barrett is not laid on the shelf this year for a rest, many prominent Spiritualists may take a rest by laying themselves on a shelf.

In case Mr. Barrett still monopolizes the Presidency, the defeated candidates had better be consoled by being appointed wardens over the cemeteries that contain the corpses of so many dead chartered societies.

It is possible that The Man Up a Tree may support Mr. Barrett for president next year. He will surely do so if the one elected to succeed him makes a name of Spiritualism in the N. S. A.

These items are written, I wish it distinctly understood, not because I like Mr. Barrett any the less, but because there are several others I like equally as well as I do him, and who should have an opportunity to get their feet tangled in the meshes of parliamentary law. Besides I don't want a monopoly of the N. S. A. Pie. Mr. Barrett has enough of it.

Yours Truly,
THE MAN UP A TREE.

Crowded Out.
All items in connection with various societies, workers, etc., are crowded out this week to give place to the Symposium on Prayer. Several articles intended for this issue will appear next week.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarno Vedra. For sale at this office. Price \$1.50.

Mayer Vs. Barrett.

Two Sides to an Important Question.

To the Editor:—You evidently reached that Treasurer Mayer's attack upon President Barrett would arouse contention among Spiritualists. It certainly ought to, for such an unblushing attempt to interject politics into the N. S. A. should fire the righteous indignation of every broad-minded, tolerant Spiritualist.

It is true that Mr. Mayer's very liberal contribution to the N. S. A. entitles him to a hearing, but I for one deny that it entitles him to plead any man's political views as a bar to office in the N. S. A., or to offer the fact of his own liberal contribution as a reason for dictating the policy of the N. S. A. or its officers.

Had Mr. Mayer contented himself with advancing Mr. Barrett's editorship as his reason for opposing Mr. H's re-election, the argument would be entitled to the thoughtful consideration; but even then Mr. Mayer would be inconsistent, since Mr. Barrett was editor of the Banner when he received Mr. Mayer's support for the office. It would therefore be incumbent upon Mr. Mayer to show that Mr. Barrett has used his official position as president of the N. S. A. to further his private interests as editor. This he has not shown, nor do I believe it can be shown.

My acquaintance and association with Mr. Barrett have demonstrated to me his entire freedom from selfishness of this kind. He has invariably given of his time and energy to the promotion of other Spiritualist papers, the same principles as his own in the dissemination of N. S. A. news, and has gone out of his way to do this, giving other papers preference at times so as to avoid any charge of partiality. I confidently assert my opinion that no editor of a Spiritualist paper will make a charge of this kind against Mr. Barrett.

As an indirect Spiritualist, I rise in protest against Mr. Barrett's conduct for opposing Mr. Barrett's re-election. His politics. This is so narrow and bigoted a reason that every Spiritualist who loves freedom of thought and expression should resent this effort to introduce politics into the N. S. A., and to use the general sorrow at the death of President McKinley as a lever to control the election of N. S. A. officials.

As for me, I am not a Spiritualist, but I am a man who would rise to the N. S. A. to one man would rise to plague the Association sooner or later. Mr. Mayer assures us that he has no axe to grind, but in the same paragraph he points to his liberality and plainly intimates that for that reason his wishes should prevail. Out upon that "generosity" which claims thus to have purchased the right to dictate the policy and action of many thousands of liberal-minded Spiritualists. Who cares for the gift which carries such an obligation and which is to be flaunted in our eyes to blind them to our principles of individual liberty of opinion, expression and action?

The Spiritualists of America cannot afford to rest under this obligation, and I now propose that a sinking fund be started to repay Mr. Mayer's contribution, based upon an appraisal of his gift by competent, unbiased judges. I will give fifty dollars to this fund as soon as details can be arranged and suitable persons placed in charge of the movement.

Let us be free! ERVIN A. RICE, Chicago, Ill.

REMARKS BY THE EDITOR.

Our good Brother Rice seems to be excessively amazed that Mr. Mayer

appeals to God with all the eloquence

born of a great national sorrow, it

should be a sufficient test for the merits

or value of prayer.

In the case of the noble Lincoln, prayer was unheard—at least it was not answered. Sixteen years later, the nation was horrified by the assassination of President Garfield, but Mr. Mayer, who is a Spiritualist, but far more expounder of the infallible promises of the "Word"—the Gists of Faith.

The experiment of prayer was applied in his case, far more extensively than in that of President Lincoln. The day was set by national proclamation, special preparations were made, all entered upon the service with the deepest devotion—and yet, alas! the result was failure—disappointment—disgrace!

Twenty years rolls away, bearing with them many cherished hopes of Divine intervention in the affairs of earth-life—when lo! in the midst of national rejoicing in the triumph of genius and industry of a mighty Christian nation, our Chief Magistrate is assassinated by the hand of "godless" anarchy.

But the elastic hopes of our generous and peace-loving people held aloft upon the words of "The Martyr," "Whatsoever ye ask in my name, it shall be given you," in my name, it shall be given you.

Prayer ascended from the aching hearts of tens of millions of our people. They prayed, both old and young, rich and poor, white and black, learned and illiterate, and all prayed for the restoration of our beloved President, W. McKinley. All denominations and shades of faith, prayed that the life of our peerless representative, our brother and friend, might live. Result? Failure!

If prayer is to be offered in our meetings, let it be directed toward our ex-communicated friends and those who are interested in our intellectual and spiritual development.

We know that they exist—we know that they love and care for us—we know that they hear our voices and see our afflictions.

We do not know, only by doubtful hearsay, that God enters upon the scene of our trials and past failures of prayer make it doubtful. The next morning, the prayer of Spiritualists should pause, and its customary routine of opening its designs with prayer to a Being who ignored the agonized petition to aid one of his specially distinguished servants, whose field of labors was in the same city where the convention assemblies.

The Apostle John says: "If any man says he loves God whom he hath not seen, and hates his brother whom he hath seen, he is a liar."

There are some who pose upon the altruistic plane. They quote the "Master," and make long prayers to the "Infinite"—or God, whom they have not seen. Yet those exalted individuals love with an infinitely less degree our worthy brother H. D. Barrett, "whom they have seen." A man who has been the butt of satire and misrepresentation, which he has patiently borne for years.

His industry and persistent effort among the "dry bones" of Materialistic Spiritualists has yielded a rich harvest to

the Association of which he has been the leading soul, as an instrument of the higher intelligence.

Many stand aloof and criticize the action of those whom they disavow by their apathy and aversion, and cry out against the treacherous bonds which they declare are entwined within the folds of the declaration of principles.

They have ridden this hobby of Materialistic Individualism until its faded condition is pitiable, and they themselves are covered with the dust of the arena of personal ambition.

If he can accept the office, after the repeated thrusts at his manhood by those who should have sustained his great effort for the common good of all, our president for the ensuing year should be Harrison D. Barrett.

Dowagiac, Mich. C. F. COLE.

The Manner of Opening Our Public Meetings.

To the Editor:—I found your invitation to say briefly and promptly something relative to the manner of opening the forthcoming convention of the N. S. A. awaiting my return to this city.

Amid pressure of other duties, I have to reply that whether opened secularly or otherwise, neither the salvation nor damnation of any man depends upon how it is opened. The form or character of any such invocation, at any time or place, is solely an individual matter. No two of our representative speakers or lecturers, from various antecedent causes, feel exactly alike on this subject. Some invariably begin with a petition. Some invocation—variously expressed. Others as conscientiously refrain from this custom. There is room for great and honest difference of opinion. Recognizing the principle of liberty, I grant to every one the consideration that I want extended to myself under like circumstances.

Gods and Devils have a common origin. The Biblical view is that the latter are the more powerful, or at least have much the larger following. Their conception belongs to the infancy of the race. Their interference, by virtue of a special request on any public occasion, is not recognized. The popular notion of them, their power to bless or blast, is a childish fancy.

Job 21:15 "What profit should we have if we pray unto him? What things seek ye desire when ye pray, (says Mark 11:24) believe that ye receive them, and ye shall have them."

According to St. James 5:17, "Elias prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months."

We are told by the writer of the Epistle to the Romans 8:26 "We know not what we should pray for."

To the many who are accustomed to ignore the injunction of the Master—to do their praying in private—the Quaker custom is recommended as far more sensible and every way preferable.

GEORGE A. BACON, Washington, D. C.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

Our Fall and Winter Campaign.

The Fall and Winter Campaign of The Progressive Thinker will be especially brilliant. It will be unusually attractive and instructive. It will lead you on to a higher plane. It will make you happier, wiser and better. It will blossom into something brighter, fresher, and more startling, and will be a surprise to you in a variety of ways. Among the many attractions will be the debate between the brilliant Materialist, W. F. Jamieson, and the profound and eloquent Moses Hull. It will make most excellent reading for fall and winter evenings, and we are not sure but what it will so scintillate with the friction of happy hits on both sides that lights can be dispensed with while reading it on a cloudy evening. We are sure that every Spiritualist, Freethinker and Materialist will want to read this debate, and thus become wiser and better. Tell your Spiritualist friends of this debate and request them to send to this office at least 25 cents for a three months' subscription to The Progressive Thinker. No Spiritualist can afford to be without this remarkable debate.

SARCASTIC.

Queer Reasons in Favor of Prayer.

ing.

The absorbing question just now seems to be, shall the October meeting of the N. S. A., at Washington, be opened with prayer? I can't imagine how such a question ever came to the Congress, and get and "that" for the success of the meeting and the cause of genuine Spiritualism which it purports to champion, in view. It is well said that many of our most eloquent, effective and learned speakers don't resort to the prayer practice in churches, to give God tips, and suggestions, and reminders, of what he ought to be doing in his administration of the mundane and spiritual affairs of this little 7 by 8 globe of ours.

It is generally supposed to be worth several points in a game to be on the "popular" side, with the majority. The shrewdest political bosses understand this advantage, and also that God answers prayers. Hence the conventions are opened with prayer, and God's help is secured to help make up the committee on credentials to down the other candidates, and get "that" for the success of the meeting and the cause of genuine Spiritualism which it purports to champion, in view. It is well said that many of our most eloquent, effective and learned speakers don't resort to the prayer practice in churches, to give God tips, and suggestions, and reminders, of what he ought to be doing in his administration of the mundane and spiritual affairs of this little 7 by 8 globe of ours.

No. Some of our ablest speakers do not prefix a prayer to their lectures. It is about forty years ago, in Detroit, Mich., when I heard Brother Moses Hull read out a rattling diagnosis, with several scattering grains of doubt about the moral and sacred character of the old book, and he did it void of prayer at either end of the lecture, but resumed a former practice of Advent times. He would naturally be "able in prayer," and fit opener of the N. S. A. meeting.

rest by all means the occasion should be opened with the good old-time practice. It is such a help—or rather, "He" is such a big apple in the wheel of fortune. Then again, we may have a yellow fever or small-pox epidemic, or some financial upheaval, or earthquakes—or, well, lots of unasked-for things, and it will be well to keep in touch with a remedy, by merely praying for it. When everybody so well understood the efficacy of prayer, it is a miracle how the question ever got in the air—with a doubtful prayer.

Shawano, Wis. W. S. WOOD.

As to Public Prayer.

Shall the Spiritualists imitate the ordinary church service and pray in public? It is surprising that the heartless formality of public prayer should obtain and be such a help—or rather, "He" is such a big apple in the wheel of fortune. Then again, we may have a yellow fever or small-pox epidemic, or some financial upheaval, or earthquakes—or, well, lots of unasked-for things, and it will be well to keep in touch with a remedy, by merely praying for it. When everybody so well understood the efficacy of prayer, it is a miracle how the question ever got in the air—with a doubtful prayer.

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OUT OF PLACE

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Shall We All Unite in Prayer?

We find before us a printed letter, the import of which is set forth by the title I have chosen. In the first place, I would say, it is not my custom to prepare my lectures by oral prayer; it seems to me "out of place,"—yet from infancy I have prayed. Why? In the first place, I was taught to pray, and in the second place, I sense about me something that leads me to pray. I do not, however, think to change any of the laws of the universe by praying. I sense natural laws governing all the phenomena of nature's varied aspects, consequently it would be in

wasted energy, to say the least, if I indulged any Duty to interrupt the cosmic operations by which all things in nature are.

But on the other hand, do we find anything in our customs as a race, that does not have both a reason and a justification for what is commonly called "a religious act?" Superstitions of course we know cluster around every truth of soul in man, and too, they often take upon themselves all the authority of truth itself, and hold the authority until some bold thinker dares to defy; then the superstition crumbles, and eventually disappears, leaving only truth, for truth is an eternal principle, and cannot be overthrown.

The ancients discovered a power of

intelligence influencing them strangely; they called it "Od"—queer or strange; it was called "Od" and "Od," (spelled in English) odd) that is, transmutations of land; and "Od" was now spelled with a big G. It was an unknown power, a power of unknown powers of mind, in fact in all nature, it was worshipped superstitiously, ignorantly, and to it was ascribed all powers. There was the great mistake, for no one power of mind or of matter has all this power. But ignorance does not know this fact, and hence the worship of this unknown power was widespread. If anyone called this power was of the mind in question, or even attempted to account for it—it was "super-natural." We of to-day understand, however, that nowhere in the universe is there existent a supernatural thing, or being of life; everything is some manifestation of nature, even though it has no influence on us, such as we accord to life. I am no worshipper of the "unknown"; nor have I an ignorant reverence for the word "super-natural"; such is my faith in humanity as a whole, that it offends me if one says of any phenomenon, it is unknowable; for we will find it out, give us time—we will conquer every secret

of nature, in time. Our Fathers of this nation were content at first with their no-
knowledge of the cause of the effects
they were not, hence they
prayed to the Od-Unknown, and com-
mended, and ascribed to all power. The
sages of Egypt, though, were not con-
tent. Investigation at last satisfied
that this Od-power of mind that
impressed the soul was a spirit power
and our present pharaohs (and they
taught the people that "God" was a
prince or priest of the land, who gov-
erned by his will, their human affairs.
So, too, they gave rise to the conceit
that every household was presided over
by a "one" that was called by a
spirit, who was once their relative. So
they had their national Gods, and their
household Gods—set up idols to person-
ate them; or act as the machine of their
worship. "Od" was then known, at
last, as a prayer for help, for
wisdom or for healing, was unrea-
sonable, even though they ignorantly
asked for unreasonable things.

But in time superstition seized upon this now apparent truth of the Ood, and all the dread consequences of Superstition were. We may not allow Reason to be before Superstition and expect to split; no, then, we are held ignorant, eventually, becoming, to drag us down. An effort was made, however, to elevate religion without excluding God (or spirits) to the people, by one of the Egyptian priesthood. By one of us at one time was the principal medium of the mysteries; and in the interest of truth we wrote this of Moses, the so-called Lawgiver of Israel. To give him credit, I would acknowledge him to be one of the best men of his times, notwithstanding the fact that to-day we would not follow much less endorse his methods of instruction; though perhaps we blame him for what he taught in his name after his decease. But to him we give his truth discovered, that our "spirits" are not all of them divine—I, e., intelligent enough, or good enough to guide us, though they may help us—some. He taught spirituality, but hid his personality, and his was his great mistake; for he had taught spirituality to the people, as well as spirituality, and, of God, would not have become again the unknown—but as the unknown was revived superstition as of old, and the knowledge of "All Power;" and the body of the man, as I said, no one or more of them have all-power, even the human mind or control of matters; hence, foolish prayers are everywhere, and, even the knowledge of the Egyptians is ignored, and people pray for rain, pray for miracle! Yes, and we pray for praying religious! I have no prayer for such praying, but for public prayers; for these public prayers do not resurrectate the superstitious idea of Od (or God) that held to the all-power thought of Deity. I say this thoughtfully, for I know that until that idea is eradicated from the mind of the people, with it will come foolishly praying to the unknown God, and, of course to their own hurt, for him who believes in miracles to do for him

glects self-help and loses more than gains, even if at times he has a gain. But we of this National Association Spiritualists, do we not know that our friends live in spirit forms? Were they in physical forms, we would ask them to help us in time of need—and if why not ask them now? I do not

to the unreasonableness of this, if it is reasonable! Besides, I own to faith in them, that they often do help, by inspiring fellow-mortals to do for us; in response to what we have done for ourselves; so that we would pray for each other; so when I would pray, I can say into silent rapport! I voice in silence my prayer to those in spirit form when go forward as best I can. But my prayer is not for rain, not for mire, it is as one talketh face to face with his friend, his present helper, his friend, if I desire you, when, O Archangel, I expound our idols' trespasses, you will not be by. I desire of prayer's solace—I pray; I perforce all spirit forces by the old name of God (or Od rather, for that is the root word), but I do not pray to any unworldly Deity; nor would I lead you to think to know; to understand for yourself, as I did. Let us put away public prayer, and ceremony; but none less, let us pray!

I was suggested in this letter: to which I referred, that I name a person president of the N. S. A. I have no need to give our present president served long and well; if he retires, those one well known and honored by

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NO. 622

ASTOUNDING PROPHECY, OF OLDEN TIMES.

THE FATE OF FOUR PRESIDENTS OF "AMERICA" PREDICTED BY SIR WILLIAM HOPE IN 1732—THE ORIGINAL MANUSCRIPT NOW IN THE CONGRESSIONAL LIBRARY.

To the Editor:—One hundred and sixty-nine years ago a most wonderful prophecy in verse concerning this nation was written on two fly-leaves of a book now in the Congressional Library. Its title is "Vindication of the True Art of Self-Defense." Its author, Sir William Hope, Bart., its date of publication, 1732. But the date of the prophecy is eight years later. An engraving of the badge of "The Royal Society of Swordsmen" appears on the leaf facing the title page, and under it is written, "Private Library of Sir William Hope" in the handwriting of the prophet on the preceding fly-leaves, subscribed by the same name.

No probable doubt can be entertained that the prophecy was written by the author of the book, which was procured and placed in the Congressional Library in 1879. Nothing in the printed text relates to the matter in manuscript, which is dated 1732. There are three prior publications of the same author, bearing date 1801, 1804, and 1807, all on fencing or sword exercise. (Allibone's "Dictionary of Authors.") But the prophecy shows that Sir William was a student of the stars and a psychic.

I will now transcribe the lines, verbatim et literatim, with notes interspersed indicating the fulfillment of each prophecy, numbering in all fourteen.

PREFACE.

"Ths Chaldee says his fate is great
These stars do bear him fortunate.
Of thy nation's fate, America,
I read in stars a prophecy:
Fourteen divided, twelve the same,
Sixteen in halves, each holds a name,
Four, eight, seven, six, with added ten,
The life line mark of fourt g. men.

A PROPHECY.

This day is ended, far beyond the sea,
One started by fate to rule both bond & free.

George Washington was born in 1732, the year inscribed to the prophecy, as seen below.

Add double four, thus fix the destined day
When servile knees unbend 'neath freedom's sway—

Double four, i. e., 44, added to 1732, equals 1776, the year of the Declaration of Independence.

Place six 'fore ten, then read the patriot's name
Whose deeds shall link him to a deathless fame—

George Washington was born in 1732, the year inscribed to the prophecy, as seen below.

Whose growing love and ceaseless trust
Wrong none,
And catch true colors from its glowing sun!

Death's door shall clang while yet his country walls,
His planets point the way to others' pending fates—

Washington died December 14, 1799, one year and eighteen days before the end of the century.

Till all the names on freedom's scroll shall fade,
Two tombs be built, his lofty cenotaph be made.

The names of the signers of the Declaration of Independence have faded, and the engraved document is no longer exhibited to the public. The remains of Washington were removed from the vault in which they were first entombed and deposited in a more costly tomb about sixty years ago. The "lofty cenotaph" at the National Capitol was completed several years ago.

Full six times ten the years must onward glide,
Nature their potent help, a constant prudent guide—

"In 1800, 'full six times ten' years after the death of Washington, Abraham Lincoln was elected President. Then fateful seven 'fore seven shall sign heretofore—
Whom Mars & Jupiter strike down before his work is done—

Abraham Lincoln was assassinated on April 4, 1865, seven years after his death.

When cruel fate shall pierce, though artless of its sword—
Who leaves life's gloomy stage without one farewell word—

Abraham Lincoln uttered not a word after the assassin's bullet pierced his brain.

A softly beaming star, half veiled by Mars' red cloud—

How strikingly fulfilled! The softly beaming star, half veiled by the red cloud of the God of War!

Virtue, his noblest cloak, shall form his fitting shroud.

Thus far the fulfillment of the prophecy in regard to two of the great rulers of "America." Now for the third:

Then eight 'fore eight a later generation rules,
With light undimmed and shed in progress schools.

"Eight 'fore eight" ("sixteen in halves" in the preface) fits the name of Benjamin Harrison. This may seem a questionable fulfillment. Was Mr. Harrison a great man—a great ruler? He certainly was intellectually great, and doubtless would have proved himself a great ruler had there been a great crisis during his term of office. At all events he is the only name that fits the prophecy, which, as will presently appear, is limited to the "nineteenth century." And what one of our Presidents since Lincoln was intellectually superior to Benjamin Harrison?

And now we come to the prophecy of the fourth great ruler:

Then six again, with added six, shall rise

Resplendent ruler, good and great and wise

Four sixes hold a glittering star that on his way shall shine,

And twice four sixes mark his years from birth to manhood's prime.

Before giving my own interpretation to this part of the prophecy I must state that the "Washington Post" of November 2, 1900, contained an article on this subject copied from the "Home Magazine" and headed "Looked Into the Future—Bryan's Election Predicted by a Sage in 1732." The writer of the article was Mrs. Elizabeth Bryant Johnson, but she did not claim to be the interpreter of the prophecy. She said:

"A wise man directed attention to this mysterious utterance and kindly gave the key, which is herewith attached."

At the end of Mrs. Johnson's article are fourteen notes of fulfillment, headed, "Key to the Prophecy." Eleven of these I have substantially repeated. Three more remain as fulfillments of the prophecy in regard to the fourth great ruler. Two of these I accept; the other, as will be seen, I reject. Note 11, upon "Six again, with added six," is as follows:

"Twelve letters in the name of our next President, as foretold by Sir William Hope. Who will he be? The nation waits tremblingly, hoping in their selection the people will remember that in ancient Rome the Temple of Fame was placed behind the Temple of Virtue, to denote that there was no entrance to the Temple of Fame but through that of Virtue."

This is the only non-committal note of the fourteen. The interpretation that "six with added six" indicates the name "William Bryan" is given only in the heading of the article in the "Post." But it excludes the middle name, Jennings; and even then there are several letters before five, instead of "six with added six." No such inexactitude appears in the previous names. Anyway, Bryan was not elected and therefore must be counted out.

But I see no reason for doubting the interpretation of the other remaining figures, which I quote as follows:

"Four sixes indicate the Presidents, as President McKinley is the twenty-fourth man to hold office."

"The President elected in 1900 shall have reached the height of his fame when he is forty-eight years of age."

Mrs. Johnson said nothing about the ages of either Bryan or McKinley. The latter became forty-eight years of age January 20, 1891, in which year he was first elected Governor of Ohio. Did he not then attain manhood's prime?

Less than a fortnight ago the article in the "Post" of November 2, 1900, was shown to me. I was astounded at the fulfillment of the prophecies in regard to Washington and Lincoln. That in regard to Harrison appeared to fit, but I saw no way of interpreting "six with added six" to indicate the name of William McKinley. I then thought of the name of the man who was said to control the administration of President McKinley. There are just twelve letters in Marcus A. Hanna. It is a ridiculous fit, but a better one than William Bryan, with no middle name or initial J. I was about to give it up, so when yesterday it occurred to me that McKinley was the real ancestral name of our late "resplendent ruler, good and great and wise." Mac, con prefix means "son." And a boy named William is always called Will, or nicknamed Bill. In McKinley there are six letters, and in Will Mc, (phonetically Willmac, if you please), there are also six letters. So then we have Will McKinley. "Six with added six," in exact fulfillment of the prophecy.

There are four more lines of the prophecy, as follows:

These truths prophetic shall completion see

Ere time's deep grave receives the 19th century.

All planets, stars, twelve signs and

Attest these certain truths foretold by William Hope.

Write at Cornhill, London, 1732.

Some years later than the above date the following lines were written below the prophecy:

The learned hand that writ these lines no more shall pen for me.

Yet voice shall speak and pulses beat for long posterity.

This soul refined through love of kind bevalled life's labors spent.

Then found this truth, his search from youth, Greatness is God's accident.

JAMES HOPE.

Yes, indeed, "Greatness is God's accident." And a ruler, whom everybody recognizes as great and good, becomes greater by the accident of death at the hand of an assassin.

WM. HENRY BURR.

Washington, D. C.

Critics will be sure to say: "Why was the prophecy in regard to the fourth great ruler made so obscure? No such inexactitude exists in regard to the other names. If it had read 'seven with added eight' it would have fitted William McKinley exactly. Just so, but in that case would not everybody who read the prophecy before the election in 1900 have known that it indicated McKinley? And would it not have been safe to wager ten to one on him? The interpretation of this part of the prophecy seems to have been prophetically deferred until the tenth month of the twentieth century, and one month after the assassination of the fourth great ruler."

WM. HENRY BURR, A. M.

POSTSCRIPT ABOUT THE PROPHECY.

Mr. Charles W. Smiley informs me that he discovered and published a

PERPLEXING PROBLEM.

The Prayers for President McKinley.

Another perplexing problem in mystic religion has come to the front in the matter of the prayers that were offered up for President McKinley. There seems to be something wrong somewhere and somewhere. Christians pray for so many things they never get, indicating that their God is a myth. For a time it was reported that God had heard and answered their prayers for the president—that he was out of danger and on the rapid road to recovery—a glorious proof of the truth of Christian religion and the power of prayer.

About all the God-worshippers in Christendom were well agreed as to what they wanted done, and they did not doubt the ability of their God to do it; yet they were doomed to disappointment and made painfully sensible of his unwillingness and refusal to grant their petition. Can they explain why Jehovah refused them in so important a matter? A God that acts so mean and arbitrary as to pay no regard to the wishes of so many people, must be a very hard old autocrat. Sensible people should disavow allegiance to such a monster.

But no, they reply: "The ways of Divine Providence are inscrutable. God's will be done—we bow in humble submission to his will. He is creator and cause of all things; and all things come to pass according to his will. It was not God's will that McKinley should live longer, but that he should be shot, suffer and die."

Nevertheless, the people persistently besought God to do a thing that was contrary to his will and purpose; and they evidently it was against his will that their prayers be made. They were all utterly vain and futile. Then why pray at all? Wouldn't it be better to omit all prayers in such cases until they ascertain what God's will is by whatever comes to pass?

It seems unreasonable and unjust for the good people to hate and condemn the assassin while they love and praise the man who killed and caused McKinley's death according to their own state of mind. They approve God's action, then turn right around and express regrets of what he has done. Czolgosz simply executed God's will.

Another explanation is that the people didn't pray in faith, or faith not strong enough, or didn't have the right kind of faith, or some played the game of make-believe. This is an acknowledgment that they are lacking in the all-important matter of faith, and consequently their religion is a failure. Faith proves nothing.

It seems that the people applied to the wrong God. It is a fair presumption that the Christian's Jehovah has gone out of business, or for some reason he is not available in such emergency. In after disavowal of all earnest appeals for aid, he has allowed three Presidents to die by assassination. These examples ought to teach religious devotees the folly of their devotions to an imaginary deity.

There are millions of people in the world who claim that Allah is the one and true God. This knocks Jehovah out entirely. There is an altar of other class in the Orient claiming that Buddha is the only living God. And a host of other Gods from the fields of myth all come in with the claim of supremacy.

The next time a president gets shot and wounded, if it should again occur, wouldn't it be a good idea for God-worshippers to call on a number of gods and goddesses? The subject was a pretty one, this method they might strike the right one who might hear and answer their prayers.

Christians often get into trouble with their theories and mythical teachings, which all goes to show what kind of stuff their religion is made of. The clergy make their credulous followers excuse for God in removing from us our president, William McKinley.

In this case we have viewed the matter from their own hypotheses as explained by their wise theologians, and we hope they may be able to "see themselves as others see them."

A. H. NICHOLAS.

Summerland, Cal.

year ago, in "Occult Truths," the same interpretation of the Hope prophecy in regard to the fourth great ruler that I discovered October 9, 1901.

He further writes that in the following lines—

"Four, eight, seven, six, with added ten,

The life line's mark of four great men."

we have a prophecy of the combined ages at death of the four men; and he figures out the problem as follows: The sum of 4 plus 8 plus 7 plus 6 equals 25, which with added 0 (zero) makes 250, the exact total of their ages, to wit, Washington 68, Lincoln 56, Harrison 68, McKinley 58.

WM. HENRY BURR.

HAUNTED.

A specter all arrayed in white

As comes haunting me; I dare

Not open my eyes at night

Least I behold it standing there.

The face is pale and sweet,

But in the big, soft eyes is woe,

And I can hear a voice repeat

A cry I hear long, long ago.

She may have ceased to think of me;

She may have happy ties—she may be

Begetting joyously

With little ones of hers to-day.

But often when the night wind woe

The spirits of the past, I know

That near me stands the specter of a

maiden whose

Found heart was broken long ago.

—S. E. TILSON.

HUMANITARIAN WORK.

Teaching Dumb Children to Speak.

A fine instance of unselfish humanitarian work is that of teaching the dumb to voice oral speech. As stated by the Cincinnati Inquirer, there is no such thing as a dumb human being. There are, unfortunately, deaf people, but there is no one who cannot be taught to speak—to make a good, coherent sound which shall be intelligible to others and in turn know what others are saying through the motion of the lips. The days of the sign and finger language are numbered; it is an obsolete method, a thing of the past, and the real way to teach deaf children to speak is through the senses of sight and touch which remains to them.

The best of the oral method for teaching the deaf to speak was Massachusetts, and most of the teachers who are spreading the new gospel from end to end of the United States came from there. The Clark School, at Northampton, is deservedly famous, and three of its graduates, after passing through the High School of Northampton, were graduated from the Lawrence Scientific School, another was graduated at the Columbia School of Mines, while a fifth passed through the Folly Academy successfully.

Oral day schools are just gaining a permanent place in the great system of public instruction in this country. There is the Horace Mann School, in Boston, the oral day school in the Philadelphia Institute of the Deaf, the Columbia School of Mines, while a fifth passed through the Folly Academy successfully.

Another boy has been in training four years. He was a slow pupil in the beginning, and has been handicapped since by nervous illness. Nevertheless he rounded into intelligible speech about a year ago, and now he talks so that any one can understand most of his speech. To a stranger he appears only a little tongue-tied. This will be obliterated in time. At eight years many children who said their first words at fifteen months cannot talk plainly, and this little lad never made a sound until he was four years of age. Even then it was three months before he caught the idea of making vibrations in the throat, six months before the teacher could be sure that he was going to utter a sound when he tried, and nearly a year before she could give him any assurance that he could be taught.

Another boy is eleven years old and has been in the school a year and a half. He has a large vocabulary, but his voice is under control, and although he reads lips well and can understand and be understood around the school, most of his words are gibberish to the outsider. Nevertheless, he is just making a great deal of progress, and in a year more will make himself understood. He is a very bright boy, eager to learn and his progress has been remarkable, considering that he never made an intelligible sound until he was nine years old. Another boy who entered the school at the same time has made slower progress. He has been ill a great deal and is very self-conscious. Nevertheless he has a fair-sized vocabulary and ought to come to the intelligible point soon.

In the kindergarten class are three girls and a boy, all under six and all congenitally deaf. The bright child of the school has been working only six months and already she can say "good morning" and several like phrases, so that they can be taught in the kindergarten class. In fact, considering that she is only four years old, it may be said that she speaks her limited vocabulary as well as the hearing child of her years.

A pretty little fawn with a pair of marvelous Irish eyes has only been at it four months, and has only a few words, although she has caught the idea of the mysterious vibration in the throat. She can hardly be kept still long enough to take any instruction, as she is flying about the place most of the time. A lad of five is as pretty as a cherub. He has been under instruction for two years and a half, but, except for half a dozen words, does not make himself intelligible yet. He is pegging along nevertheless at a vocabulary of about thirty words, and will learn to read. Meanwhile he has practically overcome his deafness by cultivating lip reading, his parents having encouraged him by using no other means of communication at home. He is not at all sure of many of the difficult consonant sounds, and "P" is his bug-bear. To teach that his teacher finally resorted to the use of play methods. She took a feather and blew with his lips. When he had been accustomed to that form of play, she taught him that he could send it up more quickly by the explosive jerk of the lips used in making the sound of "P," and he caught the idea.

Perhaps the strangest thing about the children in this marvelous school is that they do not know that there is anything peculiar about them. They do not realize that they are afflicted. If they think about the subject at all they believe that other people whom they see communicating with one another by the motions of their mouth are doing it as they do—reading the lips. The fact is purposely concealed from them, because it is a part of the training that they shall be as unconscious of self as possible, and partly because the task that is set for them in learning to talk is a heroic one, and if any one of them realized its magnitude before learning fully, he might give it up and try to learn easier means of communication.

They are never allowed to know of the easy means of communication afforded by the deaf and dumb alphabet of the hands. And what does it mean? It means that the deaf child will be able to take his place in the world, scarcely handicapped at all, and that the world is advancing from the stage where the deaf and dumb were classed as idiots—God's fools—and is learning that it cannot afford to lose a single brain or the intelligent labor of a single pair of hands.

All must acknowledge that the preceding account is a beautiful illustration of kindly humanitarianism, the spirit that makes the world grow better.

JAS. C. UNDERHILL.

Chicago, Ill.

AUTUMN LEAVES.

Whispering leaves

Softly fall down;

Tinted with red,

Tinted with brown;

Fall to the earth,

Cover the flowers,

Keep them from harm.

Long wintry hours,

Crumble to dust,

Mission fulfilled,

Gaining their strength

New leaves to build.

—E. B. HOLT.

AN EVIL DAY,

And Varied Experiences.

I left home on Friday. The day has a bad reputation, and my experience on this occasion justifies the charges.

Skipping the rush for depot in a pouring rain, footing it a mile, water several inches deep on sidewalk, and no chance to evade it, the sneak who engaged to take me to the train, and skulked, and for aught I know is skulking yet, and a hard two hours in Buffalo, I will touch the sunny spot that lit on me at Albany when Brother E. A. Doty greeted me at the station, and escorted me to his pleasant home, 33 E. 12th Street, where a dainty meal inspired my stomach and quenched my appetite, and then we proceeded to join a select company to offer greetings to Mrs. Cunningham of Boston, who is their speaker for October. Sense, sentiment, wisdom and wit, anecdote and experiences filled the hours until 11 p. m., and all sweetened with ice cream and good will, left an impression long to be remembered. Mrs. Cunningham was entranced and spoke earnestly for a few minutes, and I hope the month will bring much good to the Albany Spiritualists.

Maggie Waite has done a remarkably good work in that city of political attractions, as did Moses Foll and A. H. Richardson in exposing the medical bluffs and their plots last winter. Brother Doty reports some striking tests by Mrs. Waite, and excellent work for the cause, and no abating of interest while she stayed. This is good news for all of us. I rejoice in the good true work of every worthy medium.

The evil shadow of that naughty Friday that inaugurated my journey spread over all of Saturday. I boarded the train at Albany at 10:15 a. m., which should have connected at Springfield and Palmer in time to reach Norwich at 3:30 p. m. Saturday. But the naughty meddling of that disreputable Friday held the train 50 past schedule time before a wheel stirred, and so dumped me in Springfield to wait for another train that stops at Palmer. The train I took at Albany went through Palmer, but the clock pointed very truly that Friday shadow, would not let it stop to let me off! Perhaps because I was a Spiritualist and needed a lesson to bring me to Christ. It succeeded! As I walked to kill time, and kindle a fire in my blood, I saw, in a window a peculiar picture, and a statement that the real picture, showing Christ at his second coming, was inside. I walked in, but found that I could not be seen without the magical light and bewildering charm of a silver mirror called a dime. I paid the dime, and saw a picture. It was highly suggestive. It did not alarm me, though it represented the earth on fire, and great volumes of smoke issuing from two prominent craters, and extending over a large part of the earth's surface, while above was the illuminated picture of Christ, the earth under his feet, and a rich, soft, golden aura extending from his body in all directions, really beautiful and attractive. But he appeared to be only a spiritually illumined man of fine proportions, and kindly countenance, with no frown indicating disgust or anger, or implying anything wicked or unpleasant about his feet. But the curious thing about it was that he was several times taller than the diameter of the earth from pole to pole, and including his aura his body covered more space by several times, than the world he was after, and had apparently set fire to his apartment.

I queried: "Is he a Spiritualist, and illustrating eternal progress? Is he growing in bodily proportions forever? If Christ has grown in 1900 years to four times the size of the earth on which he was born, what will he be in a million years? As he is the great exemplar, and the type of our immortality, will we all grow at the same rate? If so, there cannot be a heaven, for we shall be a dozen of the angels of antiquity to get within shouting distance of the earth! And in a few million years, with hundreds of thousands of millions of millions of millions of human souls, each one large enough to cover the whole solar system, where shall we find room for a dwelling place? Perhaps our Advent brethren can explain.

The key to this picture was handed me, and reads as follows: "The Second Coming of Christ. Painting by Henry Hammond Ahl." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; then we shall be changed, and we shall be with the Lord forever." I have no means of knowing. I sincerely hope he did.

Whether the spirit believed in the great truth of spirit return, I have no means of knowing. I never talked with him upon the subject. With Mr. Lincoln it was different. He was known to have a knowledge of the fact that spirits could communicate with their friends in the earth life, and it was known that he often during the war invited mediums to the White House and held seances with them, and was on more than one occasion guided by their counsel. The fact that Mr. Lincoln was himself the victim of an assassin's bullet, and through his sudden taking off plunged a great nation into the deepest gloom of sorrow, is the strongest evidence to my mind that he would use every means in his power to prevent a like catastrophe befalling his friend, the good President McKinley, and the grief it would bring to the nation over which he presided.

In many ways President McKinley resembled Mr. Lincoln more than any president before or since Mr. Lincoln's time. The assassination of the president was the result of a deep and cunning anarchistic plot. His method was new and original, with one hand mailed or covered with a handkerchief under which was concealed a deadly weapon, he reached out one hand to shake the hand of the president, and with the other fired the fatal bullet which caused his death. This was the

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WORK OF MISSIONARIES.

Report of Mr. and Mrs. E. W. Sprague, to the N. S. A. Convention.

Mr. Chairman and Fellow Delegates:—
Mrs. Sprague and I have spent the last eleven months in the active missionary work of Spiritualism. This work has been most experimental. The N. S. A. board, realizing that our association was not growing as rapidly as it should, engaged us to go into the missionary field for the year, with the understanding that we were to devote our entire time to the work.

The results of our effort have demonstrated beyond the shadow of a doubt, that to advance the cause of Spiritualism in America, is thorough organization and vigorous missionary work.

The people are ready for the truths of Spiritualism, when its beautiful and inspiring philosophy, together with its convincing and satisfying phenomena are presented to them in a proper manner. Wherever we have been, the people have received us gladly, large audiences have greeted us, we have been granted a respectful hearing by those outside our ranks. The newspapers have given splendid reports of our work in most places that we have visited. Many people have been led to the investigation of the subject, and not a few have accepted the truth of spirit return, even becoming members of our newly formed societies.

We began this work while serving Brother Schmidt's society in Indianapolis, Ind., having previously inspired its members to pay their back dues, thus reinstating this society with the N. S. A. We sent out letters to every place in Indiana and Pennsylvania, where we could learn the address of a Spiritualist. We received responses to less than one half of these letters. Some of the replies were very funny and would be an ornament to any odds and ends scrap-book.

We received many heartfelt and encouraging letters. Some of them from people who were in with our cause, but were prevented from doing anything, because of the prejudice of members of their families. Some of these letters would make one weep. It is a sad case where one loves Spiritualism and cannot have the privilege of enjoying its blessings.

We were called to several places, where there were few Spiritualists, and we were isolated from the busy work with no opportunity of attending meetings. The expressions of these good people were encouraging to us poor "pilgrims in a strange land." One good soul said, "O, I am so glad you came; I was so fearful that something would occur to prevent you from reaching us, and now you are here. God bless you!"

Another said, as she was bidding us good-bye, "God bless you, dear sister and brother, and the N. S. A. that sent you here. I never expected to have such a treat. We have fought so hard and so long, and now we have a society and are to be visited by missionaries." Another said, "This is the happiest day of my life."

Friends, the good work our N. S. A. is doing is greater than we realize. Some letters brought the discouraging news that "orthodoxy has supreme control in this town. You can never do anything here, it is no use to try." To such people we would reply, "Are you going to give up and quit, allow your children to be educated in the orthodox schools, and allow our beloved Spiritualism to be stamped out by old theology? If you consent to this, others will not."

Spiritualism has come to stay. Wherever there is one Spiritualist in a town, he may do a grand work by arranging for the coming of missionaries and thus converting more to help him.

Occasionally we would receive a vigorous and warm reply saying: "Yes, sir, you are the ones we have been waiting for. Name your dates, and we will be ready for you." One lady said: "All the property I have in the world that I can call my own is my watch, and I will sell it, if necessary to bring you here." We went there. The lady still has her watch and is the happiest woman in that town, because Spiritualism has been brought to prominence by the organizing and carrying out of a small society with the N. S. A., composed of some of the leading people of the place.

Having heard that the society at Rochester, Ind., had gone down, we wrote Brother Major Bitters, asking if he would not like to have us come there and help to resurrect it. He replied, saying: "It is no use trying to build up this society, it is dead. We have given up, and have sold our hall furniture to the United Brethren, who have built a new church here." In closing this discouraging letter, our brother invited us to come and make him and his good wife a visit. We went there and held five meetings in four days, three in one day. I shall never forget that day. We had a veritable "pentecostal feast." The power of the spirit was in our midst. It was a regular old-fashioned Methodist love feast.

Old differences and disagreements were buried. With clasped hands and words of forgiveness, amid tears of joy and smiles of gladness, we all pledged ourselves anew to the glorious work of Spiritualism.

The United Brethren did not get the furniture. The rent of the hall was paid a year in advance by our good Brother Milo Smith. The society paid their back dues to the N. S. A., and were reinstated, and began holding their meetings. They continued them regularly throughout the season and have a speaker engaged for six months of the coming year.

Missionary work saved this society. We spent November in Fort Wayne, Ind., having made the engagement previous to engaging with the N. S. A. This once prosperous society, having had reverses, was very weak. We were called there in the hope of resurrecting it. We started a new membership list, and organized a new society under the old name and charter. There was much enthusiasm, and forty-six good Spiritualists stood around the room and took a solemn obligation to stand by each other and the society, to work together in harmony and brotherly love for the advancement of pure Spiritualism.

We left them in the hands of Sister Claman, who was subsequently engaged to serve them for the lecture season. This society has been doing successful work ever since.

During the month of November we held twenty-one meetings and re-organized two societies. We need a National mass-meeting in Fort Wayne very much. It would do great good.

Our next base of operations was Philadelphia, Pa. We had engaged with this society previous to engaging with the N. S. A., and Brother Locke, its president, did not like to have it canceled, so the National board contacted our filling it.

During the month of December, we

added fourteen new members to Bro. Locke's faithful band of workers. We held one meeting at West Philadelphia, and one at the Rector. An Episcopalian, who had preached a "Talmagean" thrash against Modern Spiritualism. We also organized two new societies. One, two hundred miles from Philadelphia, on the Allegheny mountains, with eight charter members, and one at Rogersford, Pa., with fifty-six charter members. All together we held twenty-seven meetings in December, and when the month closed, we had eleven cents over and above the total expenditures of the month's work.

January 1, we started on our way back to Indiana, where we had several calls to organize societies. On the way we held meetings at Columbiana, Salem, Lorain, Ellettsville, and Kinton, Ohio, with excellent results. At Ellettsville we found considerable prejudice against the N. S. A., as well as the Ohio State Organization. We held five meetings there. They were converted, and in accordance with their unanimous vote, we chartered them with the Ohio State Association.

We next visited Kinton, Ohio, where we held four meetings and organized a society with twenty-one members, chartering it with the Ohio State Association.

Our next stopping-place was Pennsylvania, Ind. Here we organized a good, strong society on the ruins of two old ones, including the Spiritualists of Pennsylvania and those under the name of "The Society." This society owns a church. It is located in the country, one and a half miles from the village of Balbec, and three miles and a half from Pennville. The membership is scattered; they are mostly farmers. Whenever a speaker comes their way, he receives a cordial greeting. The people come from far and near to listen to the true gospel.

Balbec and Pennville societies, it is called West Grove society, has a spirit running back to the time of the Anti-Slavery agitation before the War of the Rebellion. The Quakers and Spiritualists worked together then; since that time all have joined the Spiritualists' ranks. The history of this society should be embodied in the history of Modern Spiritualism, when that history is being written. This place we traveled backward and forward over more than forty miles of frozen country roads, experiencing blizzards and very cold weather, all of which goes to make up the sum of the missionaries' haplessness. We held two meetings in West Grove hall, one at Pennville and one at Nottingham, Ind.

Our next field of labor was Portland, Ind., where we held two meetings in the courthouse. These were the only lectures on the subject of Spiritualism ever given in this town, with the exception of one by Mrs. Colby Luther, twenty years ago. Our two days' sojourn here resulted in the organization of a society with nineteen members to start with. All that is needed now is good missionary work to build up a strong and useful society in this place.

Our next stop was in the Advertiser church. The weather was at its worst, consequently, our audiences were not large. We held four meetings and organized a society with thirty-six charter members. This field should be worked thoroughly and with good management will bring good returns.

We next visited Dunkirk, Ind., and found another defunct society. It had given up holding meetings some two years ago. We visited there. We held four meetings and started a new membership list. Inspired twenty people with new hope, and they elected officers, beginning the work again. Bro. Barney Letz had kept up the dues of the old society, thereby holding the charter, an example that I wish could be followed in every place where society is weak. Brother Edwin Hoover tendered the privilege of using it as often as they chose. This society, like all of the others, must be visited by missionaries or speakers placed on circuits, to keep them going and to make them strong.

We stopped at Marlon one night. Met the members of that society in a parlor meeting, talked to them an hour, answered their objections to the N. S. A., and they voted to take out a charter, which they did. We sent their application next day.

At Anderson, Ind., a great work was done. This society had become weak, many good workers had given up entirely. About three years ago this society made a contract, turning their lovely temple over to Dr. G. N. Hillgoss for the term of ten years, with permission to run it in the interest of Spiritualism. As we thought best, Brother Hillgoss took the responsibility upon himself, because of his great love for Spiritualism. He engaged us to come to Anderson at our convenience, before he went to Florida. He told us he wanted the factions united, and believed we were the ones to bring about the desired result. We were in Anderson a week and held six meetings. There were forty-seven people at the first meeting. We were successful in organizing this society with a new membership list of one hundred and four. Dr. Hillgoss was unanimously elected president of the society, though he was not present, being away attending the Florida camp-meeting.

Sunday evening we held our little service, publicly receiving the candidates into full membership of the society. All this was accomplished in the face of the fact that the churches of Anderson were holding a union revival, led by two prominent evangelists working incessantly, holding services first in one church, then in another, and in the evenings, then in the courtyards, shops, and other places during the day, until many people of the town were greatly excited. This had little effect upon the cool-headed Spiritualists, as this report clearly shows. Anderson has now one of the best societies in the way for a grand mass-meeting in the future. This was held soon after.

We next visited Economy, Ind., where we remained one week, organized a society with twenty-nine charter members, held seven public meetings, and attended one funeral. From here we went to Williamsburg, Ind., where we held two meetings, and organized a society with thirteen members. Next we were called to Mechanicsburg, Ind., to attend the funeral of Dr. W. C. Reed, a pioneer Spiritualist and noble man. We remained after the funeral and held five meetings in a union church, and organized a fine society with thirty-five charter members. We did a

great work at this place and it will be lasting.

Our next stopping place was Elwood, Ind. We had written a letter to the place, receiving no reply. We went to the telephone at Mechanicsburg and called Capt. Henry Wagner, and in three minutes we completed the arrangements and next day we went there. We found things looking dubious. The weather was very bad, the Spiritualists were few, and the enthusiasm, and our start was slow. But interest increased, and at the third meeting there were several hundred present. I must give some credit for this to "our friend the enemy," the Rev. Mr. Becker, president of the Anti-Spiritualists' Association of the United States. This gentleman (?) was in town when we arrived, and his bills advertising to expose Spiritualism were in many windows. (Our bills were placed beside his.) The newspapers stated that he had been invited there by the orthodox churches of the city. He was received into several of their pulpits, where, it was said, he uttered his beautiful truths of Spiritualism. How can some Spiritualists continue to support orthodox churches, when they use all their power to injure Spiritualism and blacken the character of our mediums. Rev. Becker undoubtedly helped us in our work, as such "exposers" usually do, as we have seen a real revival there and organized a society with fifty-five charter members.

We had organized a society in Elwood in 1896. It lived three years and died for want of a visiting missionary to come once or twice each year, to bring encouragement and keep up the interest. We should have stayed in Elwood each year. By so doing we could build up a society that would be self-supporting, and the community would be made to respect Spiritualism, as it now does other religions. Rev. Becker has my thanks for his kindly or rather unkindly assistance in Elwood as well as at Williamsburg, Ind. His services could be utilized to the advantage of Spiritualism in nearly every town where Spiritualists are afraid of their shadow or where they have lost interest, or are "afraid they cannot do anything." He stirs such people to rise to the defense of the sacred truths of Spiritualism.

We received a call from Brother J. A. Ball, of Thornstown, Ind. He was the only outspoken Spiritualist in that town. We held two meetings in the Opera House and organized a society with ten charter members. Mrs. Sprague's tests and messages did much in the way of interesting the unbelievers, converting a few to a belief in spirit return and giving encouragement to others to join the society. A test medium should certainly go with every missionary work. It is possible.

From Thornstown we were called to Remington, Ind. Not a single lecture on the subject of Spiritualism had ever been delivered in this place. After holding three meetings we organized a society with twelve charter members. We arranged for a grove meeting to be held the first week in July, which arrangement we carried out, holding eight meetings before the large tent in the Town Park. Large audiences came out to hear us, and many heard our philosophy taught for the first time. We increased the membership of this society to twenty-six, and left them with Spiritualism as the topic of conversation for miles around. There is some prospect of a permanent camp-meeting being established in this place. Here again is the practical demonstration of the good that may be done through missionary effort.

Our next meetings were held at Americus, Ind., a village of seventy-seven inhabitants according to the last census. The members of the United Brethren church of this place refused to let us hold our meetings in the school house, which had been engaged for the purpose of assisting in organizing their church. This we did hold four meetings and organizing a society with nineteen charter members. Since that time the membership has increased to forty-five, all of whom have paid their yearly dues to the N. S. A., and that society is represented on the floor-to-day. Without missionary work there would have been no Americus society to represent the N. S. A. This society is aiming for permanency. It has been incorporated under the laws of the state of Indiana. The determination and persistence of two good Spiritualists who took the lead and worked to bring us to Americus, is an object lesson for others to imitate.

We have some one to take hold of it in each place, thousands of societies may be organized and just as good as done as here. But I must hasten. Our experiences at the following named places were similar to those already reported.

Besides those above reported, we organized societies at South Bend, Plymouth, Argos, Frankfort, Noblesville, Sheelton, Connersville, Burney, Seymour, Goshen, Ellettsville, Trafalgar and Sullivan, in the state of Indiana, and one in Wheeling, West Virginia.

The Goshen society, after electing officers and paying for the charter, instructed us to hold the application, until they could call a meeting and elect new officers. We have written them a number of times and they instruct us not to send in the application fee, but are holding the application as directors.

We were called to Goshen for the particular purpose of replying to the Rev. Wm. P. Pearce, a Baptist minister of that city, who had preached a most vulgar and insulting sermon in his church, on the subject of Spiritualism. On May 21, we spoke in Goshen, subject, "What is Modern Spiritualism and What Does It Teach?" The following evening we replied to Rev. Pearce's sermon on "Spiritualism." These meetings were well attended, though the weather was very unfavorable. Among our listeners were the Rev. Wm. Pearce and four other ministers of the gospel, together with a goodly number of their church members. At the close of the meetings, two of the ministers who were liberal in their views, shook our hands. One thanked us for the discourse, the other said, "I have been very much interested in your meeting." Facts, though radical, did not seem to disturb them. Goshen is a good field for our work in this cause.

At Wheeling, West Va., Brother Seiver and Brother W. H. have been working hard for more than a year to arrange for our coming there. They raised what they could by subscription, and this summer Brother Way held one session each week, giving the collection to the fund, until they had sufficient means on hand to guarantee the expense. This shows his loyalty to the cause and is an example for other mediums to follow.

We left our work in Indiana and went to Wheeling; held sixteen meetings there and organized a fine society with ninety charter members. We received a royal welcome at the hands of the Wheeling Spiritualists, made many good and true friends, interested a large number of people in our philosophy and converted many. We were through our lectures and Mrs. Sprague's messages, tests, and private readings. This society elected a fine board of officers. Brother Henry Brunkhaus, a

freed and true Spiritualist, was unanimously elected president and he is here to-day, together with Brother G. W. Seiver, delegates from the society. We are elevating and doing more reported. We have only devoted six months' entire time to organizing societies. We filled regular engagements at Fort Wayne, Ind., and Philadelphia, Pa., during November and December. June was our vacation month. July and August we spent in camp-meeting work, with the N. S. A. for ten days of August. What time we spent at Lafayette, Ind. looking up the interests of the N. S. A., in the "Wm. Case" will. This leaves but six months devoted exclusively to organizing societies. During the eleven months, we held two hundred and seventy-two meetings, an average of nearly twenty-five meetings each month, or nearly six meetings each week for the entire time, including our vacation. We organized thirty new societies and reorganized three others, making a total of thirty-three societies. Twenty-eight of these new societies were organized within the six months of our mission, making an average of one society every two days. These thirty-three societies are composed of a membership of nine hundred and ten persons, or an average of nearly twenty-eight persons to each society.

There is practically no opposition to organization among Spiritualists. They are ready and glad to have the opportunity to make together for more practical work, just as soon as the facts of the case are presented to them. Not one Spiritualist in hundreds that we have met is opposed to organization. Things have changed quite materially in this particular, since our N. S. A. was organized eight years ago. Nearly all Spiritualists believe in and teach the doctrine of co-operation and co-operation is exactly the purpose for which our N. S. A. was organized. It is certainly fulfilling this purpose in uniting the Spiritualists of this country for co-operative work. The organization of Spiritualists is the only thing that can preserve Spiritualism in its purity as distinct and independent movement.

Correspondence and Leaflets.—Our correspondence has been considerable when taken in connection with our other work. We have sent out 1,500 private and circular letters, besides many articles written for the papers. We have mailed and distributed many hundred leaflets and lectures, furnished by the N. S. A. for free distribution. These have done great good for our cause. People's attention to our work, and giving them an insight into the teachings of Spiritualism. These little leaflets are great missionaries, and I hope they may become as plentiful, or partly so, as the leaves of the forest.

Camp-meetings.—Our work at the camp-meetings was thoroughly appreciated by the great number of people who listened to an explanation of our purposes and aims of the N. S. A. and its missionary work. Many were led to see the necessity of thorough organization and vigorous missionary work. The seed, thus sown will bring forth good results in the future. Here let us say, though our opinions regarding camp-meetings may differ from some others, we must report the facts as they appear to us. We are convinced and firmly grounded in the belief that camp-meetings are great factors in spreading our gospel. Our work has been largely in Indiana this season, therefore, we will confine ourselves to this matter to that state. The Chesterfield, Ind., camp-meeting has had and is still having a powerful influence in bringing Spiritualism to the understanding of the people. In our work we discovered that the nearer we came to Chesterfield, where the great camp-meeting is held each year, the more Spiritualists we found and the better and easier we could do our work. While the further we were from there, though we were still within the boundaries of Indiana, the less we found of Spiritualists and the less the work and the results not as good. Let no one misunderstand us, we found Spiritualists everywhere, though not as plentiful or enthusiastic in places removed from camp-meetings. The camp-meetings are spreading the truths of Spiritualism and preparing them for organized effort.

The N. S. A. in turn has greatly aided the camp-meetings. The Chesterfield Camp Association, especially, has been greatly assisted through our missionary efforts. We attended Chesterfield camp-meeting this year. The first Sunday there were eleven of our newly organized societies represented on the grounds. Some of them came in wagon loads and from long distances. Two loads from Richmond, Ind., forty-five miles away. One load from Ellettsville, forty miles away, several loads in carriages and busses from thirty-five miles down to eight miles away, and many came by rail. They were so delighted with the place that they declared they would come again before the camp closed. These people made these long trips in wagon at the hottest weather in the history of the state.

I think many hundreds of people visited Chesterfield this season that would not have done so, if we had not visited them as missionaries first. The lesson to be learned from this is the lesson of co-operation. Let the camp-meetings and the N. S. A. co-operate in this great work.

Clergy Rates.—There have been some objections to our speakers accepting clergymen's certificates and traveling on half-rate tickets.

In our case, the traveling expenses have been paid mostly by those whom we have served. Some of them were not able to pay our full fare, but subsequently, these rates have been a great help in the work. Our clergy members have saved to the Spiritualists, during the eleven months of our work, \$223.39, and not one Spiritualist has insisted on paying full fare for us in all that time. We are very much in favor of accepting of this courtesy on the part of the railroad companies, and accordingly we have no objection to it. We are working to aid humanity and should accept of any and every legitimate assistance afforded.

Cost of the Work.—Our expenditures for the eleven months ending with the fiscal year, October 1, 1901, amounting to \$1,610.10; total receipts, \$1,333.30. Making the cost of the eleven months' missionary work to the N. S. A., \$276.80, a gift over one dollar for each public meeting we have given.

Facts Worthy of Consideration.—As has been shown we have organized and reorganized thirty-three societies in this time, thirty-eight of these societies were organized within the space of six months, the other five months being devoted to regular engagements, camp and other missionary work. The average cost to the N. S. A. of organizing these thirty-three societies, as the figures show, was but \$282.80, or \$6.77 each. Now if these societies all pay their per capita dues this year, it will put back into the N. S. A. treasury \$227.50, an average of \$6.90 for each society which will leave the total cost to the N. S. A. of \$45.30 for each society. In these figures we are not counting the five months' work done in other fields, nor the good that is yet to come out of the work done here, sown in these

places that we have organized. And further, we have not considered the collections of these societies to be taken each year, and the dues for the coming years, all of which will be of assistance in sending missionaries back to these new societies.

Thus, dear fellow delegates, we have demonstrated, 1st: That it is necessary to organize to do good work. 2d: That the Spiritualists are ready and waiting for the opportunity to organize, "3d: That it costs but little to organize, and 4th: That missionary work at this rate will pay its own expenses in the end; and consequently, a good investment.

We have shown what has been done; let us see what may be done. Suppose that every state in the Union should raise a missionary fund of \$500, and place it in the hands of the N. S. A. That Association agreeing to send two missionaries into each state and carry on the good work one year. Some missionaries would likely be self-supporting or nearly so, while others would need financial assistance; it would depend upon the condition of our cause within the certain territory allotted to them, and also upon the ability of the missionaries. This \$500 would guarantee the deficiencies. This amount can be easily raised, I think, when the Spiritualists realize what a good work may be done. There are many Spiritualists in each state that could afford to contribute the whole amount. There are many that could give \$100 each, others \$25, and so on, down to smaller amounts, and I feel sure they will give, as soon as the work is well under way. If only some one in each state will start the ball rolling by furnishing the first \$500, this thing can be accomplished. I hope and trust this proposition may be carried out.

How to Make an Organization strong.—The organized missionaries were placed in the field, one in each one of the forty-five states of our Union, and ten more in Canada, we would then be prepared to do business. Instead of these missionaries organizing one society for every six and a half days, as we did for six full months, suppose they succeeded in organizing ten societies the whole year. This would give the N. S. A. 1,000 societies at the close of the first year. If these one thousand societies should average thirty members each, we would have thirty thousand members added to the organization the first year. This would insure success thereafter. This is no wild dream. In the calculation we have allowed for every two missionaries nearly double the amount of money that we expended, and have based the calculation on their organizing societies at a little more than one-third the rate that we did in the six months devoted exclusively to that work.

It seems to us this proposition, together with the facts herewith presented, should encourage every Spiritualist to work for it out. If the Spiritualists will send in their contributions to this fund, I am sure missionaries will be sent out in accordance with the generosity of the contributors. If we only succeed in doing one-tenth as much as proposed, we would have 100 societies and 3,000 members the first year.

State Missionaries.—State missionaries in my opinion should be placed in charge of all local societies in their allotted territory, with authority to supply speakers for weak societies by forming circuits and placing speakers upon them, giving each society the opportunity of having a speaker one Sunday in a month, or as many Sundays and week days as they could afford. Traveling expenses would in this way be reduced to a minimum. Weak societies could have the privilege of listening to different speakers and mediums. The state missionary should visit each society at stated times, and should, where practical, arrange for quarterly meetings, bringing together, four times each year, the local societies of each vicinity, creating interest in each community, adding new membership, etc.

In my opinion Spiritualists have been too much afraid of proselytizing. The church converts a person, then gets him to join it. The church grows strong. Spiritualists convert a person and then turn him loose. Spiritualism as an organization is weak. I would suggest that every Spiritualist first join a society and then work for membership in that society. Our mass-meetings may be utilized with great success in adding membership to our Association. Let us work for organization and membership, for through it we may be able to build temples, send out missionaries, distribute literature, employ speakers, and mediums, establish schools, and the higher faculties may be developed, established homes, and thousands more may be sent out to teach and demonstrate the truths of this later day gospel. Societies can be made to live and thrive when competent persons are delegated to look after them. Thorough organization is the only road to success.

We have now money to a perfect system of work and money to carry it on with. With these conditions coupled with push and energy, we will be able to build up a strong organization and do a work that will be permanent.

Conclusion.—In conclusion we wish to say that we feel greatly indebted to every one who has assisted us in the arduous work of the missionary field. They are so numerous that we cannot name them all. Without their aid we could have done nothing. Their kindness and hospitality has lightened our labors and brightened our lives. May the good angels watch over and bless them as they have blessed us.

We are also under great obligations to the Banner of Light, Sunflower, Candle, The Progressive Thinker, Light of Truth, and Philosophical Journal. Each and all have freely granted us the use of their columns to help on the work. For this they have our sincere thanks.

Respectfully submitted,
E. W. SPRAGUE AND WIFE,
Missionaries for the N. S. A.

RECRETS.

You will have deep regrets for a long, long time if you fail to read the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their spiritual bodies with universal nature, to live into the life of the spirit, to come into closer connection with the pure realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Fayson Longley. Price by mail, 15 cents. For sale at this office.

NEBRASKA NOTES.

Crete Camp, Future Outlook

The Nebraska Spiritualists have reason to be proud of the work done this year at the Crete Camp. While from a financial standpoint there is a deficit which falls on the two principal financial managers, Mr. James Campbell and A. Scott Bledsoe, there was nevertheless a great deal of good work done, and in spite of the very unfavorable weather a larger number of visitors came than were present one year ago. Interest is growing in this locality and many of the prominent business men of Crete have evidenced a desire to see the plan of our president, James Campbell, for a permanent camp there consummated.

Mr. Campbell is an unflinching and untiring worker. For several years he was a pioneer worker in Glasgow, Scotland, and stood single-handed and alone on Glasgow, even every night in the week and all day on Sunday advocating the principles of our grand philosophy; he is also an earnest advocate for co-operation among the producing classes and believes that Spiritualists should give the world some object lessons illustrating the benefits of a practical system of co-operation.

With this object in view he has a plan for the purchase of two acres of land either at Crete or some other point for a permanent camp. He believes it would be best to sell lots at a small price and get as many people interested as possible. Four hundred lots at \$20 each would purchase \$8,000 worth of property. Only a small part of the property would be needed for lots and camp purposes, the remainder to be owned by the State Association as a source of income, leased in small tracts for fruit and vegetables to colonists, or to one tenant as may be determined. Any Spiritualist or friend who would like to encourage this plan should write at once to James Campbell, Havelock, Neb., stating what they would like to do in the matter.

The speakers who entertained the audiences this year were Mrs. E. L. Bledsoe, A. Scott Bledsoe, W. E. Bonney, Judge Dunn, Mrs. Mary J. Bonney, James Campbell, C. H. Simpson, James Her, Harry Davis, Mrs. Lillian Snow, J. M. White; the latter gave a lecture on "Heavenly Chances," which caused considerable diversion.

On Sunday, September 15, a pretty wedding ceremony was performed in the auditorium by Mrs. Bledsoe, the happy couple being G. F. Staub and Miss Dorothy Ehmcke, of Lincoln. A number of invited guests partook of an elegant dinner under the trees of this beautiful park immediately after the ceremony.

Judge Dunn, of Grandfield, Kansas, gave a magnificent memorial address on the late President McKinley, on Sunday, September 22.

Thursday, Sept. 26, was Woman's Day. Mrs. M. J. Bonney opening the afternoon meeting, followed by several other lectures.

Mediums giving general satisfaction were Max Hoffman, who did a great work in platform tests and aroused great interest; Mrs. Bartlett, trumpet and physical sciences; Mrs. Bonney, psychometry and tests; J. M. White and E. F. Burrows, both trance mediums.

The celebrated Reeves family of music, who played excellent music throughout the camp, and we desire to recommend them to other camps who need a good orchestra. Their home address is Asherville, Kansas.

CORRESPONDENT.

TEXAS.

Spiritualist Convention Held at Dallas.

The Spiritualist Convention that was called some time since, met in the city hall auditorium, on the 5th inst., at 3 p. m. The address of welcome was delivered by Dr. W. H. Harrell, president of the Dallas Progressive Society.

At 8 o'clock in the evening was held another service. Lecture followed by test and light séance.

On Monday at 3 p. m., the subject of organizing a state camp was discussed (the object for which the convention was called) was taken up. Dr. W. H. Harrell was elected temporary chairman, and Fred Tatum, secretary.

After some discussion, motion prevailed to go into the organization of a camp-meeting association. There were some fifty names enrolled desiring to join the organization. The following named officers were elected: Dr. W. H. Harrell, president; Dallas; Mrs. Stella Hogue, vice-president; Sherman; Arthur White, secretary; Dallas; Mrs. C. W. Watkins, corresponding secretary; Dallas; H. C. Lamar, treasurer, Dallas.

It was agreed to incorporate the camp association with an authorized capital of \$5,000, to be raised in shares of \$1 each, and the officers elected authorized to elect a board of directors to act for the next year.

The secretary was instructed to open a subscription list for stock; over a hundred shares of stock were taken at once. The officers and directors were authorized to select the time and place for holding the first camp-meeting, and to engage speakers and mediums for the camp, which will be held in the fall next year. Speakers and mediums open for engagement are requested to write Mrs. C. W. Watkins, corresponding secretary, 107 Swiss avenue, Dallas, Tex.

At 8 o'clock in the evening, Mrs. Carrie M. Hinsdale, of Fort Worth, delivered an able and eloquent lecture.

On Monday the details of organizing the camp association were completed, and the convention closed with a most interesting and eloquent lecture by Mrs. Carrie M. Hinsdale.

The object of the camp-meeting association is to build up and strengthen the cause of Spiritualism in the State, and awaken new interest, and greater diligence and zeal throughout the state, build up local societies where there are none, and thereby strengthen the cause, locally and State and National. And the association earnestly asks the co-operation and help of all Spiritualists and friends of our noble cause to join with us in the work by subscribing for stock, and those who are disposed or will do so, are requested to solicit subscriptions to stock. Address Dr. W. H. Harrell, 110 Crockett street, Dallas, Texas, or Mrs. C. W. Watkins, 107 Swiss avenue, Dallas, Texas. COR.

"Human Culture and Cure, Part First: The Philosophy of Cure, Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work, it should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"The Pathetic of Modern Science." By F. E. T. H. Harris, Toronto, Canada. A summary of recent investigations into Life, Death, and Sublimation, and conclusions therefrom. Price, 10 cents. For sale at this office.

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THE GREAT DEBATE Every Spiritualist should read it. Every Skeptic will find it especially interesting. Even church members will find much in thought in Spiritualism and Materialism, the former represented by that ripe scholar, Rev. Moses Hull, and the latter by that wide awake and critical thinker, W. F. Jamieson. The debate throughout scintillates and glows with the friction of thought, and will prove an attractive feature of The Progressive Thinker during the Fall and Winter months. This debate alone will be worth more than a year's subscription to The Progressive Thinker. It will go down in history as an important mile-post in the cause of Spiritualism. Get your neighbor to send in 25 cents for the paper for three months, as a starter. This is a little less than two cents a week. There will be many other attractions besides the debate. In fact The Progressive Thinker will scintillate as never before during the Fall and Winter months.

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The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being not nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear that in mind.

SATURDAY, OCTOBER 25, 1901.

The Trend Is Toward Liberalism.

Dr. Wm. C. Gray, the learned editor of "The Interior," the organ of Western Presbyterianism, lately died in this city. His last request was that Rev. Dr. Hillis, now of Brooklyn, and occupying the Plymouth church pulpit, should preach his funeral sermon. This request was granted, and the venerable editor, grown grey in the service of Presbyterianism, was quietly laid away, freed from mortal suffering.

But note: It was Rev. Newell Dwight Hillis, formerly of Chicago, who, on March 25th, 1900, declared in his Plymouth pulpit:

"I would rather shake my fist in the face of the Eternal and fling every epithet toward the stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed towards God's throne and affirm that I taught or believed it."

The fact that Dr. Gray selected such a clergyman, with such a record, to administer the last rites of the Christian faith over his remains, tells where his sympathies were more forcibly than words could have done. The Chicago Journal says:

"During Prof. Swing's trial for heresy the columns of the paper [Interior] were opened to the controversy. Dr. Gray opposed the idea of a trial, believing it would bring out every dominant passion latent in human nature. Cyrus McCormick took the same view. Their opinions were justified by the subsequent events. Prof. Swing came out victor, and the Presbyterian church has in effect modified its doctrines."

When the newspaper organs of Presbyterianism show such a front it is impossible to avoid the conviction that the whole trend of the church is towards liberalism.

Shamefully Deceived.

Many a lawyer has gone into court with what he thought an unquestionable case, with the rulings of the Supreme Court to sustain the position on which his action was founded, to be met by the opposite attorney with an over-ruled case which put him out of court, and sent his client kicking like "Beecher's Life of Christ." We find ourselves in a similar dilemma. Relying implicitly on God's unerring Bible, we stated recently that he wrote with his own finger the law and the commandments which he gave to Moses. And we found several passages of sacred Scripture so stating. See Ex. 31:18-34:1-Deut. 4:13, etc.

But one of those carping critics against whom the church rebels, calls attention to Ex. 34:28, wherein it is stated:

"And the Lord said unto Moses, Write thou these words. * * * And (Moses) was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he [Moses] wrote upon the table the words of the covenant, the ten commandments."

Through all the years of a long life we have credited the Lord, otherwise Jehovah, with having written these precious words, commanding us to worship no other God than he. Now we find, to our great mortification, it was Moses who did the manual labor, and perhaps inspired the words.

With these facts what becomes of the statement that the Lord gave unto Moses through a cloud on Mount Sinai "two tables of testimony, tables of stone, written with the finger of God?" We have been misled and deceived by that story. As the commandments did not come down through a rift in the clouds, as alleged, we begin to suspect the Lord had nothing to do with the matter. As he "made the earth and all that in it is in six days," it always seemed incredible that he spent forty days and forty nights making those two tables of stone. Now we learn it was inexperienced Moses who spent so much time on the job.

The N. S. A.

We publish this week the excellent lecture delivered by Hon. J. B. Townsend, at the National Convention at Washington. Also the comprehensive report by W. W. Sprague, and the resolutions adopted. Next week we will publish a report by Moses Hull.

The Ravings of a Fanatic.

The Devil is a very important personage in orthodox theology, and cannot be dispensed with on great occasions. The "amusing" little cuss," as Artemus Ward characterized the kangaroo, "boots up serenely" when we least expect him. Hell being so nearly played out, it was supposed its prince preached with his kingdom, but the preachers manage to galvanize him into life when they can find no other way out of an awkward dilemma.

The following was clipped from a late issue of the Chicago Chronicle. It is too rich to abridge. It all fell from the lips of one of God's inspired and anointed oracles, so read it with care:

NO PRAYERS FOR CZOLGOSZ.
REV. WM. B. LEACH COMPARES ASSASSIN TO THE DEVIL.

"Pray for Czolgosz? No," said Rev. William B. Leach in his sermon at Wicker Park Methodist Episcopal church yesterday, "The assassin is fixed irrevocably," the preacher continued, "No murderer shall enter the kingdom." This is enough. Man might as well pray for the devil.

"Government is of God. It is of divine right. Who destroys it fights God. Who shoots a bullet at its representative shoots at God. America is God's land as much as ever Israel was, and more so. Its history is almost a divine one. Its rulers are of the people—Vox populi vox Dei! A blow at government is a blow at God."

"The Judas who shot our President got this cue from him who fought heaven and gained hell. A blow at manhood or womanhood is a blow at him who honors it. The striking down of a good man is a blow at the Supreme Being whose he was."

"No wonder he shiver when men stalk into heaven to shoot its plenipotentiaries on earth. The bullet that passed through the manhood of McKinley struck the divinity of God. Listen: that bullet of sin struck you, me. If we rebel at God's government we kill God."

Are we not instructed in the creeds that "God decrees whatever comes to pass"? That creed, if true, makes God, not the Devil, responsible for the murder of President McKinley.

The Devil, in popular theology, is a creature of God's creation, a tool to execute an infinite purpose, and when God refused to heed the prayer of his saints to save the President's life, it is very clear the preacher is "barking up the wrong tree" when he lavishes his anathemas on the Devil.

If prayers by the million could not save so good a man as McKinley from mortal death, is it probable any number of them can save Czolgosz from hell? If so then the murderer sustains no loss by Rev. Leach's refusal to pray for his salvation.

"Government is from God?" So Paul taught, and when our revolutionary fathers repudiated the British government the clergy branded them as infidels, and fled to England to get away from the infidel government. This pulpit sage, Rev. Leach, has discovered that the willful infidel government has become "God's land as much, and more so, as Israel was. We own we are glad the pulpit has made this discovery. We wish he and his whole tribe of Levites would let it alone, and not try to manipulate it in the interest of their creeds."

"A blow at government is a blow at God." That is what the preachers maintained all through the revolution, and as just wint the advocates of the divine right of kings always maintained. It was thought to be a foolish claim then, and is no less silly now.

We would suggest to the divine, that no one, however manifold his guilt, ever deserved an eternity of torture; neither does any one, however virtuous or worthy, ever merit the joys of heaven. An immortal life is an inheritance for the evil and the good, which is life in accordance with the future life is a continuance of this. The best will have much to learn and correct to fit him for his new abode; while the evil must plod on in sorrow and grief for a past life, until he has made full restitution for every wrong. Spirits so teach, and common sense corroborates their inculcations.

Science and Theology.

Lecky, one of the world's most distinguished writers and thinkers, thus wrote:

"It is, indeed, marvelous that Science should ever have revived amid the fearful obstacles theologians cast in her way. Together with a system of Biblical interpretation so stringent, and at the same time so capricious, that it infallibly led into collision with every discovery that was not in accordance with the unaided judgments of the senses, and therefore with the familiar expressions of the Jewish writers, everything was done to cultivate a habit of thought the direct opposite of the habits of science. The constant exaltation of blind faith, the countless miracles, the childish legends, all produced a condition of besotted ignorance, of groveling and trembling credulity, that can scarcely be paralleled, except among the most degraded barbarians. Innovation of every kind was regarded as a crime; superior knowledge excited only terror and suspicion. If it was shown in speculation, it was called heresy. If it was shown in the study of nature, it was called magic. The dignity of Popedom was unable to save Gerbert from the reputation of a magician, and the magnificent labors of Roger Bacon were repaid by fourteen years of imprisonment, and many others of less severe but unrelenting persecution. Added to all this, the overwhelming importance attached to theology directed to it all those intellects which in another condition of society would have been employed in the investigation of science."

Czolgosz Is Catholic.

It appeared in evidence during the trial of the assassin of President McKinley, that Czolgosz was partly educated at a Catholic parochial school, and that his religious instructors were Catholics. That is the kind of "In-fidelity" identical with both and Guletan, who assassinated Presidents. The same breed are the assassins in Europe.

Assumption of Wisdom.

Consult a member of any of the learned professions on any subject within the range of his guild, and the chances are a hundred to one he will assume complete knowledge, and advise accordingly. He will not tell his client he is ignorant, and consult authorities in that client's presence. Should he do so he would admit by such act that he is not well informed. The lawyer may request his client to call again, making some feeble excuse for the delay, that he may look over his reports to see whether State Courts have made inroads on the common law. The doctor called to a patient may administer a harmless placebo, and wait until the disease is fully developed before commencing a systematic course of medical treatment; but the priest whose mission it is to know all about God and his doings, to retain his position as a religious instructor, has to claim full knowledge of everything pertaining to God and the universe.

In the past when interrogated in regard to how this world came into being, he was prompt with his answer, that a great God made it, but destitute of material he spoke it into being. And all life was the product of his skill—the priest had no conception that worlds, and life in some form was eternal.

With no knowledge of natural philosophy the priest could only account for rain by representing God opened the windows of heaven and poured the water down upon the earth. Ignorant of the laws of refraction and reflection of light, the rainbow was a miracle sent in the clouds that God would not drown the world again. Climbing the highest mountains he found fossil remains, abraded rock, bowlders, pebbles and sand. Of course a naturalist would only account for the phenomena. The priest knew nothing about the submergence and emergence of continents and the upheaval of mountains. He could only account for the changes of the seasons by ascribing them to miracle. God was repentant and changeful, and adapted himself to the caprice of his creatures. He could be bought by sinners, teased into favor by flattery, and terrified by threats. He would only account for the changes of the seasons by ascribing them to miracle. God was repentant and changeful, and adapted himself to the caprice of his creatures. He could be bought by sinners, teased into favor by flattery, and terrified by threats.

Godless Schools.

Yes, Godless schools are grievances of which churchmen justly complain. Catholics dwell long and eloquently on the subject, and Protestants are by no means silent.

In those schools where God is taught, science is ignored, and superstition takes its place. The expression "Godless schools," is designed as bait for gulls. Ignorance snaps at it, and swallows it whole.

The priest, Bible in hand for a text book, knows all about God, and imparts that knowledge when he can get a chance, to the young. He tells of God's great industry, how he waked from an eternity of sloth and idleness, and in six days of fatiguing labor created a world out of nothing, clothed it with verdure, and peopled it with inhabitants. He instructs the juveniles; yes, and the old folks as well, that man repulsed God's authority, for which he was driven from a beautiful garden expressly prepared for him, the Creator stopping however to play tailor and make aprons—breaches, says the Geneva translation—for the sinful creatures. Once out of the garden, and fearful those he cursed would scale heaven and usurp his throne, God destroyed the tower they were constructing and confused their language so they could not plot his ruin.

Mortified because the production of his "gentle hand turned out so poorly," God sent a flood and swept all away, save a favored few who deserved drowning. This God the preachers tell about, and complain because denied the privilege of exploiting in the public schools, was not a very dignified character. After wrestling all night with Jacob and falling in a dream to throw the patriarch he put Jacob's thigh out of joint, a mean advantage that would be pronounced a foul in these modern times, and lose him the award of an honorable referee. See Gen. 32:23, 25.

But personal combats were not rare occurrences with this Jew God the preachers are so anxious to make known to us. He had a little inventory with him, while in captivity with the Philistines. See chapter 5, I Sam. where we learn all the details of the little episode. Not satisfied with toppling over Dagon, and hurling him face down on the ground, on the second night he cut off the heathen god's head and hands, leaving only a stump of the body, says the careful historian. But he took revenge on his captors by sending them with "memorials," otherwise called, affecting them so severely the Philistines voluntarily returned the God in the ark to Israel, drawn on a cart by the bellowing cows, described in the next chapter. They found God stealing a poor business, just as should any people who worship an idol, though bearing the name Lord God.

Passing over numerous incredible details of this Lord God these godly clerics are so anxious to make known to us, and passing his indiscretion to the young Jews, Miss Mary, it does seem cruel to allow the product of that little incident to die on a cross for the sins of the world. He ought to have devised some other method, it so appears to The Progressive Thinker, to satisfy his anger, rather than the sacrifices of innocent only son as an atonement to himself for mortal sins.

It is just to say, this Bible God, with so many peculiarities at which a sensitive mind revolts, is not the God we adore. We bow in reverence to that Master Mind, the Spirit of Nature, who knows no cessation or decay, whose reign spans eternity and a limitless universe, guiding and upholding with changeless law all the processes of being.

Judged Insane.

Scarcely a paper in our large exchange list without an item bearing the above heading. And reading on we very generally find "The unfortunate was mentally unbalanced on matters pertaining to religion."

The good old orthodox faith, with its angry God and associates, its Devil and Hell, and a near by blazing world, is mainly censurable for these mental wrecks. If Spiritualism was responsible for such direful results, it would be inferred the system was defective, and the announcement of the fact, that the insane asylums are recruited from the ranks of the new faith, would be the strongest argument against it. Why should not the same fact against orthodox militate against the damnable teaching inculcated in its hellish creed?

Col. Ingersoll Misrepresented.

It is most strange that well-informed journalists will persist in representing the lamented Ingersoll an Atheist. He was an Agnostic, and stood before the world as such. An Atheist denies there is a God, an overruling power that governs the universe. The Agnostic neither denies nor affirms; he doesn't know. Here is an extract in point from the Colonist:

"There may be somewhere, for aught I know, upon the shore of the eternal vast, a being whose very thought is the constellation of numberless stars. I do not know, but if there be, he has never written a Bible; he has never been a favored polygamy, and he has never told the murderer to smother his dagger in the dimpled breast of a babe."

Writes Approvingly.

A lady patron writes from Western Kansas:

"Wasn't Mr. Tenney's article good? Why, it was worth a whole year's subscription to me. And the editorial, headed 'Not Mind Reading,' inspired me with more faith in immortality than I ever possessed before. Either The Progressive Thinker is getting better and better each week, else I have grown to the point in knowledge where I can appreciate it better. I have simply fastened on the last three numbers."

The good sister voices the opinion of thousands, and the numbers are constantly increasing. It is not wholly selfishness on the publisher's part when he is laboring to increase the circulation of the paper.

Not a Sure Test.

A good Catholic priest gives it as his opinion that to tell a person to "go to hell" is prima facie evidence of the orthodoxy of the person so directing. We apprehend many persons use the expression who would not plead guilty to the soft impeachment of being orthodox.

"Gleanings from the Röstum." By A. B. French. Cloth, \$1. For sale at this office.

GONGRATULATIONS

We most heartily congratulate Harrison D. Barrett on his election for the fifth time to the position of President of the N. S. A. The fact that up to the present time there is not a single Spiritualist in the ranks of our workers as suitable for that position as he, makes his name stand high on the pedestal of fame, and causes it to glow with a resplendency that most excite the admiration of all. The position he occupies is a proud one, for when weighed in the balance with other aspirants it is like comparing mole hills with a mountain. All else seems diminutive when compared with this masterly young man, who only a few years ago was simply a school teacher and chairman of a camp-meeting. He casts all the old workers in the shade, as not suitable to represent Spiritualism at the head of the N. S. A. The author of no standard book, not considered in any respect highly qualified as a business man, and in no way stamping his individuality on the Cause only as President of the N. S. A., yet through all these years he has cast in the shade all others, and in doing so he is a psychological wonder—an extraordinary 20th century puzzle, and it is useless to try to defeat him.

Again we congratulate him most cordially! Mr. Barrett came to Chicago nine years ago with no thought of the presidency, and scarcely able to pay his way here, with no particular record behind him to distinguish him from any common one in the rank and file of Spiritualism, with no reputation as a speaker, with no established character as a specific worker, yet he rose up on a tidal wave, overshadowing all others—veteran workers they—and was elected amid loud acclaim and cheerful hurrahs.

It may be said to think on the part of the disappointed presidential seekers, that they have a man of destiny to contend with, and who, like the immortal Napoleon, has his star which leads him on to victory annually, defeating all with an ease that would make the laziest man on earth feel cheerful.

Again we congratulate Mr. Barrett—the man of destiny—the superb champion, with no particular history to distinguish him save his connection with the N. S. A.; he has only to say the word, and he starts a vibration which works both ways, cooling the opposition, and rendering his friends hot with enthusiasm.

You may talk of the "Seven wonders of the world," but we place Harrison D. Barrett as the eighth, overshadowing even the great Pyramids and the Hanging Gardens, causing us to again congratulate him as being a modern Hercules whose very presence wins victories and stampedes his opposers. That he has a claim on the Presidency of the N. S. A., seems to be self-evident. Others who are claimed to be far more capable, far more business-like, with larger claims for the position, might as well take a seat in the rear wagon, and calmly and resignedly submit to this man of destiny. They must remain as mere tools—lesser lights—to furnish iridescence to the figurehead, and thus secure his election each year.

The Fates, it is said, sometimes rule peculiarly, leaving old veterans and tried workers in the rear, and the murmurs of discontent vanish only to add force to the powers of the man of destiny to calm them. In view of these facts we raise our hat, and bare our head to Harrison D. Barrett, the only one on whom the Presidential laurels will rest during his natural life on earth. This dearth of those fit to be President of the N. S. A. save Mr. Barrett, makes our ranks seem like an arid desert, while the skeleton in the Spiritualistic closet opens its mouth wide with a ghastly grin, and extends its hearty good wishes to all disappointed Spiritualists. It is the bounden duty of all the so-called lesser lights to cluster around him, and calmly obey his behests, this man of destiny! In the mean time The Progressive Thinker will remain the leading Spiritualist paper.

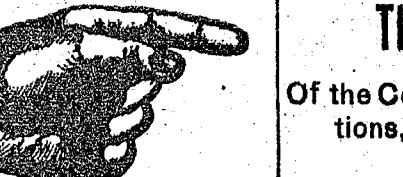
The N. S. A. Officers.

The following were elected to serve the ensuing year: H. D. Barrett, president; Thomas M. Locke, vice-president; Theodore J. Mayer, of Washington, treasurer, and Mrs. Mary T. Longley, of Washington, secretary. The delegates then took up the election of a new board of trustees, which resulted in the selection of the following: I. C. I. Evans, of Washington; Alonzo Thompson, Fullerton, Neb.; C. D. Pruden, St. Paul, Minn.; and C. L. C. Stevens, of Pittsburg, Pa.

INSTRUCTIVE.

The Progressive Thinker never lags behind the times in instructive literature, and rest assured it will be at the front with an unusually instructive quality of brain food for the Fall and Winter Campaign. One Dollar a year; thirteen weeks, 25 cents (2 cents a week) will place you on the list. Begin now.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a textbook of esoteric knowledge is taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.



THE REPORT

Of the Committee on Resolutions, at N. S. A. Convention.

Mr. President and Delegates—In pursuance of the duty devolving upon our committee on resolutions, we beg to submit the following report:

Whereas Spiritualism is the philosophy leading to knowledge concerning life in all of its manifestations and human destiny especially, and that mediumship is the doorway to tangible recognition and demonstration of man's spiritual existence after the change called death, we the Spiritualists of North America in convention assembled in the name of the National Spiritualists Association, do reaffirm our devotion to and advocacy of, the divine principles of nature and the voice of the great spiritual world to mankind.

And whereas, Spiritualists believe that the brotherhood of man is the largest factor in all problems relative to the social evolution of the world, and that all elements conducive to that work should be discontinued, we submit the following as suggestive of our position touching those elements. Therefore be it

Resolved, That this convention reiterates and emphasizes the resolution on altruism adopted by the Cleveland Convention last October. We affirm that the divine principle of doing for others, which in a word is altruism, is a cardinal idea of Spiritualism, and should be magnified in our law of conduct ever toward another. It embodies all that is involved in the affirmation of the celestial realms that the brotherhood of man is the great work of Spiritualism on earth. Affirming the parenthood of God, it follows that humanity are the children of God, hence, brethren, whose destiny is to be worked out in service to each other, inspired always by love, wisdom and understanding.

Resolved, That education should be the chief aim of all Spiritualists, not alone an all-inclusive knowledge of all natural psychic and spiritual laws, but education in the true sense of educating or drawing forth into expression those divine elements latent within, until man shall really know himself.

Resolved, That the possibilities of freedom for the embodied spirit should be tested to their utmost limit until unnecessary bondage to the flesh shall be outlawed.

Resolved, That as only the living tree blossoms and bears fruit, so Spiritualism to be vital must express itself in a useful, altruistic service to the world, for which all personal differences shall be forgotten in an all-embracing charity and universal love.

Resolved, That we are opposed to all sumptuary laws which in this nature are designed to oppress the people in the free exercise of their will in conformity to moral and civil law. We declare that statutes enacted to deprive healers and other kinds of mediums of the right to practice their art or gifts are inimical to our civil institutions and dangerous to the welfare of the people.

Under this protest is included all acts relative to compulsory vaccination.

Resolved, That medical persecution throughout our country being now so arrogant and oppressive, that a test case to determine the constitutionality of sumptuary laws enacted in the interests of medical practitioners, be instituted and carried through if necessary to the Supreme Court of the United States.

Resolved, That the convention approves the idea of holding an International Congress of Spiritualists at the World's Fair in St. Louis, Mo., in 1903, and suggests that active steps be taken to co-operate with all other forces looking to that end.

Resolved, That we are unalterably opposed to capital punishment, believing that the best interests of society and humanity at large will be subserved by imposing life sentences upon all criminals convicted of murder in the first degree.

Resolved, That we give our unfaltering adherence to the great principle of liberty and free government, and deplore in the most emphatic terms all sentiment and actions of an anarchistic nature.

Resolved, That in the taking off of William McKinley, our President, the most horrible crime has been committed against man and government, and our nearly eighty millions of people mourn not only the loss of a good citizen and honorable man, but one whom we believe, as President of the United States, would honestly for what we deemed the best good of eighty millions of people.

Resolved, That while the assassin of our beloved President has perhaps committed the most of all possible crimes, and that while he deserves a punishment which will place him where he could under no possible circumstances repeat the offense, we do not endorse the anarchy embraced in the following pulpit utterances: "Lynch Czolgosz on the spot." "I wish the policeman who arrested Czolgosz had, with the butt of his pistol, dashed his brains out." "I would have the second blow to atoms."

Resolved, That when our martyred President said of his assassin "Let no man hurt him; man God forgive him," he proved himself a worthy brother of our elder brother, Jesus, who said of his assassins, "Father forgive them, for they know not what they do."

Resolved, That we heartily endorse the action of the Wonevow, Wis., camp-meeting association, and the Wisconsin State Association of Spiritualists assembled at such places.

Resolved, That while we will do all in our power to reform such persons, we cannot accept them as the proper ones to lead unbelievers to the light of our beautiful philosophy; their daily lives would compromise us more than enough to overbalance the good their mediocrity or their teaching might do.

Resolved, That in order to cleanse the ranks of our workers from such hang-ers-on-to-the-cause we love, we will ask the National Association of Spiritualists, the various state associations, to endorse and carry out resolutions similar to the foregoing.

Resolved, As we believe in love and brotherly goodwill, better conditions for the spirit whether incarnate or decarnate, that we decry the jealousy existing among our mediums which culminates in slanderous and spiteful

speeches concerning each other, and that persons indulging in such talk should be publicly prohibited by the various associations with which they come in contact, from fellowship thereafter.

Resolved, That the thanks of this convention be extended to our missionaries for their able and efficient work during the past year.

Resolved, That the thanks of the convention are due and are hereby extended to the officers of this association for their admirable administration of the affairs of the association during the year.

Resolved, That thanks be tendered the newspapers of Washington, that have given space to fair and unprejudiced reports of the meetings of the convention; to the railroads, for timely courtesies extended our delegates and visitors in the matter of rates, etc.

MOSES HULL, Chairman.

WILLARD J. HULL, Secretary.

F. W. SMITH, MRS. STELLA A. FISKE, MISS SUSIE C. CLARK, Committee.

SYMPOSIUM RESUME.

Heaven and Earth Searched for New Definitions.

The Progressive Thinker forever! I have heard a million prayers and from them all never learned so much about prayer as from that one issue of your paper. Heaven and earth were ransacked for new definitions. The words desire, wish, require, ask, strive, study, work, etc., were all needed to give the one word prayer. Hereafter language will be so much more simple; it will require the use of so many less words to express thought. The word prayer hereafter will do duty for all times, occasions and things. And within it was all so good-natured. I learned back and laughed to see how each one would struggle for a new definition of a new application. If all words in the English language could be so much broadened in meaning, dictionaries could be reduced in size and the cost of getting an education would be almost nothing.

Also the symposium demonstrated the class of mind that prays most and the class that prays least. It was shown that the mind with the best developed reason and most free from the church handicap had the least need of prayer. Those still living on the plane of the imagination and its consequent fear, had the most need. It was made more clear that the element of Spiritualism having a lingering tincture of the God-fearing teaching within them got the most comfort out of prayer. In everything else they might have admirable logic. It made it clear to the understanding that with the faculty of reason on a sufficiently strong and high plane, a lecture need not only not be prefaced with prayer, but that the poem as well could be dispensed with. This does not mean that the imagination would be dead. Within the realm of reason imagination does its best work.

The symposium further revived the knowledge that for all these 1900 years the Christians have been doing the very thing that their Christ told them not to do, which was not to make an exhibition of themselves by praying in public to be seen of men. It was further shown that the few public praying Spiritualists, are, probably unwittingly, treading the same maze.

It was further shown that the argument claiming that prayer harmonized an audience was founded on the lack of knowledge that the audience was already harmonized, that it was in harmony before it came, had come to hear the lecture and that the speaker could not get down to his business too soon to please them.

Of course there is excuse for the Christians whose sermons furnish comparatively little satisfaction. The symposium did more; it caused the two wings of the same bird to move together more unitedly. Symposiums forever! E. W. BALDWIN.

Verona, Wis.

STATE ASSOCIATION.

To the Spiritualists of Illinois:

Your State Association is alive, re-organized and ready for a campaign of activity. Let us know at once just what you want it to do for your neighbors. We are ready to help you; will you help us? Members of its executive board will visit regular meetings of your society, or add it in holding extra services. Let us hear from you right away, before our office is all assigned. Our missionaries await your call.

GEORGE B. WARNE, Pres.

ELLA M. JOHNSON, Sec'y.

11437 Harvard avenue, Chicago.

The Illinois State Spiritualists Association held a very interesting meeting at their office, 4203 Evans avenue, October 8, 1901, at 2 p. m., at which Geo. B. Warne, of Chicago, and Geo. H. Brooks, of Wheaton, Ill. were appointed delegates to represent the I. S. S. A. at the convention of the N. S. A.

The following officers were elected for the ensuing year: President, Geo. B. Warne, Chicago; vice-president, Jas. Freeman, Bloomington; secretary, Ella M. Johnson, Chicago; treasurer, Mrs. Emma N. Warren, Chicago; Trustees, Berrie Merritt, Genoa, Ill.; Mrs. S. A. Brooks, Wheaton, Ill.; Ervin A. Rice, Chicago.

Just before the close of meeting, the president with concurrence of delegates present, appointed the following persons to act as missionaries: Dr. Emma Nickerson Warne, Dr. Arthur Houghton and Mrs. A. M. Lind.

ELLA M. JOHNSON, Sec'y.

11437 Harvard avenue, Chicago.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 48 pages. Price \$1. For sale at this office.

"The Spiritual Significance, or Death as an Event in Life." By Edith Whittier. One of Miss Whittier's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality.

Necessities of the Hour.

An Address by Hon. Jas. B. Townsend,
at the N. S. A. Convention, in Washington.

Mr. President and Members of the National Spiritualists' Association:

Frankness requires me to say, in advance of my remarks, that my place on to-day's program, is a matter of my own seeking. I believe every officer in this organization will vouch for me to the extent of saying if I commit errors in what I have to say, they are of the head and not of the heart. If my remarks deserve your censure, you must hold me alone to blame.

Ever since the May convention in New York, the Spiritual press has had much to say, both pro and con, concerning the addresses there delivered, especially did the words "Spiritualists must unite or perish," arouse great opposition. My criticism on these utterances is that they did not go far enough. For several years I have waited, hoping that some one would be moved to speak plainly of the necessities of the hour. I therefore break my silence and speak to that purpose, and shall begin by adding to those words, "We must unite or perish," a further declaration that unless we make an entire change in our policy, "We ought to perish."

Originally the veterans of our cause were exuberant for directing Spiritualism as a movement into an iconoclastic war. Let us try and be fair as we proceed. When spirit return was first announced, it awakened a wide-spread interest in the land, its novelty arousing the curiosity of the world. This interest was manifested by all sections of the people; in village, hamlet and country the school houses were thrown open to its lecturers and mediums; the city councils of towns and cities vied with each other in passing resolutions, in tendering public halls and other privileges to its workers; great men like Greeley, Parker, Edmonds, Whittier, Longfellow, Garrison, Wade and hosts of others were soon deeply engrossed in studying its phenomena. In the twinkling of an eye, as it were, the scene was changed. That great organization, the churches, with their clergy, arose in opposition to the further spread of this doctrine. They pronounced it the work of Satan, or, on the other hand, declared it a fraud. So active were they in their opposition that they forced it out of public places and compelled the students of its phenomena to carry on their investigations secretly and unobserved by the masses. Should a member of the church, or any other individual be known to be participants in its investigation, they came immediately under the ban of the churches. Speakers who had begun, and were endeavoring to extend its philosophy, were treated as if they were the enemies of humanity. Whenever a convert, through the gladness of his soul, attempted to explain spirit return to others, he found arising in his path this mailed hand. These veteran lecturers were followed to the threshold of their homes, their own kin were forced into the attitude of enemies. The mediums, those chosen instruments of the angel world, whom we believe should be housed in palaces and surrounded with love and care, were compelled to wander up and down this land, gaining their livelihood as best they could, forced to exhibit their talents every hour of the day and every day of the week, until they gave way under the great physical strain.

In the face of these conditions it would be inhuman to criticize our veterans in the course they thereupon adopted. The blows from the opposition came so thick and fast that self-defense and self-preservation forced them to hit back, giving blow for blow, and thus naturally the movement drifted into an iconoclastic war. The criticism I make is that Spiritualists still continue these attacks. Wherever we assemble, before the program of that day is through, some speaker, amidst applause, will arise and proceed to lampoon the churches. In doing this we are simply threshing out old straw. Our veterans while fighting in self-defense, worked a change in the forbidding features of existing religions. Under their deadly thrusts, Hades and its dwellers, including his Satanic Majesty, vanished into thin air; the diabolical belief in infant damnation and the barbarous notion of vicarious sacrifice also went tumbling after him. The churches still stand, and they are frequented by people of religious and serious temperament. Their creeds, their dogmas, the very complexion of the pulpit's utterances are radically changed as a result of the original controversy; therefore, there are no further honors or achievements to justify our prolonging such debates, and the only excuse I can offer is that having originally been forced into a spirit of war, its victories cast over our followers an hypnotic influence, and under its spell, we are like Sancho, engaged in a hand to hand encounter with wind-mills.

What right have we, as custodians of spirit return, to be seen with deadly bludgeons in our hands? If we, in these peaceful days, claim to be the representatives of the angel world, what more do we need in our hands than olive branches? Yet, like blind men, we are still striking out in every direction, often hitting things regarded as sacred by our fellow-men, as well as pounding useless, dead issues. I maintain that in so doing we load down spirit return with our idiosyncrasies and infirmities. Spirit return is a stupendous fact, and in solving man's needs, should be the most potential fact in the universe. In our hands it is fast becoming a mere provincialism regarded as our exclusive possession, and we are narrowing its use to petty strife and selfish ends. Spiritualists, look about you! See your fellow-man and direct the energies of this great Truth toward meeting his needs. What are the lessons to be drawn from the experience of other religions? For centuries they have been concerned over a heaven, some far off world removed from man and his present needs. In these days they lack the cohesive power of great spiritual fervor, and indifference has spread among their members. If Spiritualism is to become a moving force, we must avoid these mistakes and direct our machinery, our religion and our philosophy to man here on this earth plane. Under the spell of war and strife, we, the custodians of spirit return, find ourselves as a movement, steadily falling behind. To-day we appear to be at the foot of the hill. To continue controversy will transform Spiritualists into Materialists. In the light of these experiences, we should face about, begin the work of construction, and bring these controversies, as a chapter in our history, to a close. Construction is Godlike and will spiritualize our people, and each step should be taken amidst harmony and concord.

We surely can agree:

First—That every mortal has within his physical body a spiritual body.

Second—That to all intents and purposes, all mortals are, while on this earth, really in spirit life. In the language of our great Tuttle, "We are spirits while in this life, and earth is the first sphere of heaven."

Third—These two propositions being conceded, the work with which we should be employed should be germane to their truths, and the teachings of the invisibles bring us to the realization that our work here, like their employment, should be a work of service. Spiritualists will agree that in so far as it has been in their power to perform deeds of kindness and altruistic work on earth, they have experienced their highest delight; that is the ecstasy of the soul.

Before proceeding in the search for other points of agreement, let us see what these truths mean for the world. By securing a wide hearing from our fellow-men, we could use our speakers and mediums to show man this first grand Truth: that he has a spirit body within his physical organization; that purity, virtue and goodness are not diagrams drawn by the intellect, but are natural states; that goodness and spirituality are not matters of metaphysics, but great scientific truths, and that living the Golden Rule is absolutely essential to our proper development on earth. If this is not true, then a life lived on the opposite line, of craft, of cunning, of deceit, of

pride and selfishness, are mere matters of intellect, and not harmful.

Now, let us ascertain where lies the real law of conduct. We have the right to select our subject, and let him be a man the world admires because a successful man, a man born into a world doing business on the competitive plan, who slowly, through the methods adopted, out-generals his rivals, develops craft and shrewdness, accumulates power and wealth, and by contrast quickly comes to regard himself as one of the lords of creation. His horse, his wife, his business, in fact all that relates to self, now fill him with pride and conceit. On and on he proceeds to place and preferment, in the mean time growing cold and stolid and indifferent to the misfortunes of his fellow-man, until at last comes the change called death. He reaches the narrow way, and the observer, with the clairvoyant eye, watches the separation of the spirit from the body. This is the test to which all scientific truths must come, that is to be seen, touched and mathematically weighed. Now, what do we see clairvoyantly? The worldly man's spirit a helpless, dwarfed, paralytic body, forced upon the inhabitants of that world as an object of care, or, worse still, a monstrosity, sinking to the level of earth-bound spirits, who must be enlightened and cared for by our Red Cross band of self-sacrificing mediums until, through their aid, such spirit is led into the realization of his spiritual plight.

If this is not proof enough then watch the dissolution of a mortal whose life has run along the lines of altruistic teachings. See the joy, the conscious vigor with which he moves about. From experience, we Spiritualists know that this knowledge will be to man a great boon, and can only be made known to him through spirit return.

Having found these few points of agreement and pointed out the uses we could make of them for our fellow-man, let us proceed in our search for other points. Spiritualists will all agree that the invisibles universally say that they are desirous of co-operating with man, and in fact do not care to journey to other planets, or systems of worlds, until we on earth recognize that all men are of one blood and with their assistance and teachings, establish here upon earth the state of Universal Brotherhood. Thus far we can surely go without dissent. When we come to discussing ways and means of connecting ourselves with the inhabitants of the higher spheres, we find there is more or less difference of opinion as to method and condition. All are anxious that the way be found. I maintain that the bridge, or ladder from mortal to his guardian angels is through the fiction of prayer.

To make my meaning clear, permit me to resort to analogy and contrast. The soul, for the spirit body, performs functions similar to that of the heart for the physical body. As long as the physical life continues the heart is active, while the soul, the other pole of life, lies dormant. In the experience of many of our sensitives, we can see there are times when the physical is tranquil, that the spirit within takes on quite a degree of activity. Often we hear someone say that a friend at a distance has, for a moment, seen his counterpart and been impressed with some message of love. We know if mortal can calm the physical man amidst surroundings of nature, he may, through his soul, call to the spirit of the waters, to the spirit of the mountains, and at those times receive back the baptism of Nature. Again we know that when the mortal is in a profound soul silence, he can call to his kindred in the worlds beyond. At those supreme moments that soul may go out toward his tutelary gods and receive back from them, along the currents of the soul, wisdom and inspiration. This state we call a state of prayer.

Spiritualists must advocate the use of prayer, if they are to eliminate fraud and dissimulation from the seance room. We know that if a number of curiosity seekers surround an instrument of more or less selfishness and loose purposes, they thereby let down the bars for an influx of earth-bound spirits; that if the seance room is to be freed from deceit, the participants must invoke those lofty spirits who control the realms beneath them; for like attracts like. They must have in their hearts spiritual purposes, and with this granted it will not be difficult to repel fraud and remove obsession; therefore we say that prayer, the state of aspiration, is essential to the seance room and the rostrum.

Another subject of contention is the doctrine that mortal is having his career shaped for him by the invisibles; Tuttle would say, "Watched over by angel friends." Nobody questions the doctrine that a child, during its infancy, is "watched over," and its destiny in the hands of its parents. We concede this is the natural attitude, that of following and being guided by the parent, and as we look at mortal and his conduct here on earth, we realize that until he attains to a high state of soul culture, he is likewise an infant compared with the guiding hands of these exalted intelligences. Therefore, until the earth-child attains to this state, he must come under the guiding hand of destiny, either directly through mediumship, or indirectly, as we now believe the masses to be affected by those decrees from above. No miracle is performed, but simply destiny working through natural law. In brief, when speaking of destiny I want to be understood as saying that until each individual attains the altruistic state, the state wherein the soul and its laws dominate, we are but children guided by lofty spirits.

It might be well asked, "To what extent have Spiritualists come under the decrees of destiny?" What we see as we look backward, must have been foreseen by these lofty controls:

First—That spirit return would, by its novelty, arouse a great interest.

Second—That the clergy would soon oppose its teachings.

Third—That opposition would result in a bitter, relentless war.

Fourth—That the veteran, unaided by organization, forced to fight in each community single handed and alone, would with each added victory, develop an arrogance and pride that would eventually lead to—the worship of ego.

Fifth—That under the pressing wants of material life, the first instinct of the mortal would be to use the spirit for bettering the physical man, and that such purpose would attract a multitude of earth-bound spirits who would be ready to work out every material wish expressed by the mortal.

Sixth—That before man would turn this discovery to the uses of the entire race, he would first exhaust it in making experiments for the purpose of benefiting self and a select few who gathered about some favorite medium. It was destined that spirits as well as mortals should be taught; and,

Seventh—It will be readily seen, like attracting like, that earth-bound spirits, or those recently entering the spirit world, would, through said mistakes, be brought to comprehend their helplessness and ignorance, and eventually the boundary line of earth and spirit be freed from pitfalls and fogs.

Eighth—That Spiritualists, the custodians of spirit return, would awaken from their trance and see that their methods resulted in the subordination of this grand truth to petty purposes, and profiting from the lessons to be drawn from their experiences, bestir themselves to free spirit return from their infirmities. Having reached this illumination, they surely would know from the soundings of their hearts that these errors were due to lack of understanding, and that the time would come when our people would commence the real work, that of upbuilding in accordance with the laws prevailing in the spheres of the soul.

Abandoning this figure of speech, let us turn our thoughts to man's pressing needs and see what our philosophy has to offer in his behalf. Experience shows us

that when man has been touched by grief, he, more than any other, becomes susceptible to spirit return, but generally speaking, it is difficult to secure attention from others. They will admit that our philosophy is beautiful, and, at odd moments, examine it casually. Now there are reasons for this state, and we must gather them from the experience of others. In addition to our own experience, if we talk with pioneers in charge of other reforms, we find that they declare the cause of indifference is due to the terrorized state of the majority of mankind for the want of raiment and food, and the fear that on the morrow after their death, their offspring, their dear ones, may be turned into the streets and scuffed about as have millions before them under similar conditions. Light, air and water are free, while bread is secured only through war under the name of competition. Therefore, Spiritualists, more than any other class, know that spirit return, or the wholesome influence of any reform directed toward benefiting the inner man, must wait until this obstacle is removed. Spiritualists as a class should be ready to declare that the next great humanitarian reform is the issue of Economic Equality. Our inspired Tuttle says, "We are coming to a crisis in the accumulation of wealth. There must be a change or the flaming sword of revolution will avenge the wrong." I say if we adopt the teachings of Bellamy and proceed one step further by uniting Nationalism to an Altruized Spiritualism, in effect we shall have established the state of Universal Brotherhood.

In the light of our theory that the invisible world works directly or indirectly to accomplish the great purposes of destiny, we might very properly be asked on what lines this evolution will proceed. Looking over the history of our own people we can glean events which may be used to illustrate our meaning. I refer to the foundation of this republic. The mother country had meddled with the traffic and trade of the colonies until they were restless under these restraints. Everywhere agitation was seen, and the remedy generally adopted was to pray and petition the King for redress. But this was not to be the course of events. The lofty angels in whose hand rests the career of this Nation, touched the brain of the immortal patriot author, Thomas Paine, and the clarion words of "Unite or perish," rang over the land, and from his pamphlets, "Common Sense" and "The Crisis," the people of that day were taught that a greater issue was involved than they saw on the surface, and that issue was the establishment of a government based upon the inalienable rights of man, that now, for all time, the doctrine of the divine right of kings was to be exploded and sovereignty located within the breast of every human being.

Passing rapidly through the succeeding years, we find our nation growing in prosperity and extending its boundaries along the shores of two oceans. Deeply interested in trade and commerce, we appeared to be indifferent to the iniquities of slavery. The angel world saw that that cancer was sending its roots down into the very souls of our people, and that our ideas of right and wrong were being dulled by its effects, and now the hand which shapes our destiny touched the brain of Phillips, Garrison, Wade, Greeley, Whittier, Longfellow, Harriet Beecher Stowe, and so on, until the immortal Lincoln signed the decree abolishing slavery forever from our domain.

These were grand issues, but to a large extent the efforts then, as in all previous struggles of man, were to improve his physical and material state. The spirit man, the man we know resides within every physical organization, has not been thought of in these great struggles. In fact it is for Spiritualists to discover to science and mankind that there is such a thing as a spirit body within the physical organization, and to disclose further that that spirit, by reason of its environment, sits shackled and in slavery. To Spiritualists is given the God-like privilege of inaugurating a struggle, the successful issue of which will result in freeing forever the immortal man, whom, through the X-ray of clairvoyance, we are able to see living in abject slavery.

Maintaining as I do that the next issue will be the humanitarian question of Economic Equality, someone in the audience might say, "Mr. Townsend, this is Socialism. Do you claim that Socialism is near at hand? We have been engaged in large enterprises mingled with statesmen, politicians and men of wealth. From your point of observation, how is the next step in destiny, Economic Equality, to be worked out? Give us your idea as to the line of least resistance in this reform."

In answer, I should have to say: "I believe that this humanitarian issue lies in the future. For the present I see the American people the most prosperous nation on the globe. I believe they are in the hands of destiny, and will lead all other people in this commercial era. We have a great continent filled with natural resources, and a people whose genius is unequalled. Their inventions, their thrift and their industry will enable them in time to dominate the markets of the world. Eventually it will be conceded that the American citizen is the successful man, and the highest type of civilization. He will then be respected and followed."

"As time proceeds, the working of destiny will slowly develop within. To-day competition is being swallowed up by combination, and there is no serious objection, for now all men realize that competition is war. Combination is on, and it will proceed until these industries are all gathered under one roof. Now man, in this period, as in all others, must be taught by object lessons. The masses, the middle classes, the millions that have heretofore stood opposed to changing the functions of government and have regarded man as naturally depraved, as one who could not be trusted but simply spurred on by punishment or reward, have stood like a stone wall against a change. Now as these great combinations are exploited, dividends must be earned for the holders of their securities. The middle classes who constitute the merchant, the transporter, the banker, the distributing agents and manufacturers, will, one by one, be affected by these changes, and in time come to say that after all the Nationalism of Bellamy may be an improvement over the present state. "The nation proceeds in its career, and in the course of time meets a period of financial distress, which, from the very nature of things, will probably be long drawn out. Then this great army known as the middle class will join with the others who now urge the necessity of Economic Equality. The capitalist class who have centralized in their hands the wealth of the nation, finding that there are no other markets for their securities, will quietly drop into the idea that the best purchaser of their industries will be the government, and without bloodshed or civil war, we shall find the issue of Economic Equality thus settled."

This issue is not an attack on government; instead of calling government an evil, man will come to look upon government as the largest possible combination for his good.

I do not urge Spiritualists to take up this subject as a special issue, as it belongs to a class which we must leave in the hands of destiny. Our work for the present is to popularize spirit return by altruizing Spiritualism, and freeing it from the spirit of selfishness. It is conceded that there are seven or eight millions of people who believe secretly in spirit return. To lend these people into open alliance with us is our next harvest field. Granted that these millions believe in spirit return, then their holding aloof must be due to criticisms of the personnel of Spiritualists. To secure their co-operation, as well as that of the higher spirits, our duty is plainly to put into our daily lives the teachings of the invisibles. We have often heard spirits say that they think nothing of laboring for years to control some medium through whom

they can speak back to a mortal, though the time of control be but a few moments. When we stop to think that we each have for years control of a physical organization, it behooves us, in the light of this knowledge, to purify and refine our bodies so that the temple of the spirit may be able to express the highest spiritual inspiration. Selfishness must be burnt out!

The question might be asked what should be our policy in reference to existing religions. I reply: "That of good fellowship." As to our attitude towards the scriptures, that is disclosed through the works of our prophet and seer, Moses Hull. As to their Christ, we regard him an unrivaled medium and a grand Altruist; hence we can graciously designate him "Our Elder Brother," and we shall vie with them in teaching the world his altruistic principles. As to the subject of prayer, we advise the churches to call on the Invisibles, the Elder Brother, or his followers, to co-operate with them in an effort to bring about a Universal Brotherhood. To our Spiritualistic brethren who have misgivings about prayer, we suggest they call on our Indian spirit brethren who are doing noble work to aid them. In talking to the public, let us draw from our philosophy what may fit man's needs. We have many bright pages to which we can turn for instruction. From Andrew Jackson Davis down to the present workers, we find a hundred or more writers, speakers and mediums who together have wrought out a glorious science and philosophy. Prenatal culture, mental and magnetic healing, telepathy, psychometry, hypnotism, clairvoyance, clairaudience, obsession, power of thought, power of love, will furnish themes for future work.

In conclusion permit me to say that Spiritualists should be the rainbow of hope. Spiritualists, like an army in Israel, must move out upon the stage of action, bearing in their hands a banner on which shall be inscribed: "We declare that all men are of one blood, and that a republic shall be built based upon a state of Universal Brotherhood." Our religion will then appeal to man's needs and should lead to a great spiritual revival.

Thinking that I may make clearer my meaning, I shall, as a recapitulation, add the following resolutions:

Resolved, That the first effect of spirit return upon mortals is to destroy the fear of death.

Resolved, That its great message shows mortals how through co-operation with spirits they can establish upon earth the state of Universal Brotherhood.

Resolved, That spirit teaching convinces man that within each mortal organization there resides a spirit body, and in order to develop it requires a good, sound body, which in turn demands an environment based on Economic Equality.

Resolved, That the next humanitarian reform will be Economic Equality; that the next great spiritual reform will be the union of Economic Equality with Altruized Spiritualism.

Resolved, That the phenomena of spirit return inevitably leads the investigator into the science, philosophy and religion of Spiritualism.

Resolved, That the controversy with the churches is ended; that we adopt the works of Moses Hull as our position on the Bible; that in future we shall vie with them in promulgating the Altruistic teaching of the Elder Brother, the Christ.

Resolved, That we claim spirits and mortals, until they have reached an altruistic state, are children; that lofty spirits and soul-developed mortals can co-operate, and the latter be led by the former by establishing connection through prayer. This we understand to be a state, a posture of the soul, a going out of the soul, a wholesome exercise which develops the muscles of the soul and strength to maintain connection with the higher spheres, a telephone on which the soul of mortal can call to his aid the multitude of celestial guides, and on its currents receive back vibrations, instruction, inspiration.

Resolved, That next to extending the knowledge of spirit return, is the necessity of uniting its present believers into an harmonious organization. There are in this country several millions who are not connected with Spiritual associations, that they stay away because of the selfishness, the egotism and strife among ourselves. To soften these asperities and eventually induce these waiting millions to join our ranks we say that in the future the chief good and supreme end of conduct shall be a pure devotion to the interest of others.

To that end we recognize the highest aim of each individual Spiritualist is the development and purification of the body so that this temple of the spirit shall reflect the greatest inspiration.

Resolved, That Spiritualists, as a body, should each day commune with the lofty spirits and send out to each other altruizing thoughts, looking toward Altruism, here and now.

THIS, TOO, SHALL PASS AWAY.

A mighty monarch in the days of old
Made offer of high honor, wealth and gold,
To one who should produce in form concise
A motto for his guidance, terse, yet wise—
A precept, soothing in his hours forlorn,
Yet one that in his prosperous days would warn.
Many the maxims sent the King, men say,
The one he chose: "This, Too, Shall Pass Away."
Oh, jewel sentence from the mine of truth!
What riches it contains for age and youth.
No stately epic, measured and sublime,
So comforts, or so counsels, for all time
As these few words. Go write them on your heart,
And make them of your daily life a part.
Has some misfortune fallen to your lot,
This, too, will pass away—absorb the thought,
And wait; your waiting will not be in vain.
Time glides with gold the iron links of pain.
The dark to-day leads into light to-morrow;
There is no endless joy, no endless sorrow.
Are you upon earth's heights? No cloud in view?
Go read your motto once again: This, Too,
Shall Pass Away; fame, glory, place and power—
They are but little baubles of the hour
Flung by the ruthless years down in the dust,
Take warning, and be worthy of God's trust.
Use well your prowess while it lasts; leave bloom,
Not blight, to mark your footprints to the tomb.
The truest greatness lies in being kind,
The truest wisdom in a happy mind.
He who desponds, his Maker's judgment mocks;
The gloomy Christian is a paradox.
Only the sunny soul respects its God.
Since life is short we need to make it broad;
Since life is brief we need to make it bright,
Then keep the old King's motto well in sight,
And let its meaning permeate each day.
Whatever comes, "This, Too, Shall Pass Away."
—Ella Wheeler Wilcox in Chicago American.

The story of the miraculous conception, the ascent of Christ into heaven, the temptation, the opening of his grave by an angel, etc., was taken bodily from the religion of the Buddhists.—E. W. Howe.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

WEAK EYESIGHT.

All Imperfections of the Eye, Even Blindness, Cured without the Use of the Knife.

If any reader is afflicted or has a friend afflicted with cataracts, granulated lids, cross eyes or any affliction of the eyes, they can have their affliction positively and permanently cured without pain or without the knife, through a mild medicinal method originated by Dr. F. Geo. Curtis. It is a mild medicinal method administered by the patient. Dr. F. Geo. Curtis, 1917 Penn. Ave., N. W., Washington, D. C., has been under Dr. Curtis' treatment for several years, and says: "I have been under Dr. Curtis' treatment for several years, and I feel warranted in saying that his Mild Medicine Method is safe, safe and effective." O. B. Curtis, 1917 Penn. Ave., N. W., Washington, D. C., is the proprietor of the C. B. & O. Curtis, 1917 Penn. Ave., N. W., Washington, D. C., and has been under Dr. Curtis' treatment for several years, and has been cured of his eye affliction. Dr. Curtis' Mild Medicine Method is safe, safe and effective. O. B. Curtis, 1917 Penn. Ave., N. W., Washington, D. 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THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 24 CHICAGO, ILLINOIS, SATURDAY, NOV. 2, 1901. NO. 623

ARRANT NONSENSE.

Atheists Versus Anarchists.

It is noticeable that a considerable number of our much loved president, have availed themselves of the occasion, in pulp and press, to attribute the loathsome doctrines of anarchism to atheism. Why do they indulge in such false and slanderous accusations? Simply to frighten the fact-minded. Maybe they have to do so in fulfillment of the prophecy of old Jeremiah, who, speaking for the Almighty, proclaimed: "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and my people love to have it so."

What is an atheist? He is simply one who does not believe in the God of the Bible, that supreme being who can split himself into three pieces, each one as large and powerful as himself and which can act separately or in combination, as circumstances may require. The world and "the stars also," were created by this strange combination in six days, including the first human pair. A few days afterward, because Adam and Eve ate some forbidden fruit which he himself had planted in their garden, he cursed the human race forever and constructed a brimstone abode for the whole outfit, with a competent forked-tail superintendent to promote its population and keep up the fires. As their Creator had promised the first pair, in regard to that fruit, that "in the day that thou eat thereof, thou shalt surely die," why did he not keep his word, kill them off, and the serpent also, pull the dangerous tree up by the roots, and start a new pair? Dust and ribs were as abundant as before. This is one of the "mysteries of godliness."

Our race increased and multiplied exceedingly. The begetting business was prosperous, but people grew worse and worse until "God repented him that he had made man." He concluded to drown them all, but finally decided to save seven specimens—Noah and his family—for seed. Soon after they got ashore he discovered that he had made another mistake, for "Noah drank of the wine, and was drunken," and made a beastly exhibition of himself. How much better it would have been to have chosen a prohibitionist! Noah and his sons and their descendants continued the begetting business for a long time. Some of them "went west to grow up with the country," and settled on the plains of Shinar. Here they started to build a skyscraper tower. Fearing that from this tower the enterprising fellows would be able to climb up to God, God went down and confounded their tongues so they could not understand one another. They were obliged to quit the job. This is the divine origin of all the jaw-breaking languages, one of the greatest curses which has embarrassed mankind.

Still the people multiplied and grew worse instead of better. God decided to devise some method for warding off his own wrath toward mankind. Considering his supreme intelligence and power he proved a bad inventor. He detached a third member of the Trinity who descended upon a Jewish maiden. She gave birth to Jesus, the third member of the Trinity, a sort of divine and human amalgam, as it were. He grew up and became a preacher. He says he was "without honor in his own country, among his own kin, and in his own house." He spent forty days on a high mountain with the Devil and accompanied him to the top of the temple in Jerusalem. Why he did not assassinate the Devil, during those familiar visits, is not stated. He proceeded, afterward, to perform a number of miracles, among which was one where he filled two thousand hogs with the devil's unpot of one bad man. He became unpopular with the Jews, who caused him to be crucified. After burial he was resurrected in the flesh, spent a month or so in wandering about the country, eating fish and talking with his friends, and then ascending in a cloud to heaven, where, joining the other two-thirds, the combination became perfect again. The divine purpose of all this immaculate birth, death and resurrection was to introduce into heaven a mediator and advocate, who, by his influence with the majority, could mitigate the wrath of God toward man and avert the salvation of man from the awful sin of Adam and Eve. Everybody who believed in that tripartite God and in all the incredible things relating to them could thus be saved. If not, they would still be relegated to that satanic department where the worm dieth not, and the fire is not quenched. This way to heaven is so narrow that "few there be that find it."

While still alive among men he gave the following divine recipe for Christian dinner parties:

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee. For thou shalt be recompensed at the resurrection of the just."

The banquets here prescribed have become so common among true believers as to no longer attract attention! They certainly do not invite anarchism. But if unbelievers continue to invite their friends, their brethren, their kinsmen and their rich neighbors to dinner parties, and the like, as it is said they sometimes do, who knows but what, in the last analysis, some unholily banquet, spirits may become excited, even to the shooting of presidents!

No really thoughtful person, not employed and paid for blubbering, the people with such nonsense, or possessing an overland of superstition, believes any of it. Not half the clergymen even have any confidence in any such God or in the yarns spun in his behalf. But they have not said so, lest they be accused of heresy, atheism, and the like.

PRAYER SCIENTIFIC.

It Is Rational, Remedial, and a Substantial Advantage.

The articles of Moses Hull, Addie Ballou and others in favor of prayer were grand and inspiring. They did my soul good. I am glad to recognize those who have attained the higher planes of spiritual development. The ideal Spiritualist is one who has evolved out of the bogs and fogs and miasms of materialism and narrow prejudice and bigotry, who has climbed the rugged mountain side of truth and reached the higher altitudes and pure atmosphere of the heavenly kingdom so to speak, where his field of vision is broad and inspiring.

I was rejoiced to see that some of them threw out the "recognition signs" of the "royal arch degree" of psychic unfoldment and spiritual illumination and proved themselves adepts of the occult philosophy, to believe in prayer. It is so elevating, so uplifting, it enables the aspirants and exalts the conceptions of those who have recourse to it. It renews and refreshes the inner nature, the divine man.

Prayer is communion with the infinite. It is the heart and hand clasp, the blending of the finite soul with the great pulsating, loving soul of the universe. The truest prayer is where never a word is spoken or a thought expressed. The divinest and most rapturous realization of love is silent embrace. Prayer is an attitude or relation of soul to the universal parent, the one "great spirit" of the cosmos. It is remedial. It unifies us with "the great physician." If we suffer from the depths of the soul it dissipates ailments and conditions and restores an equilibrium. There is a great clock at Washington that every morning at eleven instantly sets right by wire thousands of clocks all over the land. In many cities the rule prevails of telephone "central" calling each phone every morning with an "en rapport" with us. We daily or hourly call the great Central of the universe and thus maintain normal and sympathetic relations. At the World's Fair at Chicago I noticed that the electric boats when grown weary and weak would seek the fountain of power and receive a new influx of life and strength.

Prayer is scientific, philosophical and rational. It is a function of the soul and the more it is used the stronger it grows. The man who at the center of his being daily or oftener feels the electric thrill of connection with the great dynamo of the universe is surely bliss above those who do not. If his utilization of prayer gives him all advantages in this world it will be manifest in time in the race of life under the control of the universal life. Evolution itself evolves. First the survival of the physically fit, now the survival of the mentally fit, next the survival of the spiritually fit. Those who develop the psychic or etheric sense and live in communion with the life-giving fountain of divine energy, in which "union there is strength," will surely fulfill the self-fulfilling and rational prediction that the righteous shall inherit the earth.

S. R. SHEPHERD.

Leavenworth, Kans.

Scores of them have admitted this to me in confidence. Yet all those who do not believe in this ridiculous and complicated divinity, which is here briefly sketched, are atheists. It is useless to deny it. They may invent and worship, as most of them do, an ideal god. Power not ours that makes for righteousness. "The absolute." "The uncaused cause." "The great first cause, least understood," and be happy. In this I congratulate and join with them. But there is no such God as that in the flesh. There is in it a deal of beautiful truth, but mostly and high-toned nonsense, but, the God there established, whether in severity or in combination, is too thin for intelligent belief or worship. Nine-tenths of scholarly men repudiate such a character, but only one in a hundred dare publicly admit it. Does the opinion of such men tend to anarchism? Let every honest reader answer for himself.

Atheists have no God to forgive their sins, and they must proceed, and commonly do, upon principles of personal integrity. With deists it is different, for "while the lamp holds out to burn, the vilest sinner may return." They can do all sorts of iniquity, if they only repeat in time. An anarchist assassin has but to repent on the scaffold and will then go to Heaven in great glory. "I say unto you likewise, that whosoever shall confess me before men, I will confess him before my Father who is in heaven, and he shall come with me and reign with me forever and ever." "Repent, then, and turn again, O Israel, that thy iniquity be forgiven thee, and thou shalt receive thy inheritance." "For thou shalt be recompensed at the resurrection of the just."

Henry Ward Beecher, the eminent clergyman, said that "the Bible God is a moral monstrosity." A distinguished Milwaukee clergyman said that "Jesus was the greatest novelist in literature." As he never wrote anything except with his finger, in the sand, on a peculiar occasion, the minister evidently means that the stories told by him are pure fiction, surpassing even Don Quixote, Captain Marryat's tales, Baron Munchausen or David Harum. And one of our learned Madison clergymen, that the idea of a revelation "from God to man is an impossibility." For two men could understand, like and then let the idea that Jesus died to save sinners be rapidly passing away. Are those eminent men inclining to anarchy? If so, they are going in good company. The idea that atheism tends to stimulate anarchism is, arrant nonsense.

D. K. TENNEY.

Madison, Wis.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation—Isaac Isaac.

WHAT IS CONCEIT?

It Is Detected by Its Vibrations.

"There goes a conceited specimen of humanity," remarked a friend one morning, pointing to a fellow mortal. "What is conceit?" I inquired. "Why, perverted reason!"

"Well, reason is a natural attribute of humanity. Through it he acquires knowledge. Pope says 'a little knowledge is a dangerous thing,' and it is there where conceit often begins, but as long as it confines itself to the mere delight of having acquired something, it is neither dangerous nor unbecoming—neither injurious to the possessor nor offensive to the witness. But when a man insists that his knowledge or understanding of a fact is superior to that of other fellow-beings, he makes himself liable to censure; and when he insists upon accepting his version as the only true one, he becomes offensive—selfish, to say.

Finding no objections to his argument so far, I asked him to proceed. "Now did you notice that selfishness, per se, when discovered, always irritates?"

"Yes." "Well, that is the vibration that attends a selfish impulse, and if observed, you can always detect selfishness, by a motive emanating from an intelligent or a self-conscious being. Self-love is the primitive manifestation of selfishness as a characteristic; and when a man believes himself superior to others in knowledge or understanding, it is generally to be attributed to this primitive causality. Of course, if he is right, his insistence will not be based on belief or self-love, but on higher principles, which carry an entire different vibration in its wake. Where there is no selfishness there is no irritation—no discordant vibration in the thought or impulse—and thus you will be either convinced by the higher influence, which his thought or argument conveys, or left in doubt, if you happen to disagree with him. It is all in the vibration that touches us, which we can judge by the pulses. I judge you may be that exclusively. His insistence irritates me, and thus I have reason to believe that his opinions are based on too much love for his own greatness."

As my friend's argument did not irritate me, I concluded that he was either right or honest in his conviction. At least, there was no conceit manifested in his delivery. But as his philosophy of detecting it, I was not yet clear, and requested him to explain.

"Well, if he had no reason, he would not be conceited, for it is not an animal characteristic to manifest conceit—thus a human peculiarity only. It is certainly a perversion of reason to misuse it for carnal purposes; then why not when exercised in society about what is self-love but an unethical impulse to love for others? The man who loves himself most is out of harmony with nature, which represents universal love, in that it only gives out—never takes anything to itself. Reason and love are man's inheritances from nature, to be used lawfully; namely, to acquire knowledge and power—the first named through experience and the latter through a legitimate exercise of the will, which love and reason collectively impart—one thus depending on the other for proper use—and a misuse of either is a perversion of the same. As self-love is a perversion of love, so is conceit a perversion of reason, and a dogmatic enforcing of one's opinions is a perversion of both love and reason in one impulse. When it reaches the latter, the possessor becomes an autocrat. Such action provokes or angers a higher vibration than irritation, and a further demonstration of detecting the true inwardness of a thought or an impulse. When you sense that in a man's action, it is conceit, a motive to go to seed—and he becomes a menace to society. Reason should be consistent in harmony with love—and exercised with consideration for others; not for self only. The self-sufficient man is he who becomes irritated himself when opposed; and the self-righteous individual he who believes himself wronged when opposed."

One effect of haughtiness or false pride in connection with conceit, and the other an effect of prejudice in connection with it—both higher forms of the same old conceit, and shows to what extent the first or primitive, and often, innocent form, can develop, if permitted to take root, or not guided into right channels—namely, by adding more knowledge to it and freeing it from its dangerous element of believing without knowing. Pope says that "Faith without knowledge is a dangerous thing," and mental progress would have been more universal to day.

ARTHUR F. MILTON.

NOT TO-DAY.

Not to-day—but bye and bye. I will sing of sober things. Now the hours so quickly fly. Like summer birds on feeblest wing. Not to-day—I cannot spare.

(The well I know they cannot last.) From out my life these flowers fall. That now about my feet are cast.

Not to-day—I vain would hold. Life's rosy dream, 'tis to my heart. Ere it must fade and pale and cold. Forever from my sight depart. Then let me quaff life's sparkling wine. Nor taste the dregs deep in the cup. To-day I hold these joys mine. And vain would never yield them up.

Oh, not to-day—the human cry. Of human weakness; not to-day. But "let this bitter cup pass by." In ignorance we pray. O shrinking soul! why fear to drain Each cup, though bitter, some may be? 'Tis through the alchemy of pain, We suffer to be free.

MARY WEBB-BAKER.

Spartanburg, Pa.

TO THE POINT.

The Burlington Clipper Is Rather Sharp.

IT POINTS OUT WITH A TREMENDOUS PEN SOME 'PREVAILING ERRORS.

To the Editor:—Vermont has an Oasis where sharp and trenchant thoughts grow to great luxuriance. The following from the Clipper, speaks with no uncertain sound:

THE CASE OF MISS STONE, MISSIONARY.

About one-half of the sum demanded by the Bulgarian brigands, who have Miss Ellen M. Stone, missionary, in captivity, has been raised. The larger part of this sum, \$60,000, was contributed in Boston.

The American Board of Foreign Missions has done nothing in the way of contributing the ransom demanded to relieve Miss Stone of her captivity. Rev. Charles C. Cregan, a district secretary for the board, says the board has never guaranteed to its missionaries immunity from danger and cannot do so now. In the next breath the Rev. Cregan appeals to the American people to come to the rescue of the board's captivated missionary. The reverend gentleman is not consistent. The organization of which he is a member and which at the same time is responsible for placing people in dangerous places is in no position to aid them in times of need.

There are no more whole-souled people than the American. The raising of the sum of \$60,000 in less than a week to relieve a woman of her sad plight in a foreign land demonstrates the fact.

The American Board is responsible for saying that if it should pay Miss Stone's ransom other evangelists scattered all over the Turkish empire would be kidnapped. Which leads one to the opinion that the American board recedes all offered it, but gives up nothing—not even to the life of one of its missionaries. There is one way out of this predicament of this kind. Keep the missionaries at home. There's plenty of work for them or their native soil. Let the people of other countries, believe the religions of their fathers, unmolested by American missionaries whose institution can offer them not a dollar's worth of protection.

THE EDUCATING OF CHILDREN

TO KILL.

Now, don't throw yourself into a fit at what follows. In explanation before proceeding let it be understood that this paper is in favor of all legitimate means of disseminating religion, and is one way out of the predicament of this kind. Keep the missionaries at home. There's plenty of work for them or their native soil. Let the people of other countries, believe the religions of their fathers, unmolested by American missionaries whose institution can offer them not a dollar's worth of protection.

But there are some things taking place in this deep green commonwealth in the name of religion that a snarling, shaggy, blue-eyed pup would not think of doing.

In a recent mail there came to this office a four-page circular, from the secretary of the Vermont Bible Society, the Rev. L. H. Elliott, of Insantville, once known as Waterbury, which may in a measure account for the idiotic methods resorted to by the same Rev. Elliott.

Viewed by the circular, the reverend gentleman of Insantville, cares little for what method money is secured and is willing to let him, for increasing the circulation of the Bible. He tells you he has received many letters from children the past year, and to show what these little ones have resorted to that they may carry out the wishes of the sanctified resident of Insantville a few are here given. One little one writes:

"I got my money catching rats."

And this to assist the Rev. Elliott to spread the gospel.

Another juvenile writes:

"I earned my money killing flies. My grandfather said he would give me nine cents if I would kill ninety flies."

Ten flies for a cent. Arduous duty for the recompense and all to help the Rev. Elliott in his Bible distributing. Say nothing of the sacrifice on the part of the poor fly!

Here's another:

"I am a little girl, six years old, and earned my money picking up stone for papa. I got a cent a pile."

The papa of this six-year-old deserves a cowhiding, and the Rev. Elliott should be incarcerated in the Vermont State Prison for his part in accepting the money.

Another child earned ten cents catching mice to help out the Waterbury dominie.

What a beautiful picture, this raising of children to slaughter insects and animals to further the work of Rev. Elliott.

Doubtless the alleged Insantville benefactor of the human race in his own mind would spare a donation from a man, who raises hogs or a newspaper which does not approve of his barbaric methods to spread the gospel, but if he will quit the taking of funds from six-year-olds who work in the broiling sun gathering stone at a price, or microscopic mice, and the editor of this paper will give up a week's salary to make about his reform.

The Buddhist teaches love, reverence and respect to his offspring. He would not have his little ones kill the like innocent—it revolts him.

But here in Vermont, from whence we send our missionaries to the lands of older religions that get own, every thing goes—even the slaughter of flies for Jesus!

"THE SUNDAY OF HAPPINESS."

For a week or two back certain ones of the Vermont press have had more or less to say regarding the desecration of the Sabbath—all of which has been very interesting, but not to any perceptible degree enlightening.

FIELD WORK.

Of the N. S. A. Missionaries.

The N. S. A. has engaged President H. D. Barrett, George H. Brooks, Mrs. Carrie E. S. T'wing, E. W. Sprague and wife, Mrs. Kates and myself as special missionaries for the ensuing year. Separate territory will be assigned to each, but the entire country is to be compassed if possible.

It might be a good suggestion for localities desiring meetings and are able to help arrange for the same, to address at once the secretary, Mrs. M. T. Longley, 600 Pennsylvania avenue, S. E., Washington, D. C. She will refer your application to the missionary most likely to reach your section.

Each one of the missionaries desires to work in harmony with and help to each other. The aim of each is to help our cause. Personal desires will be sunk into the general good. All we each ask is to be kept busy every day. We desire to organize local societies wherever possible. Also to visit organized societies and strengthen them. We will hope for financial aid, as the N. S. A. cannot assume all of the great expense to keep these persons in the field.

The N. S. A. has some extensive prospects for public enterprises that will demand every dollar the Spiritualists can devote to the cause. The financial demands upon the N. S. A. are greater than I have previously estimated, and greater than ever before assumed by this splendid organization. Its officers are alert to the needs of our Cause. Great results for good will be achieved during the present fiscal year. The same will place the N. S. A. more positively than ever before as a national effort to protect every interest of our public cause and to assist every society, medium or person in their rights and efforts. The more useful life of the N. S. A. is dawning. All persons who aid it, will aid themselves and their posterity. Let us labor for the good of all. Your contributions to aid the missionary work should be sent in at once and thus prevent any possibility of failure. The treasury, the funds of which will soon be needed for most worthy public enterprises in which we are all interested and in aid of the Spiritualists who shall follow this generation. Let us be humanitarian! Send in your freely given contributions and feel assured that good will result.

The best relations and interests of the State and local societies will be protected. We have learned the needs of these bodies, and as a result of our discussion of this good will do all to let me advise our State Associations to labor for that strength that will enable them to obtain the full co-operation of the local societies. In the meantime aid the N. S. A. to organize the local societies and thus get the needed strength in each place of every State to make a complete organization of the States with strong local support. The States are yet in the minority and are young in organized life.

Press forward, friends, and with resolute will do all you can to gain the great co-operation so much to be desired, and sure to result in a few years of conquest.

Mrs. Kates and I will desire to correspond at once with localities in New Jersey, Pennsylvania, West Virginia, Kentucky, Arkansas, Texas, Missouri, Kansas and Iowa, for our missionary service and for work in organized societies where our services can be utilized for good results to each locality and to the N. S. A.

Please address us at once. Send us names to address in each of these States. We want to arrange for meetings every day for a year to come; but the places and dates must be en route. If you want us, now is the time to apply. Address us as follows during November: 1744 Natrona street, Philadelphia, Pa. or any time at the N. S. A. office, 600 Pennsylvania avenue, S. E., Washington, D. C.

GEO. W. KATES AND WIFE.

Oh, N. S. A. halt stranded. For day's little left of dough. An' dey sweeps along blaw'd with spite ob every win' dat blow.

Dey make all dem grumblers wonder, Dat am shoul'n' for a change, An' dey sweeps 'em all from under When de leetles dey arrange.

From de top down to de bottom, Jes' as if to stay dey meant, Most all de ole crowd's got 'em, Clean up to president.

Dey hab foun' de folks dey wanted, An' dey won't look any mo', Dey hab ketch'd de ones dey hunted An' dey nebbber let 'em go.

Say, when'll dey do for Umboh When dese off'ers am dead, When de bodies all git lib'd, An' de las' farewells am said?

Will dey leet de bones an' shadder For to run de N. S. A., Or jes' 'line 'emselves togadder For to let de off'ers lay?

Oh, de jobs am all so pleasant, An' so full ob glory, too, Dat it makes 'em feel at present Lak dey keep a hanging' to.

Oh, Ise glad de worl' hab foun' 'em, An' hab gub 'em all a place, An' hab built a wall aroun' 'em To protect 'em from disgrace.

Oh, Ise glad de people trust 'em, An' hab ches'd de outer do', So de wicked worl' kaint bust 'em, An' de growlers hab no show.

De good ole cause hab drifted Widout captains in de past, But de yun' hab shoo' shifted, An' de ship am safe at last.

UNCLE RAS.

In the study of science there is least prying, least tyranny, least bigotry, no persecution. It teaches charity, teaches a well-ordered life, it teaches the world to be more kind. It is the great new path of knowledge into the future.—James Louis Allen.

CRITIC.

The above thoughts are to the point, and are interesting.

The desecration of the Sabbath, or of Sunday, or of Monday, or of Thursday,

COLOR STIRS THE SOUL.

Unique Theory of Its Effect on Body and Mind.

During his rest in Los Angeles, Rev. Robert McIntyre of Chicago, will watch the success of "The Modern Apollon," his first novel, just published. Whether or not it shall be his last novel, its success will decide.

"I have a pet theory," he said to-day, "that for years I have looked for suggestions and an opportunity to develop on an individual line. This is the theory of color in its relation to mind and body and spirit. The possibilities of the thought have recurred to me so repeatedly and with such force that I cannot help believing there is a future for it."

"The three primary colors—red, blue and yellow—are the colors each of the body, the mind and the spirit, and respond each to its own."

"Red belongs to the body, and the animal instincts of every being respond to it. It has lately been discovered that it is the color, not the odor of blood, that arouses the thirst for it in the wild animal. It is the color of blood instead of the smell that changes the tame tiger into a wild one and restores its old nature. The well-known instance of the passion of the bull, when it catches sight of a red rag, is a good illustration."

"When a boy I used to fish for bullfrogs with a bit of red flannel. It is the best kind of bait, and all of us boys caught more frogs that way than any other. No end of instances and animal peculiarities carry out the same idea."

"Blue is the color of the mind. The color is restful to it, and refreshes after long thought. A sight of a blue sky when the sun is not too bright is responsive and suggestive to the thought and calms one more quickly than anything else. Some people who have understood the idea partially have put blue rooms in their homes and have taken care that the library especially should have a blue tint."

"The most difficult part of my theory, but by far the most fascinating and wonderful, is the response of the inner spirit, or the soul's mind, to yellow. An experience of my own has always been a marvel to me, and I have never found anyone who could explain."

"I was driving one day in the country alone. It was summertime, and the whole country was growing wild with great yellow, old-fashioned 'niggerheads.'"

"As I turned a bend in the road I came upon a perfect ocean of them, a solid yellow ocean. The wind and the sun's rays were going across them in opposite directions, the wind culling them into waves, the sun gleaming sideways across, tipping each wave with a brilliant sliver. My horse stopped."

"All of a sudden such a wave of feeling came over me that I lost control and broke into sobs and tears. I wept aloud, and then became hysterical and went into laughter. Every time I raised my eyes to the field I lost control again, and it was several minutes before I gained self-possession enough to make the horse go on. The sight of yellow has always since had the effect of sending through me a strange thrill."

—Record-Herald.

Some of the daily papers, as is their wont and weakness, have taken to ridicule these views. But the idea of color influencing body and mind is not wholly new, nor without experimental evidence to support it.

Some of these editors who are free from their ridicule, might add to their stock of knowledge by a careful study of Dr. E. D. Babbitt's "Principles of Light and Color," "Human Culture and Cure," etc., which are on sale at the office of The Progressive Thinker.

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PAN-AMERICAN.

Notes of the Great Exposition.

The readers of The Progressive Thinker may be interested in a brief account of my experiences here at the Pan-American Exposition, and I have collected a few thoughts and placed them before your readers. Yesterday I made my tenth visit to the wonderful enchanted grounds and listened to a perfect treat of music. I heard the wonderful organ recital given by Prof. Eddy, of New York, in the Temple of Music, and when he closed I did not leave my seat but remained to listen to the concert given by Innes' splendid band, then after witnessing the illumination of the grounds, flashing from ten thousand jets of lights from dome and minaret, spire and the grand electric tower, presenting a spectacle the most brilliant the eye of man ever beheld.

"Feeling my soul upon the scenes of the Exposition, I was at last admonished that the inner man must be replenished, and entering one of the many cafes I refreshed myself and returned to the Temple of Music to listen to the glorious strains of Victor Herbert's magnificent orchestra of stringed instruments of sixty musicians, and some of the finest music of the century. The heavenly spheres blend sweetly intermingled with bars from the immortal Chopin, Mendelssohn, Beethoven and Wagner. Now that this incomparable Exposition must soon be a matter of history, or beautiful vision of the memory, I asked myself what must be its lesson to the many thousands of delighted visitors. The answer is apparent. The subject of great expositions like the present one, is first to show to the commercial world its prosperity and advancement, to show to the multitude the material side of our progress, to let them know by the actual demonstration through sight and sound and touch the wonderful inventions which have changed the mighty Niagara, and of lightning the labor of man and given him dominion over the earth and potencies of matter. Such it seems to me is the lesson of this Exposition, which cannot fail to exert a beneficial influence upon the most indifferent observer."

When the glory of the Electric Tower shall have become a cherished memory to be woven in the dreams of fairyland, when the grounds now covered with beautiful buildings as grand as those of ancient Venice and Rome, shall have returned to their pristine condition, when the roar of Niagara shall be drowned in the ceaseless murmur of the mighty city which shall extend from the blue waters of Erie to those of Ontario, the effect of the Pan-American Exposition shall be apparent on the children and the unborn millions of this our Republic, and the time of its duration be regarded as an epoch in the world's history.

The first Sunday in October I attended the Spiritual meeting in the Spiritual Temple here, to hear Mrs. Carrie T'wing, that ever interesting and sympathetic speaker, whose present engagement commenced with the first Sunday of October. When I reached the temple the congregation was singing the first hymn, and on entering I was very unexpectedly met by the Rev. Moses Hull and his wife Mattie Hull, and led to the rostrum to occupy a seat there in the presence of all the assembly. After a soulful invocation from Mrs. Mattie Hull, and a very covered talk from the speaker, Mrs. T'wing the speaker called for Brother Hull to speak, and he gave an interesting talk, and the subject of prayer was taken up and occupied the time, each expressing themselves briefly on the subject, your correspondent included. Why there should be a dissenting voice on such a subject, I cannot say. The very free and unshackled modern Spiritualists allow existence and heralded the glad tidings of man's immortality came with a prayer like the first wail of the newborn infant, heralding its advent into life, the mastery over the ent

TO BE, OR NOT TO BE?

"Do You Believe You Will Live After You Die?"

That was the enquiry replied to by twenty-four practical and intelligent gentlemen and gentlemen in the city of Sturgis, Michigan. The answers prove there is work still in this world, for spirits, mediums and "Reverends" to do.

Disbelieving the truth of the often repeated statement that nearly all the civilized world is now convinced that immortality is a fact, I resolved to put the matter to the test in our own city and thus become better able to judge how the world at large stands on that, the most important question before humanity to-day. It is generally conceded that a person of my age may take certain liberties which a younger man could not without giving offence. So I approached the persons referred to below with the question: "Do you believe you will live after you die?" and I have faithfully recorded the replies, as nearly as possible in their own words. Spiritualistic lecturers may gather valuable information from these answers as to what the objections are and how to meet them in their addresses to the public, and thus vanquish the skeptic on his own ground.

I have not asked the question of a Spiritualist, because I know what the answer would be; and I have put it to but few church members (one only from each of the four leading churches, viz: Presbyterian, Methodist, Baptist and Roman Catholic) but have confined myself, with that exception, to other reliable, respectable and representative people who are untrammelled by sectarian or other restraints and are known to be valuable citizens, whose judgment for themselves and express their opinions fearlessly.

This little city of Sturgis where there are so many orthodox churches, ever seeking to implant their doctrines in the public mind—one of which is immortality—might be supposed to be more on the affirmative side of the question than some others; and when judging of the entire civilized world from this "Specimen," we must leave a wide margin for the influences imparted by the Free Church during the past 45 years, because, like everywhere else, after the body has been buried, there is a persistent, almost invariably, faithful, there. This town and city of Sturgis ought therefore to include more believers than others of its size and population. It is true that the circulation of Spiritualistic literature has been very limited here during the past twenty years, and it is not improbable that the absence of the Spiritualist weekly papers left the public mind open to the suggestions of skepticism. But why in the world is it so? I know doubtless even are more than willing to read Spiritual papers.

In order to get a just and fair public response I have endeavored to obtain "spokesman" for every condition of society, that all might be heard from and each have an opportunity to voice his cogent and conclusions on the ever-important question, "Is there a future life? or does death end all," as the materialist asserts? And the answers prove, at least, two things: First, that a great interest is being felt in the subject by the public; and, second, that most intelligent people feel the need of information upon it. I know from experience that a gift of a Spiritualist weekly is gratefully received by orthodox and heterodox alike; that the numbers I give away are read and passed from hand to hand.

1. The first person I approached was a graduate veterinary surgeon. I said: "Doc, do you believe you will live after you die?"

"No, I don't," he replied. "I see birth, growth, sickness, death, and decay everywhere, but immortality nowhere. And the reports of cures effected by Christian Scientists, Dowsites and so forth are all lies; no one was ever cured in any such way; it is all humbug."

2. The next was a lawyer in good practice and a graduate of the University of Michigan, whom I met alone in his office. He became at once interested, and wheeling around in his swivel chair spoke as follows:

"I believe in spirit and that spirit can't die; but I don't believe in mediums; every man is his own medium. I believe that this earthly existence, so-called, is comparatively a condition of death—the spiritual is one life. We live only by spirit and that cannot die. A dead body may be perfect in all its parts. What has gone from it? Simply the vital spark. Death is the end of life. Suppose you drop dead here now and I examine your body with a microscope; I miss nothing from it, all the organs are perfect. It is only the spirit—God—which has left. When I was asked to join a Church, I said, 'I cannot, because you don't believe yourselves, what you profess. Now I am no Spiritualist, but if you take all the Spiritualism from the Bible, you will have little of value left; yet you profess to believe your Bible and reject Spiritualism.' I believe in Spirituality," he added, "but not in mediums."

3. The next I enquired of was an old and wealthy gentleman. He said: "No, I do not. When I die I will be put in the ground and I will return to dust and the spirit I shall not be dissipated. No spirit I shall go to the grave where my poor wife went many years ago." The old gentleman's eyes filled with tears and as I saw one trickling down his cheek, I could not restrain myself but clasped him in my arms, saying, "Dear brother, you may believe that you and she will meet again. Don't doubt any more."

4. The next was a prominent member of the Baptist church. Mr. T. J. said, "Please don't answer the question I am about to ask you, from your church or Bible standpoint; but as a man. Do you really believe you will live after you die?" He answered, "I believe I will."

5. A railroad official who was rather beyond middle age as superintendent or overseer of road work, when I enquired of him, he promptly replied, "Yes, I do; don't you?"

6. A gentleman who is a traveling agent for a Chicago house was the next. "Well," said he, "I can't say that I am dead sure of it, but I incline to that belief. I have no evidence, such as some people say they have, but I think it probable."

7. The proprietor of a bakery and restaurant, beyond middle age, replied to the question as follows: "Well, sir, I am not an educated man—only spent a few weeks at school when I was young, but I look upon it in this way: 'I have a mind, soul or spirit—call it what you may—that spirit can in a moment of time travel a thousand miles, and visit again the old scenes; therefore the next moment, can go a thousand miles west and be the same. Now, my body can't do this; therefore I conclude that my spirit or soul is superior to my body—it possesses powers and qualities which my body does not possess. Next at death it is my body that dies. I cannot believe that my soul, which pos-

sesses such superior powers, dies when my body dies. Besides, the Bible says there is immortality for man. It is true I have no personal knowledge (sufficient to convince me positively) that there is a future life, but I think it must be so."

8. A Mr. J., well known and trustworthy, who recently lost a very dear member of his family, answered by saying: "I don't know! I don't know! Everything in that direction is dark, dark! What is the use of living, here or there? What becomes of us anyway? What is it all for? It is dark, dark!"

9. Two sisters, both bright, intelligent women of near middle age, were next. The elder said: "I think my soul will live."

10. The younger said: "I believe my soul or spirit will survive the death of my body, but I don't know anything for certain about it."

11. A respectable operative who is accumulating property by manly industry said: "I have thought a great deal on that subject, but have not found anything conclusive."

12. An elderly gentleman, a very prominent Presbyterian and elder of the church, replied: "I believe the soul of man will always exist—how or in what condition of happiness or its opposite—well, well," he said, "smiling, 'that depends.'"

13. Another well known citizen said: "I must say I am not clear on that point."

14. A Justice of the Peace, who is almost always in office of some kind, when I asked him said: "I believe my Bible."

"Yes," said I, "but what is your individual opinion?"

"What the Bible says is my opinion," he replied.

"Ah! yes, of course," said I, "but intellectually speaking, you know."

"Well, the Bible says so," he retorted, "and I believe it is so."

15. A leading member of the M. E. Church, to whom I had enquired, spoke in this way: "I confidently expect my soul will live—now understand me—I don't expect this body will live, but I expect I will possess all the intelligence and so forth which I now possess and a great deal more."

"Is that your religious faith, or your intellectual and independent belief?" I asked.

"It is my positive belief and opinion," he replied, and added: "Isn't that about the way you look at it?"

"Oh," said I, "if we were to compare notes, I don't think we would be found to differ very materially."

16. Another middle-aged lady replied: "I hope to live in the future, but I am not certain of it. I expect when my body dies that imperfections of mind and body will die with it. I don't expect to be any longer and elevated as those who are better, wiser and more intelligent than myself; but I expect to arise purer and better than I am now, if I live at all. If there is a future it will be an advance to each of us."

17. An old but intelligent German said: "I don't know for certain, but I was brought up that way. I tell you: Something rules us, we don't rule ourselves."

18. Captain B., late of the United States Army, answered: "I don't believe I will live in the future as I do now; it is the spirit alone that can survive. This gentleman 'died' in a few days after our interview."

19. Dr. P., an M. D. and surgeon, graduate of several colleges, replied: "No, I do not; the law that acts upon that that that animal acts just the same on that as on that."

20. The next enquired of is a gentleman who has been Mayor of the city, served in the Legislature, and filled other important offices, and in fact, might be in office all the time were it not that his business requires his undivided attention, and he has declined to serve in any public capacity.

"Mr. A.," said I, "do you believe you will live after you die?"

"I am very uncertain about it," he replied. "If I sit down, dismissing all prejudice, all superstition, all romance, all sentiment, all Bible, all hopes and fears, and calmly try to reason it out, I cannot believe it. If man lives in the future, why shouldn't every other organized creature live there? I tell you there is a pile of people in this world that don't believe in it."

21. Under this number I give the answer of a wealthy and influential gentleman, a bank director and so forth. He said:

"No, sir, I cannot believe it. Nor can I believe in a personal God; I believe in the deity of matter and its laws. Immortality cannot be proved to be a fact. Even if you do prove there is a fine line between that does not necessarily imply meaning existence. I believe that wrong-doing, injustice, false pretense, dishonesty and so forth bring their punishments according to nature's laws. There is no salvation from 'sin,' so-called, nor danger of being deprived of the happiness which follows from right doing. We are all the subjects of nature's laws which are eternal and unchangeable."

22. An ex-Judge of the Peace replied by exclaiming: "Man dieth and giveth up the ghost and where is he? I don't know nor care."

23. An ex-Captain of the Engineer Corps of the United States Army, and now practicing the profession of civil engineer, who is a pillar of the Roman Catholic Church of Sturgis, answered as follows: "I have read the question and the replies I had received to the question were various and interesting. He said: 'Your question will show what infernal forces people make of themselves when they step off the path God Almighty had appointed.' Note, by the writer: The 'path' is, of course, the way of the Catholic Church and the 'infernal forces' are the Protestants and Spiritualists."

24. The last of the two dozen answers is from a lady of culture and refinement. She seemed deeply interested in the subject, to which, doubtless, she had given much thought. She said:

"What are our earthly experiences for, if not to prepare and fit us for a future or continued life? If existence begins with this end here, it is of but little value. This is a period of unrest."

Of the above 24 answers, but four are from church people and none from Spiritualists. Three positively reject the belief in a future existence, and one only hesitates. Now, if we say that the church members and Spiritualists compose one-fourth of the population of this city, and I think that is rather above than below the mark, we have the "fact" remaining, that three-fourths of the population do not know that a future life awaits them after the joys and sufferings of this. They know not but their children, parents, wives, or husbands, brothers, sisters, or familiar friends, who have passed away, are not blotted out forever. Truly this is a sad consideration. There is much work yet to be done by those who know the truth, as regards to it. Shall we do this work? May we say, by instructing the ignorant and circulating this "Pleasant Literature?"

"Ah! no, the world is not yet convinced of immortality. The great majority of people seem to have a vague,

undefined sort of hope or belief that there is a future, but very few know it to be a fact, while some would sooner at the very suggestion of it, were it not that they are restrained by polite considerations. Some imagine that their spirits live in some mysterious, indefinable condition with identity nearly or entirely lost. In the midst of their fears they possess a little hope and their bright hopes are chilled by their fears. Some told me they 'hoped,' and some that they 'believed,' and some introduced a 'perhaps' into their answers, but no one said 'I know.' No, even the church people themselves, with all their professions of belief in the 'Word of God' and 'The Son of Man,' could unequivocally say 'I know.'"

The writer believes, and wishes the world to believe; he has received undeniable proofs unsought, and it is to him a melancholy reflection that so many good people are denied the evidences which force conviction of this greatest of all truths.

He does not believe in making a trade of religion or imparting heaven's blessings to others at a dollar a blessing, or six for five dollars. He believes in sincerity and self-sacrifice, such as those of the man of Nazareth, and thinks that the little white-shed meetings, where a few 'friends' gather in silence is more suggestive of the spirit of Christ, than the gorgeous church with its worshippers ornamented with jewelry and feathers.

THOS. HARDING, Sturgis, Mich.

A WONDERFUL WITNESS

"A Wanderer in the Spirit Lands."

Since the preachers have determined to "whooop up hell" again, it is well to inquire into the matter and ascertain what hell is, and whether or not intelligent people know that both heaven and hell, in their primary sense, refer to states and not to places. Heaven is harmony, and hell, unhappiness resulting from violation of law and the failure to discharge duty. We enjoy the one, or suffer the other here on earth, according to the manner in which we conduct our lives.

But the laws of our being. But both experience and observation teach us that the accounts are not fully squared on earth. Many good people suffer more than their sins demand, and many bad ones do not receive full punishment on earth for their evil deeds. Hence the reciprocity of a heaven and hell in the next state of existence, where the accounts of human life can be balanced. To meet this long felt want, I have written and dedicated to those who are better, wiser and more intelligent than myself, but I expect to arise purer and better than I am now, if I live at all. If there is a future it will be an advance to each of us."

When human reason revolted at this monstrous doctrine, the free thinkers went to the other extreme and taught the people that there is no hell. One extreme begets another.

Swedenborg, in some of his explorations into the spirit world, and reported not one, but many hells. He discovered spiritual prisons where transgressors are held in darkness and isolation, until they repent of their evil deeds, and seek reformation; when angels and teachers assist them to struggle up to a land of light and liberty. Swedenborg found that there are different degrees of sin, and that sinners are placed in different degrees of hell, and hence the necessity of a multitude of hells, or spirit prisons. His revelation is entitled to the same credit as Bible revelations, outside of the state; of Jesus; but his great mind was somewhat warped by his theology, and he unconsciously distorted facts to fit his religious views.

Then came that great psychic witness, A. J. Davis, in some respects superior to Swedenborg, because his mind was not warped by orthodoxy. But the guides of Mr. Davis, had once been hells (and as it is human to err), they also let their theories and opinions sometimes warp their testimony.

Besides, both Davis and Swedenborg were of over average character and therefore did not go into the worst part of the spirit world, but were permitted to explore the deeper hells.

Observation is beneficial; but we really learn nothing well that we do not experience. Hence we needed a supplemental report from hell, by a competent witness who has been through it. That we have in the "Wanderer in the Spirit Lands." Mr. Francez seems to be not only a man of fine intellect, but of educational opportunities and a varied experience, and thorough-going student on earth. In the Hells of the psychic realm he necessarily had to suffer the full penalties of all the laws both physical and spiritual, which he had violated, and which had not already been suffered on earth. He is a thoroughly competent witness to corroborate and supplement Swedenborg and Davis, and the other witnesses who report through the "Progressive Thinker," their experiences in spirit land. His testimony is relevant, and to the point; and throws a world of light on this dark subject, which orthodoxy has for centuries befogged and misrepresented. He not only describes the various forms and degrees of punishment he had to pass through, but states the great goal of his reformation and restoration to the realms of light. And then reports a wonderful tour of exploration and observation, under the guidance of a wise guardian angel who showed and explained to him the deeper hells, and more terrible punishments to which greater sinners than Francez were being subjected. Many of their punishments though present, and either in the form of physical appearance of physical flames and smoke, and the punishments to which the unpunished have subjected themselves, are equal to the horrors of the orthodox hell.

But that medium and minor sinners, and moralists just people outside the church are subjected to this terrible punishment of darkness, is a fact which is the doctrine that sinners cannot repent and reform in this intermediate state.

This book contains the valuable testimony of a competent witness, on many things pertaining to the spirit world; and details in facts and philosophy of a lofty character on many planes; but space forbids that we should in this article, refer to more than the wonderful testimony on hell. On this dark and damning subject, I regard Mr. Francez as the most competent witness, and his testimony the most relevant and convincing that I have read.

Let me in conclusion suggest, that all who wish to inform themselves on this subject should read this wonderful book. It is one of the most valuable premiums of "The Progressive Thinker," Paris, Texas.

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HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

PRESIDENT BARRETT.

In our last commented upon President Barrett's article on the decadence of Spiritualistic societies in America, as published in the Harbinger of Light, this article is reviewed by an individual in the Harbinger of Light, Melbourne, Australia, the editor of which interprets it broadly as an admission of the decline of Spiritualism, and asserts that "Spiritualism and its sister cult, Theosophy, have lost all their novelty, and in doing so have lost all their attractiveness." Then, taking detached sentences from Mr. Barrett's article, he says: "The article is a review of the decadence of Spiritualism as set in Calling, attention to this article, the editor of The Progressive Thinker invited the criticism of leading Spiritualists upon it, and in response no less than forty-eight of them responded, filling many columns in the issue of July 6. These, with very few exceptions, widely admitting the

decadence of Spiritualistic societies. The influx of individualism and selfishness, too much of the formal and conventional, and too little of the spiritual and elevating character in connection with the services; and the lack of pabulum to feed the hungry spirit seeking for soul food. No spiritual association can live and prosper without this: it

combats the assertion that Spiritualism is declining, and give adequate reasons for the decadence and lack of vitality in the societies connected with the movement, which accord very closely to the opinion expressed by us last month.

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OUR FOREIGN EXCHANGES

his wife, who was enclined at the time, weeping bitterly, brought him to the grave, to take with him their future infant, which he promised to do. Six weeks after her confinement, the mother was seated by the side of her child's cradle, singing it to sleep. All of a sudden, the infant opened its eyes, and speaking very distinctly, said to its mother, "Mamma, do you see papa?" The poor woman remained like one petrified. The second morning after this incident, she found the child dead in its cradle. "The source of this narrative is authentic," adds our German contemporary.

"We should not feel justified in imagining it, but at the same time, an alleged statement of fact, into which the element of the marvelous enters so largely, should be substantiated by solid and credible testimony."

"THE RELIGIOUS RENOVATION." This is the title of a book which has been just published in Paris, where it has already reached a second edition; and it does not fail to produce a great sensation, because it has been written by a priest, who avows himself to be a Spiritualist. A review of the work, from the pen of M. E. Grimaud, which appears in the Revue Spirituelle, occupying nearly twelve pages, shows that it contains much to startle the orthodox, and much that will cause those in whom there is any spiritual life, to examine the foundations of their faith, and to contrast the superficiality of their belief, with the science for a basis, verified facts for its evidence, and truth for its object. The book, it appears, takes the form of a dialogue between an ancient hermit, who has consecrated the whole of his life to the study of religious philosophy; a well educated and sincerely pious and devout man, who is open to conviction; and an ultra orthodox abbot, a stubborn upholder of dogma and tradition, who is finally vanquished by the unanswerable arguments of the hermit. Their conversations are held on the shores of the beautiful bay of Mount St. Michael, in Normandy; and are conducted with great animation and ability upon the part of each of the disputants. We must content ourselves with the most interesting passage in which the abbot makes his Spiritualism: "This, which has been so much abused, may be regarded, apart from its regrettable practices, as one of the modes of communication with pure spirits, so that those persons who occupy themselves with the subject in a serious manner, will not be slow to enquire into its relation with a kinsman, a friend, or a personage who lived in bygone ages, and has been constituted his or her spiritual guide. Thus it is for the manifestation of the wonders of the spiritual world, that God permits these apparitions, which may be counted by hundreds, in ancient history and in our own days, and even those strange materializations, which are described by learned experimentalists like M. A. Oxon, Mitchell, Akshof and many others. No more belief; no more external manifestations; no more indulgences; no more remission of sins without personal repentance; no more impossible redemption by the blood of an innocent person, 'justly sacrificed—an injurious and blasphemous conception for God of justice and love.'"

It is not an impressive sign of the times when an abbe of the Church of Rome, is found speaking like this; and when his words are being read by thousands of intelligent men and women in France? Is it not encouraging in the extreme to find a priest who does not hesitate to speak in this wise of religion?—It does not consist in external forms, because it is entirely interior. We have put God and his Christ some conversations, a spring of verbal prayers—behold them! We accord to our hearts to them, we have chosen human directors, as feeble and ignorant as ourselves, and we have attributed to them prerogatives which they certainly do not possess. O God! when will there appear those men for whom the universe is waiting, and whom the Son has already designated under the name of 'apostles of the latter days.' When will they begin to comprehend that those who have been material rites, and that the time has arrived when thou must be worshipped in spirit and in truth?"

As M. Grimaud justly remarks: "We cannot but thank this good iconoclast for having applied a red-hot iron to the sores which an interested class are striving to conceal from the rising generation."

FRIENDLY ENEMIES. M. H. Cuendet, writing to the Revue Scientifique et Morale du Spiritisme, observes: M. Albin Valabreque, who was present at one of the sittings of the Society for Psychic Studies, in Geneva, made this spiritual remark with respect to Dr. Flournoy: "Spiritualism is under great obligations to that gentleman. In publishing his book, 'From India to the Planchette,' he has, in spite of himself, done us a great service, the cause than all the plaidiers in his favor." And some time before the appearance of that book, Miss Smith revealed from her guide the following communication: "He (Flournoy) will be, through his own disdains, the instrument which will be made to advance the truth." This prediction is being exactly fulfilled, as I know by experience, and through having heard in many quarters, that the theories of the new sect, which he takes the name of 'Theosophy,' are being widely spread, and that the time has arrived when thou must be worshipped in spirit and in truth?"

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IN THE OCCULT.

Herbert L. Flint Discusses the Nature of Hypnotism.

Mr. and Mrs. H. L. Flint, the hypnotists, have been in the city for several days, and during that time have found a number of pleasant acquaintances. While hundreds of Decatur people had the pleasure of witnessing the work of the Flints some years ago, but few met them personally. They are a genial, hospitable couple, and their suite of rooms at the Decatur presents a homelike appearance. The dressing tables are covered with little trifles and ornaments found in every well-appointed home, and the walls are graced with photographs and pictures that reveal the bairnness of the average hotel room. There are photographs of the Flints and their theatrical friends, of various points of interest which they visited, and the nooks in which their short vacations are spent. As the doctor expressed it, they must take their comfort in life as they go along, for they never stop at home for long.

Neither Mr. nor Mrs. Flint look at all "professional" or mysterious. Mr. Flint is a great big, jolly fellow, weighing 300 pounds, and wearing thick side whiskers. His eyes are black and piercing, and he has a determined way of talking to one that makes one feel that he means what he says. Mrs. Flint is a charming little woman, also with piercing black eyes. Both were extremely pleasant conversationalists, and didn't talk shop all the time.

THE REQUIREMENTS.
"So you want to know about hypnotism," said Mr. Flint, when a Herald man had announced the object of his visit. "Well, suppose I tell you what kind of a person makes a good hypnotist. In the first place he should be a person with a good deal of human magnetism, a man who has warm, generous feelings, and he should have black eyes and hair. These are not necessary adjuncts to the art, but people of this kind make the best operators. He must be able to concentrate his mind, and to think steadily on one subject. He must keep his head about him and know what he is doing."

A COMMON ERROR.
"The best subjects are also those who are capable of concentration of thought. It is only the weak-minded people who are the only kind that can be hypnotized, and it is also erroneous to think that being hypnotized harms the subject. On the other hand, only people who are capable of receiving and holding a suggestion can be used as subjects, and as to it harming them, it has an opposite effect. In being hypnotized, the subject is taught how to keep his thoughts on one subject, is taught concentration and determination. He must still further exercise his will by thinking of the suggestion and the suggestion only that is presented to him. At all times it is within the control of the person being hypnotized to resist."

Mr. Flint claims that it is a benefit to be hypnotized rather than a detriment. A subject stands on the platform in his normal condition knowing hundreds of eyes are turned upon him. This gives him a certain amount of self-possession and self-assurance that nothing else in the world would give him. It intensifies the individuality of the man and after he has been hypnotized he becomes much more positive and much more assertive than before. Mr. Flint does not throw superstition about the subject of hypnotism, and to make it perfectly plain calls it suggestion rather than hypnotism. He says the same thing practiced by hypnotists is seen every day in the church and in politics. He says a church revival throws out suggestions that find subjects, and before the subject is really aware of it he becomes a convert in the revival. The same thing is seen almost every day in the Salvation Army, and to a certain extent a newspaper makes public opinion to such an extent in favor of one political candidate that the public receives the suggestion from a paper and becomes intensified and acts upon it.

THE CATAPLECTIC STATE.
Concerning the cataplectic feature of the science it is the condition bringing out all the reserve strength a person possesses. An apparently weak man physically becomes a giant of strength if taken insane, and it requires several men to hold him. His reserve strength is centralized. In placing a person in a cataplectic condition, the reserve strength is brought into use to make the body rigid, and then the operator kills the consciousness in the subject as much as possible.

Anesthesia is another form of the science. In many instances the subject induces the hypnotic condition himself. A person can accept suggestion from any one. Mr. and Mrs. Flint are material hypnotists and believe in verbal suggestion.

"Is it possible for a man to hypnotize another and make him commit a crime?" asked the Herald man.
"I should say unconditionally, no," said Mr. Flint, who, by the way, is a graduate physician, and known to the courts in the West as an expert witness in alleged hypnotic cases. "No. When under the hypnotic influence, the subject's moral sensibilities are more acute than in the normal stage, and it often happens that he cannot be made to commit little peccadilloes of which he would think nothing when normal. I have been present at several tests on this question, given by the most famous hypnotists of the world. A hypnotized subject was told to take a knife and stab the man before him, the suggestion being given that it was a bitter enemy. In every case the subject would start to do the deed, and then stop at the instant of stabbing, and drop the knife. No test of that kind has ever succeeded. It is correct to say that no man will do anything while hypnotized that he will not do at other times, so far as his moral sense is concerned."

DEFINING HYPNOTISM.
"My definition of hypnotism is this: A conscious or unconscious suggestion on the part of one person, accepted in a conscious or unconscious manner on the part of another. In our entertainment, we use the conscious acceptance on the part of the subject. Mrs. Flint is the one who does this part of the work, and some of the performances she produces are better than a good many first-class plays you see here. We carry a lot of fine costumes and electrical effects which we use on the subject. For instance, we give a subject the suggestion that he is a Spanish dancer. He dresses in the costume and

A PSYCHIC BOOK.

Amelia Rives' Former Husband Says He Is Inspired by Some Strange Force.

Charlottesville, Va., Sept. 20.—John Rucker, a prominent citizen of the Virginia city, is engaged in writing an historical romance by "graphic automatism" at the home of his friend, Dr. P. C. Beecher, near Charlottesville. He explained this to-day in the first interview he has given to a newspaper since his incarceration and escape last year from the Charlottesville Asylum, White Plains, N. Y.

Chandler's real self has nothing to do with the work, which is now well advanced and deals with Italy in the 15th century. All he does, he declares, is to sit at a table, a pencil poised over a blank sheet of paper, and his mind entirely subjective.

Suddenly some weird psychological power within him causes the pencil to begin the formation of letters rapidly across the surface of the paper before him. It may work for an hour or only a few minutes, but at the conclusion it is found to have added a grammatical, legible and logical sentence to the subject matter written before.

This readily describes itself into chapters and books, and is so nearly correct that it requires only a few corrections. His friends, who know of his work, and experts have examined him with more than professional interest. They all declare it is natural and entirely sane.

STUDENT OF PSYCHOLOGY.
Chandler's work is the outcome of his close study of psychology.

When he and his wife, who was Amelia Rives, and is now the Princess Troubetzkoy, were living in Paris the winter preceding the divorce, both became greatly interested in psychology. Everything else was dropped for the fascination of the strange study. They talked of nothing else, their names appeared as joint authors of all lectures and meetings on the subject, and they speedily became known as rapt devotees. It has since continued to be the principal study of the man.

Chandler, looking at the picture of health, fresh from a long horseback ride over the mountain roads, received a newspaper man cordially. He firmly and promptly declined to speak of his case in detail, but when the subject of psychology was mentioned he spoke freely.

"My friends and counsel, J. C. Wood, Joseph Jastrow and H. C. Wood, discussed my psychological experiments in the papers sworn to by them attesting my sanity," he said. "These papers are now on file in the Louisiana Courthouse. Each of them declare that my experiments are not the result of the vagaries of an unsound mind, and while they are full, yet they are not as comprehensive as I would like them."

TWO DIFFERENT SCHOOLS.
"This arises from the fact that there are two schools of psychology, one of which I may call the school of pure psychology, which confines itself to the philosophers, and the other which may be known as the school of physiological psychology, which confines itself to the physical action of the brain and other functions. I would like to go at length into this, but my physicians and friends say not; and I am in their hands."

When asked about the report that his alleged insanity was due to the shock occasioned by his wife securing a divorce, he laughingly said: "That is absurd. There was no shock. I approved and knew of every step taken, and if you remember I was the first person to make the fact of our separation known."

"Then you were not oppressed or made melancholy by the separation?"
"No! I have never regretted it for a minute. I care no more for the Princess Troubetzkoy than for any other man's wife. I wish her well as I do any other acquaintance. Here I may add, that I have never had any correspondence with her since we went our ways, and the report that I have made peculiar advances to her are also absolutely false."

"GRAPHIC AUTOMATISM."
"A year after the divorce I was making some notes one day. Stopping for reflection I was astounded to observe that the pencil in my hand continued to write for itself, unguided by me. Strangest of all, the words were legible, connected, and the subject matter wholly coherent. But this was entirely foreign to the matter I had been previously writing."

"My pencil continued to write in this way for an hour. This phenomenon is spoken of by Dr. Jastrow in his paper, and is called 'graphic automatism.' I call it an X-ray faculty. It has been termed the 'subliminal consciousness.' It enters into the daily life of every human being and creates our dreams at night."

Chandler said that since his first experience in graphic automatism, he had gone through with hundreds of similar experiences. This novel is entirely a product of this phenomenon. He declined to discuss his case. He said that to detail his escape would necessarily embarrass the friends who had assisted him.—Philadelphia American.

BRILLIANT.
Don't miss the brilliant debate between Moses Hull and W. F. Jamieson, soon to begin in this paper. Put your name on our list and the names of a dozen of your friends. The good will more than balance the expense. Let us convince the world.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents. For sale at this office.

SPIRIT AND MATTER.

Are Atoms Real Entities?

In an article in the Journal of the American Medical Association for October 5, 1901, we read:

At the opening of the 11th annual session of the British Association for the Advancement of Science, which met in Glasgow last September, President Rucker, of the University of London, devoted his address to an interesting discussion of the present atomic theory of the constitution of matter. Through the century just ended, a century of wonderful progress in chemical and physical knowledge, three grand conceptions have dominated the so-called physical sciences as distinct from the biological:

1. That matter is made up of separate particles—Dalton's fruitful and comprehensive theory of the existence of atoms; 2. that heat is due to movement among these particles, and, 3. that there is an all-pervading subtle medium called ether. While these conceptions have grown in strength with each succeeding decade, they have not been blindly accepted without question. Especially during recent years have voices been raised against their universal acceptance, and the opinion has been expressed that the atomic theory and the theory of the existence of ether have served their purpose. It may be freely admitted that the view that matter is composed of aggregates of separate particles has been useful in helping us to get some sort of understanding of the properties of matter in the past, but we are urged not to forget that these units are simply speculative and not objective and real. The terms "atoms" and "ether," useful and convenient fictions, answer the purpose of working drawings which though different from actual reality yet help us to gain an insight into its arrangement and its properties, and to codify observed facts and laws. But the working model is probably very much unlike the real thing.

At the present time chemistry teaches the existence of about 100 different elemental forms of matter. Their weight relationships to one another are, however, suggestively near multiples of the same number, and this may be due to relative weight coincides with other resemblances, so that chemistry is pervaded by an indistinct belief that there is a common element which is the substratum of all kinds of matter. This dream that matter of all kinds will some day prove to be fundamentally the same has survived many shocks. Atmospheric air, common alcohol and other mixtures and compounds have been broken up into several distinct, tangible entities, and the question is, can these gases be broken up further into molecules and atoms whose very motion we may be able to trace by actual, tangible proof? Of course, matter in bulk appears continuous, but how are we to explain the phenomena of diffusion and expansion and contraction? All substances are perfectly uniform in all their parts. Air diffuses into water, and water penetrates into air, and the rights of way for the one through the other apparently exist.

Rucker cites a recent classical experiment by Sir W. Roberts Austen, who placed pieces of gold and lead in contact at a temperature of 180°. After four years the gold had traveled into the lead to such an extent that not only were the two metals united, but on analysis, appreciable quantities of the gold were detected even at a distance of more than five millimeters from the common surface, while within a distance of three-quarters of a millimeter from the surface gold had penetrated into the lead to the extent of 103.6 dw. per cent. A simple, satisfactory explanation of this phenomenon is not in the grasp of the conception that matter consists of separate particles in motion, "which can penetrate into the spaces between the corresponding parts of surrounding bodies." There seems to be no limit to the expansion of matter, such as gas, but it is certainly inconceivable that a continuous material present in every part of a space can also be present in every part of a space at the same time. Different kinds of light travel at the same speed in inter-planetary space, but at different rates in matter, a fact also explained by the coarseness of matter.

Being forced to accept the particulate nature of matter, what if anything do we know of the properties of these particles? What we do know of the properties of matter we have learned from the forces acting on our organs. These phenomena are not the result of particles composed of matter, but as long as we are unable to detach a molecule or an atom we are not able to learn anything of its properties in isolation. Emerson has said in his essay on farming that "you cannot detach an atom from its holdings, or strip off from it the electricity, gravitation, and chemical affinity, or the relation to heat and light, and have the atom bare," and such seems to be the case even to-day.

The question of the existence of molecules and atoms may be regarded as settled, the outstanding difficulties relating wholly to the nature and constitution of the granules. It has been said that every great advance in chemistry in the last ninety years finds its interpretation in Dalton's theory of atoms, and Rucker emphasizes strongly the fact that the atomic theory is parts a unity to all physical science. He likens a crowd of molecules to a fog and recounts the experiments of Wilson and J. J. Thomson in causing vapor to condense upon the molecules of highly rarefied gas until they become magnified into a visible mist. Fine dust facilitates greatly the production of fog, and these investigators show that electrified particles may act in a similar manner as nuclei for the condensation of vapor. Such electrified particles result from the breaking up of molecules into ions. Indeed, the atomic theory has received strong support from the recent studies of electrolytic dissociation. J. J. Thomson's recent work on cathode-ray phenomena has led him to results that indicate even the divisibility of atoms into negatively electrified corpuscles.

I have thus reproduced the foregoing interesting editorial on the atomic theory, because it reflects considerably light upon the subject of "materialization," and because our "Christian Science" friends are moving heaven and earth to demolish the atomic idea, and to do away with matter altogether. The "Scientific Statement of Being" as I have said to be read in the Christian Science churches immediately before the benediction is:

"There is no life, truth, intelligence or substance in matter. All is infinite mind and its infinite manifestation. For God is all in all. Spirit is immortal truth; matter is a mortal error, spirit is the real and eternal; Spirit is God, and man is his image and likeness; God and man is spiritual and not material."

In the language of Eugene Wood: "Now, in case you do not quite grasp this, I will quote another statement of Mother Eddy's which is so constructed

that it is just as true backwards as it is forwards:

- (1) "God is All in all."
- (2) "God is God. God is Mind."
- (3) "God, Spirit being all, nothing is matter."
- (4) "Life, God, Omnipotent Good deny death, evil, sin, disease, Disease, sin, evil, death deny Good Omnipotent God, Life, God."

"Quite clear now? It may seem to sound a little like riding to a fire, but you must remember that to make a great philosophical truth read the same backwards as forwards is a tolerable severe test to put literature to."

H. V. SWENINGEN.

THE SYMPOSIUM.

The Value and Use of Phenomena.

To the Editor:—I wish to congratulate you on No. 621. I consider it the most remarkable, unique and interesting paper I have ever read. I doubt if its equal was ever issued from any press in the world. I feel that your "Symposium on Prayer," has never been excelled, or equaled by any religious publication of any or all religious organizations extant. The free, honest expression of convictions on the subject of prayer by so many different public speakers and writers, makes the matter of intense interest to all thinkers, and it is to be hoped that the religious community, especially among the workers and speakers interested in the cause of Spiritualism.

I feel this utterance of private convictions concerning the use and efficacy of prayer, most timely and helpful. The whole people, and the so-called Christian world, need no longer be in doubt as to the belief of the leading workers in the cause of Spiritualism concerning the value and service of prayer, either in public or private; either oral or silent.

The printed word has gone out over their signatures, telling the world where they stand. Your valuable paper will be the medium by which, and through which, the present and coming generations will learn what was the consensus of opinions held by prominent Spiritualists concerning prayer at the opening of the twentieth century.

I have enjoyed every one of the contributions. I have found something helpful in them all. I wish it were possible for me to thank them individually for their response to your request. But I would like to accent more especially the article over the signature of Andrew J. Eastman, M. D., of Reed City, Mich. I believe he sounds the key-note of Spiritualism in what he says about the value and place of phenomena. Where to-day would be found one society, one meeting body, had it not been for the manifestations at Hydesville? Who wonders, with the demonstrations of spirit life and communion left out or left out of our societies, and the idea, and that the liberal and the conservative, their religious thought drift back, or into, the liberal churches? Why not? when our leading men in the N. S. A., through the press, and on the platform, subordinate the manifestations, the demonstration of the continuity of life, to the spoken word?

Our liberal churches to-day preach with a full voice, write well concerning immortality and spirit existence, and under exceptional conditions, communion. We have prominent workers who on the same footing, and after the same methods of the Unitarian denomination and association. Spiritualism is not the outcome, the child of any sort of religious denomination; it is a natural and will live without any of its earmarks.

Mr. Editor, let us have another symposium on the use and value of phenomena. Its time and place. Give, please, the same contributors another chance, and oblige a fellow-reader and student. EDWIN WILDER. Hingham, Mass.

SPIRITUALISM.

It is a Science—Not Ethics.

Spiritualism is a system of facts, formulated into the rigid law of science. It is her sacred and infallible book, and its nature is her extensive domain and arena of all experience, the arcane treasure of all energy, substance, and entity forms. The universe is her temple, evolution her process of structure, inexorable law her trove and compass, chemical relations her ever present Divinity. From the brotherhood of the atoms, to the sublimity of the rock to the plastic beauty of an aural sphere, Spiritualism, as an exponent of science, knows naught but the progressive action of the law of cause and effect. Her philosophy is inductive, her method scientific, her conclusions logical, her demonstrations acceptable, her inspiration the light of the world. She offers to the world the only key to nature, and lifts the veil of nature's finer self, and the realm of spirit, rather than faith; she writes the visible and invisible into a beautiful whole, beyond the ken of Newton and Bacon who beheld not the dazzling light of her sky-covered dome.

Spiritualism mounts the chariot of air and rides triumphantly beyond the physical forces, and endures law and science in the mystic regions. She deifies the Gods of superstition, and the idols of man's childhood, and endures the Juggernaut of Theology in the dust of oblivion; she plants her aspirations in acts of human life, and enters the portals of life without the credentials of faith; she employs no humbug, no bluff, no false promises, no materialization of all that is covered by law that is never repeated or evaded, she stands awed with the sublime beauty manifested and redeems that which is a part of all, and the God within himself the highest expression of creative energy. Then let not Spiritualism be her bright steeds of light to the effete carcase of a material theory, nor bow her head in invocation to a greater energy and intelligence than the nobility of humanity, which places its pedestal in the physical elements of the organic, and lifts its head in the glorification of the cloud-copied aroma of the ethereal. Defined as the grand man of universal nature, the blossom and fruit of nature's grand and beautiful efforts. "Remember, my brother, no one ever returns in human terms, from the distant shores of invoked benevolence, but the hand-writing on the wall is ever 'law, the course of order.'"

PROF. W. A. JONES, Hot Springs, Ark.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the past and the future. By Matilda Joselyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

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Our Fall and Winter Campaign.

The Fall and Winter Campaign of The Progressive Thinker will be especially brilliant. It will be unusually attractive and instructive. It will lead you on to a higher plane. It will make you happier, wiser and better. It will blossom into something brighter, fresher, and more startling, and will be a surprise to you in a variety of ways. Among the many attractions will be the debate between the brilliant Materialist, W. F. Jamieson, and the profound and eloquent Moses Hull. It will make most excellent reading for fall and winter evenings, and we are not sure but what it will so scintillate with the friction of happy hits on both sides that lights can be dispensed with while reading it on a cloudy evening. We are sure that every Spiritualist, Freethinker and Materialist will want to read this debate, and thus become wiser and better. Tell your Spiritualist friends of this debate and request them to send to this office at least 25 cents for a three months' subscription to The Progressive Thinker. No Spiritualist can afford to be without this remarkable debate.

THE RAINBOW.

A Recitation by Arzelia C. Clay.

I sometimes have thought in my loneliest hours,
That lie on my heart like the dew on the flowers
Of a rainbow I took one bright afternoon
When my heart was as light as a blossom in June
The green earth was moist with the late fall showers,
The breeze fluttered down and blew open the flowers,
While a single white cloud, to its haven of rest
On the white wings of Peace, floated off in the west.
As I threw back my tresses to catch the cool breeze
That scattered the rain drops and dimpled the seas,
Far up the blue sky a fair rainbow unfolded
Its soft-tinted pinions of purple and gold.
'Twas born in a moment, yet, quick as its birth,
It had stretched to the uttermost ends of the earth,
And fair as an angel it floated as free
With a wing on the earth and a wing on the sea.
How calm was the ocean! how gentle its swell!
Like a woman's soft bosom it rose and it fell.
While its light sparkling waves, stealing laughingly o'er,
When they saw the fair rainbow, knelt down on the shore.
No sweet hymn ascended, no murmur of prayer,
Yet I felt that the spirit of worshiply was there,
And bent my young head in devotion and love
Neath the form of the angel that floated above.

How wide was the sweep of his beautiful wings!
How boundless his circle, how radiant his rings!
If I looked on the sky 'twas suspended in air;
If I looked on the ocean the rainbow was there;
Thus forming a girle as brilliant and whole
As the thoughts of the rainbow that circled my soul;
Like the wing of the Deity, calmly unfurled,
It bent from the cloud and encircled the world.

There are moments, I think, when the spirit receives
Whole volumes of thought on its unwritten leaves,
When the folds of the heart in a moment unclose
Like the innermost leaves from the heart of the rose.
And thus, when the rainbow had passed from the sky,
The thoughts it awoke were too deep to pass by;
It left my full soul, like the wing of a dove,
All fluttering with pleasure and fluttering with love.

I know that each moment of rapture or pain
But shortens the links in life's mystical chain;
I know that my form, like that bow from the wave,
Must pass from the earth and lie cold in the grave;
Yet, oh! when Death's shadows my bosom enclose,
When I shrink at the thought of the coffin and shroud,
May Hope, like the rainbow, my spirit enfold
In her beautiful pinions of purple and gold.

RECRETS.

You will have deep regrets for a long, long time if you miss the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a full conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Nature Cure." By Drs. M. B. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia, and other prominent cities, have contributed the bulk of this volume. The editor, throughout the volume has been to the cause of the science of the human mind, and has endeavored to present a theory of human nature, thoroughly practical and at the same time, the most valuable possible. Several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called on to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrine here set forth.

CONTENTS.
What is Psychology? The True Basis of the Science. National Psychology as presented by Aristotle and Swedenborg, with reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. The Human Mind. The Human Soul. Memory: Have we Two Memories? Instinct, Reason and Intuition. Psychology and Morality. Mental and Moral Training in the Light of Certain New Theories. The Power of Thought; How to Develop and Use It. Concentration of Thought; and what it can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and Mental Training. Telepathy and Transference of Thought, or Mental Mediumship. Is Nature and Use. Health, How Acquired and how Mastered; with some Comments on Obsession and its Remedy. Dreams and Visions. The Human Mind, and the Problem of the Human Double. The Human Aura. Heredity and Environment. Astrology, Palmistry and Periodicity; their Bearing on Psychology. The Human Mind, and the Problem of the Human Double. Price \$1. For sale at this office.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. JONES. Heretofore it has been sold for \$1.00. It is now reduced to \$1. It is a book that will interest and instruct. It contains 400 pages, and is full of suggestive thoughts. Dr. Sherman was a student of the Bible, and his work is a reflection from the celestial spheres. It treats of the things of this world, and the things of the next world. It is a book that will interest and instruct. It contains 400 pages, and is full of suggestive thoughts. Dr. Sherman was a student of the Bible, and his work is a reflection from the celestial spheres. It treats of the things of this world, and the things of the next world. It is a book that will interest and instruct. It contains 400 pages, and is full of suggestive thoughts. Dr. Sherman was a student of the Bible, and his work is a reflection from the celestial spheres. It treats of the things of this world, and the things of the next world. 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THE GREAT DEBATE

Every Spiritualist should read it. Every Skeptic will find it especially interesting. Even church members will find much in it that is exceedingly valuable. In fact everybody should have access to it. It exhibits in a masterly manner the trend of thought in Spiritualism and Materialism, the former represented by that ripe scholar, Rev. Moses Hull, and the latter by that wide awake and critical thinker, W. F. Jamieson. The debate throughout scintillates and glows with the friction of thought, and will prove an attractive feature of The Progressive Thinker during the Fall and Winter months. This debate alone will be worth more than a year's subscription to The Progressive Thinker. It will go down in history as an important mile-post in the cause of Spiritualism. Get your neighbor to send in 25 cents for the paper for three months, as a starter. This is a little less than two cents a week. There will be many other attractions besides the debate. In fact The Progressive Thinker will scintillate as never before during the Fall and Winter months.

The Progressive Thinker.

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SATURDAY, NOVEMBER 2, 1901.

They Come as the Waves Come.

It would be supposed from the multitude of Christian sects, representing every shade of opinion, each one voicing the teachings of the Master, that their end is reached. Not so, however, for every few days a new one is born and is thrust on a sect-cursed world. The latest we have noticed is an offshoot of Methodism, and has its rise in Chicago. Its paternal founder being Duke M. Farson, known as the Banker-Precursor. With holiness as its motto and rallying cry, it is proposed to organize a sect which will become worldwide, and whose members shall be so holy they cannot sin.

That is the sect of all sects the world needs. Now it is difficult to distinguish by their morals between saint and sinner. Indeed we have sometimes thought the saints were using the church as a cloak to disguise their wickedness, and from the frequency of criminal prosecutions, ab, and convictions, too, of the clergy, we are sustained in our conviction.

If sectarians would show by noble lives they were worthy of initiation, how very different would be their action from the hypocrite whose reverence for sacred days, ritualistic practices, and pretensions to superior goodness makes him the target for universal ridicule.

The Macedonian Cry.

The Chicago Presbytery, late in session at Gardner, Ill., deplored the great decrease in candidates for the ministry. They voted, say the press reports, to stop this falling off in theological students. "A concerted appeal will be sent out to colleges and other educational institutions asking young men to enter the ministry."

Paul told his readers: "In the last days perilous times shall come. Verily, are they not here? The old cry of 'Come over into Macedonia and help us,' was never more loud or insistent than now; neither was there more need of help, if the institution is to survive. Not Presbyterianism alone is in the throes of dissolution, but the whole system from Catholicism down to the humblest Christian organization suffer alike from the calamity of unbelief. It is in the air. It is everywhere that men think. No fall of man, no endless death, no prison of torture for souls, no redemption, no virgin-born God, no sacrifice of such a God to atone for a condition that never existed. And then the conclusion: The whole fabric, warp and woof, is a purely device to gain support from the toiler without labor on his part.

"Lies, Nothing but Lies."

The Cincinnati Enquirer, in a late issue, stated that Leo Taxil, the arch liar of the age, is dying in Paris, worn several millions of francs, all made juggling with truth. He was a modern Munchausen, more successful than our late Mullation.

Taxil showed up Masonry's connection with the Devil. He invented Luciferism and Satanism; the cult of Diabolism, the Black Mass; the insane ceremonies of Cagliostro; Diana Vaughan, the devil's bride; and numerous other wild, blood-curdling stories which were accepted by many as truths, and caused the Pope to make open war on Masonry.

On April 1, 1897, All-Pools' Day, Taxil called a meeting of his admirers, and made this brilliant little speech to them:

"Ladies and gentlemen, don't be angry with me. I have fooled you all these years. The stories of 'Masonry, and devil-cult, and devil-rites, etc., which I paraded off on you as a hundred books, pamphlets and lectures, were all stuff and nonsense. They were lies, lies, and nothing but lies, invented for the purpose of testing credulity."

Notwithstanding that public confession the Pope and his Vatican Council are still acting upon those lies, and are fomenting their anathemas against Masonry. Suppose Taxil had died without making an exposure of his own deceit, his fabrications so ingeniously doctored would have been accepted as truths, and passed into history as such.

How many a fiction of the Middle Ages, or even antecedent that credulous era, has been accepted as real, and played its part in the great drama of life. We have no more of knowing. It becomes us, however, to be constantly on guard, and make sure we are not victims of the guiles of other tricksters who would make us playthings for their amusement, and compel us to contribute the means for the support of themselves and their successors.

Not a Practical Proposition.

Some party ambitious to avoid the ridiculous story of creation in six days, as told in Genesis, proposes Bible publishers substitute the Greek canon in place of day, the better to agree with the teachings of science. An eon is a long and indefinite period of time which may be of eternal duration; or the lifetime of the object to which it is applied; an age or dispensation.

The Hebrew word rendered day in our English translation, means a period of twenty-four hours, one revolution of the earth, and nothing more. It would be a gross literary outrage to so render the Hebrew, besides being an affront to the 'Divine inspiration' which no self-respecting God should brook.

If the Bible is to be made over to agree with modern knowledge, the changes will be so great no one will be able to see any connection between it and the original. It certainly would reverse the order of things, and make a sun before it produced light or vegetation. It would not make animals with eyes before the earth was illuminated; and it would find some other way to produce rain than to open the windows through which water could be thrown down at pleasure.

And while making a God, with modern knowledge he would appear more dignified than mousing around "in the garden in the cool of the day," shouting "Where art thou, Adam?" drowning all the world to get rid of his own bitch work; tumbling down towers to prevent his creatures scaling heaven and usurping his throne. And, confidentially, good reader, the wrestling match with Jacob, and the shameful formulation would need to be very materially amended. Instead of an ugly ladder, the foot on earth, the top in heaven, the angels of God ascending and descending on it," see Gen. 28:12, is it not probable an electric elevator would be substituted?

But these are only slight indications of the thousands of changes that is required to bring the book up to modern knowledge. We don't believe it well to reconstruct the old book. Let us have a new one, from title-page to finish, constructed along modern lines, to harmonize with modern science, containing the very best and most advanced thought of all the ages; telling what is known; dispensing with the guesses of ignorance, and the myths of the childhood of the race. Let its morals conform with modern experience, and not declare an act good, or another evil, because some old barbaric prince or patriarch so decreed thousands of years ago, and credited the act to some bearded god of whom they were as ignorant as they were of science, or of good sense.

Impoverished Clerics.

The Bishop of London, he of the established church, with a handsome annual stipend paid by the government, and wrested from unwilling and frequently impoverished tax payers, thus recently discoursed on the poverty of those engaged in the soul-saving occupation:

"It may surprise some of you to hear that the bishops share the poverty of the clergy. There is no greater fraud in the world than the so-called 'opulence of bishops'—and I am confronted by the most appalling financial crisis that I have ever faced in my life through my elevation to the see of London. Dr. Creighton was oppressed by the same incubus; his entrance into the diocese having absorbed all his past savings and the proceeds of his literary work. With enormous rents and taxes the income of the office is scarcely adequate to meet the costs."

If Bishops in the Church of England thus complain of poverty and financial ruin, what must be the fate of the humble curate, or even the rector?

In America, where there are no titles to support clerics, the average pulpiteer is little better than a mendicant. Unless by superior talent and tact he can gain a position in some of the large cities a life of destitution is before him. This, probably, is the principal reason in this country why educated young men avoid the ministry as they would a pestilence.

The lawyer sees the principal public offices replenished from his ranks. His education fits him for teacher, a journalist, or for the most remunerative places in business life; but the fitting of a candidate for the ministry only qualifies him to play the drone, and palm off on a disgusted world the silly teachings of the childhood of the race. Of all the helpless, worthless members of society, they who contribute the least to the happiness and prosperity of the body corporate, there is not one who renders so little compensation for the cost of living as the preacher; neither is there one whose retirement from the profession would be less felt by the producer. Morals, instead of being conserved by them, frequently find in the preacher their greatest foe.

Sun's Day Not Lord's Day.

The declaration of a government official of England recently, that the commandment to observe the Lord's Day, was one of the Ten Commandments given by the Lord to Moses, shows he was not well posted. That official should know that Sunday, the 'Lord's Day,' was unknown to Moses, or even to Jesus, or to any other man; until the year 321, and then it was ordered by a heathen emperor, and was made sacred, not to the Lord, but to the Sun.

To-Morrow Will Come.

We are pained to learn that the Belvidere Seminary for young ladies, at Belvidere, N. J., under the management of the Misses Elizabeth and Belle Bush, is financially embarrassed. It is reported the church element brought a great force to bear upon the school because the sisters were well known Spiritualists. Would it not be practical to remove their institution to some outlying Chicago town, where sectarian influence has less control? Bigotry may be rampant to-day, but to-morrow will right such wrongs.

Good Sense from an Orthodox Pulpit.

A patron sends us from Rockford, Ill., the Morning Star, of that city, containing a sermon delivered by Rev. P. M. Snyder, at the Second Congregational Church of Rockford, on September 30. Snyder is esteemed orthodox, and is said to stand, socially and theologically, very high among the clerical profession of all faiths. We can only make room for a few salient points which we separate from their connections to show the drift, he has made towards the truth.

Rev. Snyder's subject was "The Old Book in the New Century." Read the extracts, you Spiritualists who think The Progressive Thinker is too severe on the Bible. On the contrary we are fully sustained, not only by Rev. Snyder, but by every scholarly clergyman who has the bravery to express his own honest views on the subjects involved. Of course there are those who continue in the old rut, who inherit their ideas and have never thought their way out, just as old teamsters would allow their burdened wheels to continue in the same deep track, because they apprehended they had reached a firm bottom.

Rev. Snyder inquired: "How shall we use the Bible in our day, and how shall we teach it to the children, in the light of recent study, the results of modern investigation?"

He then said: "It is a fact the new century finds the Old Book in many respects a New Book. In the words of Washington Gladden, 'We do not take the same view of the Bible itself that once we took; it is largely different. We have added to it more and more, we have gone to the Bible itself to find out what kind of a book it is, and the Bible has plainly told us it is not the kind of a book we once thought it to be.'"

That was a good beginning. Let us follow the lead:

"We have learned a great deal about the origin of the individual books. We have found that books like Genesis were not written off hand by a single author, but were put together from different sources, written in different styles and with different religious purposes, and this fact has given us a new conception of the process by which the Bible came to be what it is. We realize as we did not once that the Bible gives us the sacred literature of Israel for more than 1,500 years with all their different stages of intellectual and religious development, and that some of these stages were very immature. We find crude and child-like conceptions of God, as where he is represented before the flood as being sorry he had created men, and a little later as going down to the tower of Babel to see what men were doing, being afraid they would become too powerful for him. We find low standards of morals. * * * that seemed characteristic of the Old Testament heroes. We have learned to appreciate the fact that the stories of the Bible were written by men who thought this world was flat and was the center of the universe, who knew nothing of the laws and processes of nature, and we see this affects their scientific descriptions and sometimes even their religious ideas. For instance, in the first chapter of Genesis the firmament is represented as a solid dome holding up the waters above the earth."

"We are forced to admit such ideas are very primitive, and belong to a people whose notions of God and his relations to the world were in some respects exceedingly crude. * * * It is impossible for us to take the Bible, especially the Old Testament, in the same literal way in which our fathers took it a century, or even half a century ago."

"One of the surest ways of making idols of children, is to teach them the words of the scriptures which will seem false if not ridiculous when they are a little older."

"The scriptures are a growth through many long centuries and they represent very diverse stages of religious and scientific development."

"God reveals himself through the laws and forces of nature just as he does through the Bible. In a thousand different ways, in the order of which the earth is built, in the stars above us, in the vast sweep of nature's forces God is telling us how he works and he is not deceiving us. And when we find passages in the Bible that directly contradict all that God is teaching us about himself through his world, then we are bound to remember that it needs be, that others must have written those passages were written by men who had no idea of the vastness of the universe or the magnitude of nature's laws and forces, by men who thought the earth stood still and that the sun and moon moved around it and to whom any violation of the course of nature seemed a small and natural thing."

"When the theory of evolution was first propounded some of us thought it must detract from the dignity of man to have him in any way associated with the lower forms of life. We wanted men made of dust at first hand and some men not as if they were. To-day we realize that it is only an added glory to feel that the centuries have tolled together through countless lower forms of life to make this mortal framework ready to be the tenement of a human spirit."

That is advanced thought from an unexpected quarter. Of course Rev. Snyder said much we could not do justice to, but the excerpts show he is making good progress, and will ultimately reach the whole truth.

Startling Facts.

Two millions of dollars are said to be spent annually in these United States for Bibles, half a billion dollars for hymn books, and sixty thousand dollars for prayer books. Every dollar thus expended is wrong from the giver under the representation that the Bible, with its errors, misrepresentations and falsities, is the upspring Word of God.

Bless God.

The Rock River Methodist Conference, late in session in Evanston, by a vote of 135 to 25, adopted a new constitution, which gives equal representation to laymen and provides for the admission of women in the latter capacity. "Bless God" for the slight display of practical good sense in doing a little justice to the sister.



THE N. S. A.

The report of Moses Hull in reference to the N. S. A. convention contains a good many dark lines that don't reflect much credit on Spiritualism. His views are corroborated by many others. So far as we have heard from the various western delegates, they deplore the action of the convention on numerous vital points, too numerous to mention: A clear-headed, far-seeing delegate from the East writes:

"Spiritualism is in hard lines, and the N. S. A. is impotent to help the situation; in fact, it is a question whether the N. S. A. is not now in the throes of death."

Nothing could be more detrimental to the best interest of Spiritualism, than the continual re-election of one man to stand at the head of the N. S. A., and thus putting the stamp of inferiority on all the other old and tried workers, and relegating them to the rear to reflect light on the Figure-Head at Washington. This continually putting one man at the head of National affairs, is against the spirit of our institutions, against the spirit of the age, and against the spirit of ordinary sound business sense. There is absolutely nothing to recommend it, yet see the result: That the N. S. A. has received a "black eye," and that caused by itself, is much to be deplored. The election of any one of the various candidates named in place of Mr. Barrett, however capable and upright he may be, would have been hailed by the great mass of Spiritualists, as a decided improvement over the present status of our cause, for they do not like to see the stamp of inferiority on so many of our old and tried workers."

During the past eight years of the existence of the N. S. A., criticism of the same has been almost entirely suppressed by the various Spiritualist papers, under the plea, "the good of the cause." This is not a healthy condition, and is due to be deeply deplored. Any one can readily see that harmony in our ranks can not be maintained by electing Moses Hull, E. W. Sprague, Dr. Spiney, Willard J. Hull, Dr. Warner, or Mr. Kates (or any other man) for nine years in succession, as president of the N. S. A., while the election of one of them for two or even three years in succession would prove, no doubt, wonderfully beneficial. The influence of any one man in such a prominent position, which compasses the whole nation, becomes decidedly stale, unprofitable, and even damaging, working as a discordant element after too many years of service, while a new man differentiates—he sees new points, solves new problems, follows new lines of action, discovers new possibilities, and awakens new zeal. Take our post office here as an example. Every new man to fill the position, whether Democrat or Republican, makes a decided improvement in some one (or more) particular branch of the service. Any one with ordinary common-sense discernment will realize this fact. For this reason the continual re-election of any one man to occupy the position of president of the N. S. A., can not work anything but injury to the cause. It is not only an insult to common-sense business principles, but it dampens the enthusiasm of ardent Spiritualists, and is a direct imputation against the honesty, integrity and intelligence of many prominent workers. Notwithstanding that these irrefutable facts were presented to the delegates of the N. S. A., like automatons they voted to continue the one-man power, and thus invite on all sides adverse criticism and innuendo. This is not a personal matter with us in any sense of the word—it is a matter of principle touching the welfare of Spiritualism. It seems too bad that the N. S. A. should receive an almost fatal wound from the hands of its purported friends. It will, however, survive the shock, and be nursed back finally into vigorous life by those who have the best interests of the cause at heart."

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"All About the Holy Ghost." Somebody should place the thinking world under obligation, by showing the relation between Mesmerism and the Holy Ghost. Church writers are very shy on this distinguished personage in the orthodox Godhead. We have turned over the pages of Biblical Literature, Bible Dictionary, and various other authorities who ought to have enlightened their readers in regard to this associate God, but they are as silent as the Sphinx in regard to him. He is credited with being in attendance at revival meetings, and made a brilliant display of his power on the Pentecost occasion, described in the 2d chapter of Acts, wherein the large collection of people from all the world were literally 'filled with the Holy Ghost,' producing the sound of a rushing mighty wind, and having the appearance of cloven, otherwise, divided tongues like fire. 'Every nation under heaven,' we are told, was there, and each man heard what was said in his own native language. Onlookers mistook this display for drunkenness, and mocked the performance. Those of us who have watched the antics of several mesmeristic subjects, each doing his best to execute the will of the master operator, were not far wrong when we associate these two displays of a subtle influence the best of us can but poorly comprehend with each other. If it was the doing of one branch of the godhead in the first case, how much did it fall short of it in the other?

We have sometimes queried whether it is not possible in the long ago, when hypnotism, and the art of producing the effect was less understood than now, it was mistaken, when exerted by good men, and for good purposes for the action of Divine power. And is it not possible when the same influence was employed by bad men, for evil purposes it was mistaken for the doings of the Devil?

If the Devil and the Holy Ghost had their parentage in an influence which baffled scientists to account for the phenomenon, and which is not yet fully understood, then these myths may be eliminated from the creeds. Drop out

SOME OF THE LIGHTS AND SHADES OF OUR LATE NATIONAL CONVENTION

I promised a short article about our National Convention just closed. I hardly know how to write it; there are many good things to say about it, and some things not so good. I believe it was Oliver Cromwell, who said to the artist who was to paint his picture, "Paint me as I am, wrinkles and all."

The reader is assured that if I chose to use my talent in that direction I could find not a few "wrinkles" to paint in connection with this convention. In fact there are very few conventions where wrinkles are not found. It is human to err, and conventions are terribly human.

We Spiritualists are not yet all of us angels; nor are we above political wire-pulling. Political wire-pulling seems to be a necessary part of nearly all conventions. The fact is, all come to conventions with their plans of operation. We are all selfish enough to want everything to come our way, and if we can by any political twist bring it about we are liable to think that is the thing to do. The twisters and those twisted are liable to look at matters from different points of view.

The religious councils of old, even the Nicene Council, held in the year 325,—the council which gave us the four Gospels which we deem so important a part of our Bible, was no exception. A body of nervous, quarreling and fighting bishops met; each had his ax to grind—each was determined to carry his point through at, no matter what expense. The result was a few bishops were killed by their brother bishops. Very few of them got what they wanted; our four Gospels were trotted out as "dark horses," and a miracle or two fastened them upon all future generations as "the inspired word of God."

As in the Council of Nice, it was in this convocation, the East against the West; and as in that Council every point was gained by political maneuvering, so in this convention the East was winner in every battle except one. It would surely have gained that battle had it not seen that it would have rendered the political wire-pulling so transparent that it had better let the West have a small of some of the good things, of which it had a great abundance.

The East had two very decided advantages; the convention was so near that it cost but little for it to ship in all the delegates it wanted. Another was its system of representation would allow it, if it chose to claim them, not less than four delegates to the West's one, even though the West had more Spiritualists than the East. Its State Associations were entitled to representation the same as those of the West, beside that its local societies not being connected with the State Associations were entitled to their delegates. Thus one person can belong to the State Association and be represented by its delegates, then he can belong to a small local association and be represented by its delegates; he then can belong to the Veteran Spiritualists' Union, and be represented by its representatives; he can then belong to a chartered lyceum and have another representative. Others by the use of proxies can represent even the far West. One of these delegates told me that she held three proxies. From the first some of us saw the necessity of giving up and allowing the East to run the convention after its own fashion. Bro. Kates and a few others tried to get some thoroughly just amendments to the constitution, but they learned that Thomas Paine's query, "when was a tyrant ever known to let go his hold on his victim?" was to the point. Would these sixty delegates, who voted as they were bidden, give up their advantage? They were too sharp for that.

Occupying the middle ground between the East and the West, I had a point of observation from which I could see all of the political maneuvering.

Last year those living in the West listened to the plea to allow the convention to come to Washington this year. This was done under the positive pledge that certain delegates from the East would work for it to go to Milwaukee this year. But what are pledges when such a fight is on? No pipstems was ever more easily broken. These pledges, like Rip Van Winkle's drinks, did not count. The convention was wanted to Boston. It is hard for States west of the Mississippi to get there, but they can send their proxies, and request New England to fill them out. Thus a Maine or Massachusetts man, who never saw Omaha, or San Francisco, can under its proxies vote anything upon the West it may choose. The West will be quite as well off if it keeps out of the convention next year, and authorizes New England to run the National Convention. For one I am in favor of adopting that policy; it will save hundreds, yes, thousands of dollars of traveling expenses, and the result will be exactly the same.

So far as money matters were concerned the heavy donations came from Washington, Indiana and Nebraska. The convention was, however, all of it very liberal. I think the poor were quite as liberal in proportion to their wealth as the rich. Noble men and women East and West contributed according to their means, to help the cause along. Our people are fast learning that the truths we have come to advocate will not go of their own accord. They require some pushing power behind them. In about two hours the convention—raised about two thousand and five hundred dollars.

The Pratt offer of a college was read to the convention, and was accepted, and a committee appointed to go and see Mr. Pratt, and the building he offers for a college. There the matter was left until after the close of the convention, then the Board of Trustees took the matter up and discussed it at length. The trustees see very clearly that the curiosity phase of Spiritualism is at an end; that if we are to compete with the churches it is to be by putting men and women of talent and education on the platform. Many young men and women who ought now to be on our platforms were compelled to go to Unitarian

and Universalist colleges to get an education; when there they were persuaded to enter the ministry of those denominations. Not only is this true, but many of us good Spiritualists are there in the world are leaving us and going into the more liberal churches. They have become tired of the lack of logic and education among those who call themselves Spiritualist preachers. Our preachers must become teachers—they must leave their audiences wiser than they found them, or they must give place to others. It is the old, old doctrine of the survival of the fittest.

At the opening of the convention, to have heard the multitude talk, one would have thought that Mr. Barrett could never have been elected president of the N. S. A. again. "He was not the medium's friend," "he had held the office long enough," etc. Beside all that, we had such a superabundance of presidential timber. Like Artermas Ward's regiment made up of colonels, our ranks were filled with possible presidents; all would be good except the one who should happen to be elected. When the time came to vote the prospective candidates had all dematerialized but one or two who thought it premature to decline to run before they had been invited to be candidates, the others declined as soon as their names were set before the audience by what would have been an informal ballot, had not some, in violation of the informal ballot rule, advised their friends how to vote.

When the time came for the final vote, the secretary of the association was invited to cast the unanimous vote of the convention for Harrison D. Barrett. There was not one to be found who had ever had any opposition to him. I doubt whether there is in the ranks of Spiritualism one who can fill the office of president as well as the man who has filled it so long; and as for the work to be done outside of the convention, Mr. Barrett is wise enough to trust his advisers. His cabinet, the Board of Trustees, is as good and wise a board as could be selected.

Mrs. Longley has from the start been a deservedly popular secretary. I think no word of complaint has ever been heard against her. As for Treasurer Mayer—well, no one ever thinks of any one else taking his place.

The only fight New England did not gain was its fight against George W. Kates going on the Board of Trustees. Brother Kates is an intelligent man, a good business man and his friends will all rejoice that he occupies a place on its executive board.

The convention was largely attended, and did much good work. The reports were all interesting. Brother and Sister Sprague's missionary report showed them to be as earnest workers as can be found. They are eminently adapted to missionary work. Missionaries, like poets are born, not made.

If Mr. and Mrs. Sprague have made any mistake it has been in organizing too many societies. The cause has been injured in New York and elsewhere by organizing societies where they could not be sustained. For one I will surely be glad if the over thirty societies organized in Indiana during the last year can meet and form a State Association. I am no pessimist, but I greatly doubt whether there is sustaining power enough to keep half of them alive. When burning log-heaps, when a boy, I found that if I wanted the fire to do its work I should never fire more than from three to five heaps a day. I have fired fifteen to thirty in a day. They generally had to be fired again, and it was double the work to burn them that it would have been had I done my duty by them in the first place. In Spiritualism, as in burning logs, we must learn by experience.

If I had not been chairman of the committee on resolutions, I would say many good and pointed resolutions were passed.

A call was made for a meeting of the various officers of State Spiritualist Associations. The convention kept us all so busy that the attendance was not large; yet a good work was done, and a fine start was made toward co-operative work among State Associations. This will eventually be carried out. Better and more consecutive work is in the future, to be the order of the day.

The epidemic of raising money to be used in the propagation of Spiritualism during the present year struck the convention, but it only lasted a little over an hour. That was long enough to raise about twenty-five hundred dollars. That was good work for the Spiritualists; in a Methodist church or a Catholic church it would have been but little. It was enough, however, to make some of us begin to think that Spiritualists were going to settle down to business; and that the spiritual business was to be done on business principles.

The decision was made to hold the next annual convention of Spiritualists in Boston.

At the present writing the most of the delegates have left Washington. All, so far as I know, have gone home with a greater determination to do a grand and progressive work than they have ever done in the past.

As other religious bodies have visited Presidents of the United States, our government thought it would send a committee to visit President Roosevelt. President Barrett, Brother Mayer and myself were that committee. The President received us very graciously and wished us and our cause well. He mentioned one or two of his friends who were Spiritualists. They happened to be persons with whom Mr. Barrett was acquainted.

The convention is now over; it is hoped that all the guns which were brought to bear against each other in the convention will be utilized in the warfare against superstition, and in the building up of a sound and philosophical religion.

I have only time to say that the dedication of the Mayer Spiritualists' Home was an impressive ceremony.

MOSES HULL.

At the same time the idea, borrowed from Grecian and Roman mythology, that a Jewish maiden ever gave birth to a son sired by the Eternal God, then infinite intelligence only remains, with whom another generation may combat if they will. Enough for us of the present era if we can get rid of the other delusions, which have so long tyrannized over the race, and made us slaves

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THE GREATEST DEBATE WITHIN A HALF-CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association,
Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters,
Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of
Modern Spiritualism prove that departed spirits
can communicate with mankind.

FIRST SPEECH OF REV. MOSES HULL.

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen:—Before I begin my argument I ask your indulgence in a few preliminary observations.

I will say, those of you who have come here expecting to see a fight or to hear a quarrel are destined to be disappointed. It was in 1862 that I made the acquaintance of the gentleman who is to respond to my arguments on the proposition before us. He was at that time a perfectly honorable gentleman. Though he has "fallen from grace," I have no doubt we shall find him the same now. At certain points we may at that time have misapprehended each other, but we never found it necessary to misrepresent each other. After six days debating we found ourselves better friends than when we began.

After that I had the good fortune to rise into, and he the misfortune to "fall from grace." We, in a certain sense, changed places. If my memory does not play me false we have had ten debates since. We have handled each other's arguments without gloves, but always with feelings of kindly pity for each other.

We are now in the twentieth century; the world is old enough to furnish gentlemen who can compare opinions; and, if necessary, attack each other's opinions and defend their own from the attacks of each other, and still be as friendly as if they were fellow-advocates of the same doctrine—drinking from the same intellectual fountain.

In fact, my arguments will be honestly made; and if Mr. Jamieson will show that they are unsound, he will, in that prove himself to be one of my best friends. If we should occasionally get a little off our base, and our speeches glow somewhat with ridicule or sarcasm, even that, I hope, will only prove a mental recreation which will prepare you for the more weighty arguments in store.

I do not expect great immediate results from this debate; we are not here to work on your feelings or emotions, but upon your reasoning faculties. We hope you will listen and go away and think over these matters.

We should constantly keep the thought before us that we cannot make truth. Our duty is to try to discover it; and we should all hold ourselves in readiness to adopt truth wherever found. I am fully determined to learn all I can during this symposium.

We should each and all get rid of the idea that we are here to make truth, or even to elect truth by popular vote, rather than to discover truth and learn all we can about it. If Brother Jamieson is an enemy of mine, which he is not, I will try to learn from my enemies. Let us here and now eradicate the thought that those who hold different opinions from us may not be as honest as ourselves. If we will all do this, I have no doubt that speakers and hearers will all go from this debate wiser than we were when we came to it.

DEFINITIONS.

It is all important that our speeches should be thoroughly understood. Our one design should be to make our hearers know just what we mean; so I will offer a few definitions. I do not use the term philosophy; in this proposition, in the sense of "love of wisdom," or "love of knowledge," but, I use it in the sense of hypothesis, or explanation. I mean a knowledge of certain phenomena, and an explanation of their cause.

The philosophy of Spiritualism is the explanation of how certain things, called Spiritual phenomena, are produced. The Spiritual philosophy is the explanation which Spiritualism, as a system, makes of things.

DEATH.

It is the Gateway to Eternal Life.

It is the gateway to immortal life. This mortal formed from the earth, from nature, owes a tax to nature for its use and maintenance from her products. This tax must be paid apart from all other duties that fall to the lot of mortals, for if it is not, nature in accordance with her just ruling, enforces penalties upon all delinquents and proceeds to collect them in her own inimitable way. At death most mortals are still delinquents, none more so than the world's wealthy people. Then

The word phenomena is simply the plural of the word phenomenon. Webster defines it to be an appearance; anything visible, whatever in matter or spirit is apparent to, or is apprehended by observation; as the phenomena of heat, light, electricity.

The Greek word noumenon, signifies that which, of itself, is unknowable. It is that which produces phenomena. Back of every phenomenon is a cause; that cause may be called noumenon, or if the causes are plural, noumena.

Spiritualism is to me more than mere spiritism; it is that philosophy which believes in spiritual things—spiritual existences—in fact, in a spiritual world filled with spiritual things and spiritual beings. Indeed, the most of us believe that the spiritual world is the world of causes; and that this material world is the world of effects.

One word more before I enter upon the pith of my argument. That is, both Mr. Jamieson and myself are determined that all the light we can obtain shall be thrown upon the questions at issue, therefore there are no other limitations than those Nature has made. If there is anywhere in the universe, proof of Spiritualism, friend Jamieson thinks he wants it. I think I am equally anxious to learn anything of which he may be in possession. We therefore, each allow the other to go where he pleases for evidence. If even my arguments do not all seem sound to him he is charitable enough to think I would not make them unless I supposed them to be sound; and if I were stopped from making them I would go away under the impression that I could have proved my theory if he had permitted me to do so; and vice versa.

CONSENSUS OF THE WORLD.

As evidence of the existence of spiritual beings I will first present the consensus of the world. When Paul had his noted trial for heresy, it will be remembered that the Pharisees wanted to clear him. They said: "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." See Acts xxiii:9. This shows us that in those distant days, they thought it perfectly reasonable to conclude that spirits and angels existed, and could communicate with mankind, as our proposition says.

Now men may differ in opinions; they may differ in the explanations of phenomena, but they seldom differ as to the facts; I mean as to such facts as have led the world into its present discussion on the question of immortality.

While it is seldom that one who has witnessed the facts has ever been led to renounce them, the cases are numerous where hard-headed Atheists and Materialists—men like Dr. Kerner, who was the physician of Madame Hauffe, the seeress of Prevorst, became suddenly converted by what he had witnessed through his patient.

After refusing as long as possible to believe Madame Hauffe, and abusing her and denouncing her as a hypocrite and impostor, his skepticism entirely melted down before her talks delivered while in an unconscious trance. In the preface to the third edition of his history of this seeress, who remained over two years in his house, he says:

"Truly it is hard—and who may not feel it?—that a foolish, weak woman should overturn learned systems, and bring forward again a faith which the lofty wisdom of men imagined it was in the act of rooting out. But for this I know no other comfort than that of Paul, I. Cor. i:27, 28, 'But God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the mighty,' etc. He adds, 'And thou, much persecuted book, go now boldly forth into the throng teaching and warning, and may the thorns with which they seek to smother thee become garlands of life.'"

To show the general belief of which I have spoken I will quote only one out of a great multitude of extracts I have at hand.

William Howitt, in his History of the Supernatural, Vol. II, pp. 132, 133, quotes Dr. Samuel Johnson as follows:

"That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those who never heard of one another, would have agreed in a tale which nothing but the truth could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

Addison, Blackstone, John Stuart Mill and many other writers testified in the same strain. I hope Mr. Jamieson will weigh this testimony well. However much weight the opinions of the world may have on this question, I am not giving them as mere opinions; I am simply giving evidence that certain facts, not mere guesses, are patent all over the world; not merely among the uneducated, the ignorant, the superstitious; but among educated and uneducated alike; among people who are acquainted; and people who never heard of each other.

Admitting that these people are all liars, or all fools; one of which positions Mr. Jamieson must take if he wishes to get rid of the weight of evidence it contains, what is the result?

This testimony must be either denied or explained. It is a hard matter to lie well. It is still harder to think the whole world, knaves, fools, honest men and wise men, should all agree in telling the same false stories. Nothing in the world, as Dr. Johnson indicates, but the genuineness of the stories could make them credible.

I am honestly of the opinion that it requires a vastly greater amount of credulity to believe that the whole world could be thus mistaken, than it would to believe that all this testimony hangs on nothing. I may say also that the doubts of a few flint-headed and stony-hearted individuals will detract no more from the weight of the evidence, than the unbelief of the king of Siam, that water turns to ice in this country detracts from the general testimony that it does. Doubts do not always express erudition; they sometimes express ignorance.

It will be remembered that the late Prof. De Morgan, the world's greatest mathematician, as quoted in Epes Sargent's "Planchette; or the Despair of Science," said: "I have no acquaintance either with P. or Q., but I feel sure that the decided conviction of all who can see both sides of the shield must be that it is more likely that P. has seen a ghost than that Q. knows that he cannot have seen one."

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me. . . . The Spiritualists, beyond a doubt, are on the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress. . . . There is a higher class of obstructive who, without jest or sarcasm, bring up principles, possibilities, and the nature of things. These most worthy and respectable opponents are, if wrong, to be reckoned the lineal descendants of those who proved the earth could not be round because the people on the other side would tumble off."

Now, gentlemen moderators, I propose to argue this matter first inductively. Inductive reasoning, though known by that name only since the days of Lord Bacon, has ever since the days of Roger Bacon been regarded as the only way of arriving at truths of an occult nature.

Deductive reasoning leads down; that is, it teaches you what is true if something else is true. Inductive reasoning leads up; it teaches us that what we must by our eyes, our ears and other senses, ascertain facts; and then by certain processes we must ascertain the sources of such facts. There are four steps in inductive reasoning.

1. Ascertain facts by experimenting in preliminary observations.

2. We must form hypotheses concerning the cause of the particular phenomenon we are investigating.

3. We must deductively reason upon the facts and the various hypotheses.

4. We must verify our conclusion by the application of the various hypotheses to facts.

Let me explain this. In Spiritualism a certain phenomenon is said to have occurred; now the first thing to do is to make sure that the phenomenon really occurs. Then, as every effect has a cause, we want to ask the question what is it that produces this phenomenon? Here come in the various hypotheses. Is it a trick? or if it is a trick, how is it done? Was it telekinesis? or was it the work of machinery? Was it the devil? or how was it done? Now we should take one of these hypotheses at a time; when we get through with one hypothesis we try another, and still another; the correct one will fit every point.

Here are several points.

1. Do the phenomena occur?
2. Are they tricks?
3. If a trick, how is it done?
4. Was it telekinesis? or knee joints?
5. Is it the work of machinery?
6. Is it the devil?
7. Is it sub-consciousness?

Having got through with one hypothesis, we take another, and another until we dispose of all of them. The hypothesis which will explain the most of them is more likely to be true.

After having investigated one phenomenon we want to try another, and still others by the same rules.

I undertake to say that the results of such investigation applied to the various so-called Spiritual phenomena, will usually result in the conversion of the ordinary mind to the Spiritualistic hypothesis.

I will now relate a phenomenon or two, which I have witnessed, and allow my respondent to apply the inductive method of reasoning to them.

I will premise by saying, as I have before said, that in 1862 I had a debate with Mr. Jamieson, which came very nearly making a Spiritualist of me. His arguments did not weigh more heavily than many I had heard before, but I liked his spirit; I had been in "doubting castle" for some time; besides, my own arguments, as I presented them, replied to themselves. I saw the weakness of my own positions as I had never seen them before. From that time forward I never could be a zealous and hearty Adventist. I wasn't slow to say so; I said it everywhere.

I pressed my doubts as to the truth of my former opinions once to Mr. A. A. Whitney, the city marshal of Battle Creek, Mich., where I lived at that time. He, after expressing some astonishment, asked me what I thought of Spiritualism? After talking the matter over a few moments he invited me to his house to a seance that night. I asked the privilege of taking my friend, Elijah H. Johnston, with me. Mr. Johnston was an honest skeptic, and as true a man as ever lived.

At the seance Mrs. Whitney was the medium; a few commonplace manifestations occurred—manifestations which never could have made a Spiritualist of me. By and by the medium turned to my friend, Mr. Johnston, and said, "Mr. Johnston, a beautiful little girl comes to you, she calls you papa; and says her name is Eva. She takes a bunch of turkey pea blossoms out of her bosom,

and holds them up to you, and says, 'Look here, papa; do you remember these?'"

Mr. Johnston, then, with tears in his eyes, and flowing down his cheeks related that one time when he was absent from home he received a telegram, "Come home, Eva is dying." He tried to hasten home, but an immense flood had taken the bridges away and he was delayed nearly two days.

When he got off the cars he was met at the station by the funeral procession returning from the church-yard where they had buried his little Eva. He felt so bad that some of his neighbors volunteered to go and disinter the remains of his child so that he might look upon her once more. It was in the month of April, and while they were opening the grave he wandered around and picked a bunch of turkey peas, the earliest blossoms of the spring; and, as he gave her a last kiss he put the flowers in her bosom.

Now, he and Mrs. Whitney had never met until that night just before we all sat down to that circle. He was a stranger in Battle Creek. I had just induced him to come there to work in my trunk shop. More than that, I knew both him and Mrs. Whitney to be entirely above any collusion or attempt to deceive themselves or others. Mrs. Whitney gave all her work in Spiritualism without any compensation whatever.

Right there I became more of a Spiritualist than I had ever been in the past. My faith took hold of honest Mr. Johnston's word. I witnessed the manifestation. I knew the parties to be honorable. Mrs. Whitney supposed, as she went into the trance, that she was going to find something for me, but instead she got this message for one in whom she could not have the least interest more than any entire stranger is interested in another. Mr. Johnston is earnestly seeking for truth. I knew him. The test which came to him was as good for me as if it had come to me in person.

Now this is just one of millions of similar phenomena; what is the explanation? Apply the various theories, and answer me whether the Spiritualistic hypothesis is not more probable than any other that has been suggested? When this is backed by millions of other general facts, each varying in some minute particulars, and yet agreeing in the whole, inasmuch that no one theory except the Spiritual will cover all the facts, I ask Mr. Jamieson whether inductive reasoning does not lead directly to the Spiritualistic hypothesis.

That there are fakes and frauds who, knowing that such facts occur, attempt to run in counterfeit on their credit, is as much to be expected as that they might be found in other departments of life. The fraud is to be found wherever there is an opportunity for him to coin human credulity into dollars and cents.

May more, I am here impressed to ask my opponent another question. He was at one time a medium. Will he please account for that mediumship with which he started the world? I must here relate one seance I had with Mr. Jamieson; it was on the night of the close of our famous debate in Paw Paw, Mich. This matter occurred so long ago that I may not relate it exactly as it occurred; if I do not, Mr. Jamieson may correct me.

We had to wait several hours for the train, and we, with several others, went to the home of Mr. and Mrs. Voke to spend the hours. Cakes, apples and other good things were passed around. While we were eating, Mr. Jamieson was suddenly entranced by some one calling himself Dr. Bagg, who related the particulars of his having been drowned in the Detroit River; after which he gave us a logical and an eloquent discourse. Much more so than I ever heard Mr. Jamieson deliver in his normal state.

This, be it remembered, was during war times. This philosophical spirit handled the war in a masterly manner—a manner Mr. Jamieson did not like. Mr. Jamieson there and then said, it was strange that no spirit when controlling him had ever spoken his sentiments on the matter of the war, or of the causes which led to it.

After this, a negro came and greatly rejoiced at his new-found freedom. I doubt whether Mr. J. can play the "nigger," as that fellow did. After this influence had ended, in his southern slave dialect, his expressions of joy, another influence came which claimed to be a Christian—perhaps an Adventist—he may have been drawn there by my presence. He lectured to us, warning us of the great danger from the "spirits of devils." He finally got down on his knees and prayed earnestly for the Lord to deliver us out of the clutches of his Satanic majesty. In his "exhortation," he gave me a most solemn warning. This warning might have been heeded, only it proved to me that if the spirit was right it was wrong. If spirits did not live in the other world, then this was not the spirit of an Adventist minister. If it was the spirit of a minister who had not yet outgrown the follies of Adventism, then Adventism was wrong, for he existed as a departed human spirit, which Adventists deny. Turn this warning in any way, I said it is a proof of Spiritualism, and it had its influence in bringing me out on the "Lord's side."

Other things were said and done that evening, but this is enough to give you the general trend of a seance where Mr. Jamieson was the medium.

Now, in all candor, I ask Brother Jamieson, was he honest in that seance? or was he not? If he was not, then I was fooled by his fraudulent manifestations. If he was honest will he now please submit his hypothesis of these manifestations? I am anxious to know what produced them. They certainly occurred; they did not occur without cause. Brother Jamieson, please explain; until you do so; do not think me extravagant in thinking you were at that time under the influence of departed human spirits who could communicate with mankind.

(To be continued.)

WHOSE FAULT IS IT,

That Spiritualism Does Not Progress?

It is a lamentable fact that Spiritualism is not making the progress it should, and whose fault is it? You who are on the material side of life, or we who have passed on to more heavenly spheres? We on our side of life freely confess that we do not do all we might do for the cause, and as much as we would like to. We feel as if we have a right to say that the fault lies more with humanity than with us. You have built up a solid wall of materiality around your world that it is quite difficult to gain access to it, only by telepathy. The class of spirits shut up with you have the advantage of a more advanced class, who would do you good and no evil.

Many Spiritualists are passing out of the material life into the Spiritual and to their utter disappointment do not find themselves advanced beyond the material plane of life. Now this ought not to be so. The angel world gave you a philosophical, scientific religion fifty-two years ago, which if you had lived up to your privileges as taught and made plain to you by many advanced thinkers, you would not have to wait for the change called death, to be advanced in all spiritual knowledge and labors of the kingdom of heaven. You can so develop your spiritual nature, which is natural, that you can enjoy the blessings of heaven while in earth life. And there is no better way, to aid in your development than to follow the teachings of the humble Nazarene, no better medium qualified to guide you to heaven has ever been given you. Then why are you so afraid to acknowledge Jesus the light of the world? There are other lights, it is true, but in a lesser degree, and the best light all mediums receive is from Jesus, the man, the martyr, the medium, as you will. Another like him in gentleness of spirit, who received his inspiration from the light of Jesus, has passed on and left you with brilliant rays of light that assure every candid, truth-loving spirit, incarnate or decarnate, that he has passed high into the kingdom of heaven, and was there before the crucifixion. A bullet severed the cord of life that held him in a more material world.

I am hoping to see the time come soon when you Spiritualists will build your Spiritual Temples wherein to worship the Good, the True and the Beautiful; that you will have living rooms therein for your mediums, where they will be excluded from all the adverse circumstances of the present-day material life. Temples so guarded in their purity that the taints of sin cannot enter therein—not a place for the display of mere material wealth and fashion, but a temple of honor into whose courts no man, woman or child enters without feeling the due respect of spiritualism. They from them like a loathsome garment, and they enter the Temple in garments of white, metaphorically speaking, and when they again emerge from the Temple courts, they will carry a radiant countenance shining with the truth that they will not fear for all mankind to read. Your loving sister,

ETHEL M. E. WILLARD.

Elsie Hornbeck, medium.

MY MOTHER'S ROCKING CHAIR

I've heard the preacher telling about the cherubim and seraphim who sing so sweetly there. But the music that I love, and that fills my heart's desire, is the creak-creak of my mother's rocking chair.

I can see the freight glister on her bonny, smiling brow. I can hear her call me "darling" with a cadence fond and clear. I can feel her tender kisses salute me gently now.

As I dream I hear the creak-creak of mother's rocking chair.

But to hear that welcome music I must cross the great divide, For she has passed away from earth with its comfort and its care.

And now those notes harmonious but in memory abide, Where I nightly hear the creak-creak of mother's rocking chair.

And its music is far sweeter to my weary aching heart Than the singing of the seraphim in yonder distant sphere.

For human love is surely of heaven itself a part, And it echoes in the creak-creak of mother's rocking chair.

—Detroit Free Press.

WHEN OUR LOVEGROWS STRONG

When our budding love has blossomed, And we feel for others' woes, Our lives will blend in sweetness And the fragrance of the rose.

When our love for self is blended In our love for others' weal, On the throne of truth ascended We approach the true ideal.

While we search for earth treasures, We are living in the mire; While we live for selfish pleasures, Our spirits will not aspire.

We are groping in the shadows That obscure the light of days, And our light within burns dimly, That illumines the higher way.

We can make a happier Eden Than the mythical one of old, Where the serpent never will enter, If we blush on god of gold.

And our lives will glow in brightness Like the blazing orb of day, If we break the chains which bind us To the transient things of clay.

HENRY M. EDMISTON.

New York.

Some men do as much begrudge others a good name as they wait on themselves; and perhaps that is the reason of it.—Penn.

By Gilbert Haven, late Bishop of the Methodist Episcopal Church. This is the second book from this eminent divine since he passed to Spirit-life. Price 20c. For sale at this office.

pared with painstaking care, and which will become a staple article in the Literature of Spiritualism. Is it asking our readers too much to hustle a little for The Progress-hustling and send in an additional subscriber; send in a trial subscription for three months, at a cost of TWENTY-FIVE CENTS? Twenty-five cents is a very small sum, yet that amount will prove acceptable as a starter. In some localities a dozen or more trial subscriptions can be obtained. Please hustle, then, at once, and aid us in the great work. If you want to send the paper to your friends for three months, we will allow you to send in a club of 7 trial subscriptions for \$1.00, a little less than cost.

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SATURDAY, NOVEMBER 9, 1901.

The Last of Earth.

The London Telegraph of the 5th ult., brings us the following sorrowful news:

"Died—On October 5, at 65 Fordwich Road, West Hampstead, London, Edwin Johnson, A. M., late Professor of Higher Classics at New College, in the 50th year of his age."

In the death of Prof. Johnson the world has lost one of its ablest and most advanced scholars. With perfect command of the Hebrew, Arabic, Latin, Greek, and the modern languages of Europe, and for many years filling a Congregational pulpit, he brought a scholarship to his aid in investigating the beginnings of Christianity which but few enjoyed. His "Study of Christian Origins," "The Epistles," and "Pauline Epistles," are the most prominent of his works, though there are many others, among which are a translation of Hardouin's works, which we regret to say, has not yet appeared in English. Prof. Johnson left a wife, six daughters, and one son, to whom the Progressive Thinker extends tender sympathy in their bereavement.

It was the misfortune of Prof. J. to have been a pioneer in searching for the beginnings of the dominant religious faith. Had he followed in the well-beaten track no honors were too great for him; but when he exposed the frauds in which they were enveloped only abuse and bitter criticism was his reward. Another generation will do justice to his memory. His many American friends and readers owe him in assuring his family that the name of Prof. Johnson will be held in grateful remembrance by them while life lasts. His body was cremated.

Whence the Information?

There are a multitude of stories like the following constantly floating through the public press. All know they are real occurrences. Whence the source of such knowledge? It comes from somewhere. Churchmen who put trust in them say it comes from God. Spiritualists credit them to loved ones who are in spirit life. Is it not more probable near and dear friends who have laid aside the garb of mortality engage in such acts, rather than infinity who presides over a limitless universe? But to the narration. In his autobiography, "A Sailor's Log," Rear Admiral Robley D. Evans relates an instance of premonition which a fellow sailor had the night before the attack on Port Fisher, in January, 1895. He says:

"We had on board the Powhatan a fine young man named Flannigan, who came from Philadelphia. On the night of the 13th of January he came to my room with a small box in his hand, and said to me: 'Mr. Evans, you are kind enough to take charge of this box for me—it has some little trinkets in it—and give it to my sister in Philadelphia.' I asked him why he did not deliver it himself, to which he replied: 'If I go ashore with you to-morrow, and will be killed.' I told him how many bullets he required to kill a man in action, and in other ways tried to shake his convictions, but it was no use—he stuck to it. He showed no nervousness over it, but seemed to regard it as a matter of course. I took the box, and, after making a proper memorandum, put it away among my things. On the afternoon of the next day, when we were charging the fort, and just as we came under fire, at about 800 yards, I saw Flannigan run to one side and drop the first man hit with a bullet through his heart. I stepped quickly to his side and asked if he were badly hurt. The only reply was a smile as he looked up into my face and said: 'I am dead.' The box was delivered as he requested, and I afterward assisted in getting a pension for his sister."

A Religious Trust.

While capital and labor are pooling their issues, the better to advance their interests, and vice versa, strengthening their hands to be more successful in crime, the churches are combining, hoping thereby to stay the progress of liberal thought. A legal incorporation has sprung up in New York, under the name of the "Federation of Churches and Christian Organizations of the City of New York." Its real object, however, expressed in words, is to prevent the unchristianlike intelligence in making on work-out and work-out proceeds. It proposes to do for Protestantism what the Jesuits organized and attempted to do for Catholicism. It may be successful in somewhat retarding the advancement of truth for a time, but knowledge is abroad in the land, and it will be victor in the end.

Confession of Mrs. Piper.

At the instance of the New York Herald, Mrs. Piper, whose wonderful revelations, professedly from spirits, has made many converts to the new faith, among whom was Prof. Hyslop, instructor in ethics and mental science in Columbia University, has repudiated the claim that the spirits of the dead have communicated to the world through her during the fourteen years she has been officiating as a medium. Mrs. Piper's letter is lengthy, and if originally written by her has been dressed up by some professional rhetorician, so as to make the points as strong as possible against Spiritualism. And yet, critically examined, she has significantly failed in her attempt. She begins by saying:

"I have no more definite knowledge concerning the subject than when I began [my experiences]. Then she says: 'I have never considered myself a Spiritualist.' In answer to the question:

"Have you ever had any convincing proof of the possibility of spirit return?" she answered:

"I cannot truthfully say that I have."

Then Mrs. Piper says: "During the fourteen years I served the Society for Psychical Research I simply served as an automaton." She thinks if she could see herself as others say her, and hear her own utterances, she would be better able to form an opinion as to the merit of her revelations. Then she says she cannot see how it can be scientifically proved that we can hold communication with the spirit world; but she goes on to say:

"I accidentally believe there is a grand although mysterious reality in the phenomenon, which has arrested the attention of so many profound and brilliant intellects, to which they have given so much time and thought."

A wonderful concession, and an honest one. She tells of her experiences while passing into the trance condition by saying:

"At first when I sat in my chair and leaned my head back and went into the trance state the action was attended with something of a struggle. I always felt as if I were under an anesthetic; but of late years I have slipped easily into the condition, leaning the head forward. On coming out of it I felt stupid and dazed." Then she says: "All at once this power was gone, like the snapping of the fingers." She concludes that her revelations during her trance conditions were only "unconscious expressions of her subconscious self, writing such stuff as dreams are made of." As she read the reports of the Psychical Research Society of what she had said, she concludes "there is no evidence of sufficient scientific value to warrant its acceptance on the Spiritualistic theory."

"I have never heard of anything being said by myself while in a trance state which might not have been latent in my own mind; in the mind of the person who was trying to get communication with some one in another state of existence, some companion spirit, or in the present person, or in the mind of some absent person alive somewhere else in the world. • • • It would not be becoming for me to say what may or may not be possible in transference of thought in the subjective mind by laws not yet formulated. • • • I do not find it as hard to grasp this theory as that of a disembodied spirit talking to the living."

Such are Mrs. Piper's most gallant points. Strange, is it not, that it required fourteen long and toilsome years, in which she deceived the ablest minds of Europe and America, to find out those points. Strange that she could, as an honest woman, continue so many years in the service of the Society of Psychical Research, whose only object was to get the truth, and only basing her opinion on the reading of that society's report, conclude: "There is no evidence of sufficient scientific value to warrant acceptance of the spiritistic explanation."

Mrs. Piper occupies the position of a witness, not of a judge, or jury. It is not for her to decide on the weight, or the credibility of any evidence. If she was playing a false part, if she was not entranced; if she was practicing to deceive, let her say so; and her readers will form an opinion for themselves when she falsified. But it is not her province to determine of herself the sufficiency of the evidence she gave while in a trance, otherwise an unconscious condition.

Prof. Hyslop, a gentleman of conceded integrity, ability, and great culture, listening to that evidence, became a convert to the Spiritualistic theory. And so did a multitude of other well-informed people. Mrs. Piper knew the effect of her revelations; but she con- sidered people in their sorrow, until "personal circumstances" made it impossible to continue them.

It would be desirable to know what those "personal circumstances" were. Judge of the worth of her present statement. The fact that the religious press is giving such a wide circulation to her "confession," as they call it, and the secular press under the influence of doing everything possible to make it appear she has been acting the part of a fraud for fourteen years, is suggestive of an underlying influence which has not yet seen the light. The fact that she is represented as a simple, uneducated, and yet writes about her "subliminal" and "subjective" mind and the lack of scientific proof of spirit return, all indicate another person has written up her "confession" for a purpose. Two years ago, while Mrs. Piper was reported to be honest, conscientious and truthful, and the present "personal circumstances" she mentions "of what I said, or what was said to me, I am but a passive agent in the hands of the powers controlling me." I can give no account of what becomes of me during a trance. The wisdom and the inspired eloquence which of late has been conveyed to Dr. Hyslop, a gentleman who came from England to investigate Mrs. Piper, through my mediumship is entirely beyond my understanding. I do not pretend to understand it, and can give no explanation.

(Don't I simply know I have the power of going into a trance when I wish? There let Mrs. Piper remain, and those who saw her in that trance condition, and heard her communications shall judge of their worth.

Instead of a fraud, The Progressive Thinker believes Mrs. Piper has been tampered with by designing sectarians, and has unwittingly affixed her signature to an instrument written by others which is not to her credit.

Since writing the above, information comes that Mrs. Piper has reconsidered her late action, and has again entered the service of the Psychical Research Society. "Circumstances" which made it "impossible" for her to continue her sentences have evidently changed. We are glad of this, for we think her communication, which we have carefully reviewed, placed her in a false position. She had no right to act as witness, judge and jury in the case. As we have stated, it is the province of those who receive her revelations to decide as to their worth.

Death an Incident of All Life.

The religious inquirer is met at the very threshold of his investigation, with the statement that death entered into the world as a penalty for man's disobedience to the commands of God; that in the absence of sin there would have been no death; that sin consisted in eating the forbidden fruit. He is next told that while mortal death cannot now be avoided, a plan was devised to give the race an immortal existence on the other side of the grave; conditioned, the sinner will accept the atoning blood of Jesus. Failing to do this, instead of heavenly rewards, the non-repentant sinner shall suffer unending torments in hell.

We think we do not misrepresent, or exaggerate orthodox teaching. If we do not, then if the base on which the whole superstructure rests is false it must fall to the ground. If death is an inheritance of mortality, and was not an infliction for wrong doing then what becomes of the Redeemer, of which we hear so much from the pulpit?

No one pretends the lower forms of life have been guilty of any infraction of the moral law, and yet they are subject to death. Does not reason teach that the same law which governs the unreasonable animal applies with equal force to man, who has reached his present eminence by slow gradations through countless millions of years, and through his own unaided energies?

Churchmen want it understood man was created and endowed with wisdom imparted to him by God, and that he fell by his own act into slavery. No observation and all experience join in demonstrating that the race started like the uncultured child; that his language is a growth, as are the arts and the sciences? Were they not the production of man's necessities, the highest of them serving as a step-stone to a higher one? The new birth, with polished instruments, stone age, with polished instruments, did not precede but followed the rude stone age. The dug-out was preceded by the raft. The wonderful steamship, bearing thousands of tons of freight, and a multitude of human lives across a pathless ocean, is but an evolution from the raft of probably two boys bound together by vines.

The myth of a perfect age that antedated our present civilization is baseless. It had no existence, save in the wild imaginations of uncultured priests, who falsified for a purpose; that purpose to impose on a credulous world, and acquire applause and fame and the comforts of life without toil.

Is It a Mulhatten, or a Fact?

Whether a rival has sprung up in the reportorial field to the late Mulhatten, and is directing his attention to occult mysteries, or whether such mysterious phenomena are increasing in frequency we are unable to say; but of late the secular press abounds with hair-raising narrations which would equal the wildest stories of the ablest romancers. Here is one from the special correspondent of the Chicago Journal, dated "Butler, N. J., Oct. 12."

"APPARITION RINGS MACHINERY—GHOST SITS ON A LOG AND LAUGHS WHILE THE SAW TEARS THROUGH THE TIMBER."

"There is a ghost in Meyer's old saw-mill. Near this place, according to the stories told by many people. The spirit has a way of starting and stopping the machinery, so the frightened residents say. Martin Reardon, an old citizen, was skeptical, however, and he undertook to make an investigation on his own account. To-day he went to the mill, and gives this account of his experience:

"The big wheel began to turn before I reached the mill. I knew there was no one in the mill. I thought the wheel might have started from natural causes in some way. Anyway, I was sure it was no ghost. When I got to the mill, the wheels the gates went down and the mill stopped. This surprised me still more. But I did not stop. I was determined to see the matter through. Then it started up again. There was a big log on the carrier. I was down stairs, and the ghost as I came up hit me on the head with a stick. I saw the ghost sitting there on the end of a log. In a minute the saw was tearing through the log and the ghost was laughing gleefully at the end. Then it did the 'Blue Jeans' act, for the big saw tore right through its spectral body without leaving any trace that it had been there. I got out as fast as I could. If you don't believe I was hit feel that lump on my head."

Overleaped the Mark.

The Christian press and pulpit has been jubiling over the fact that the School Council of Cleveland had made it obligatory on teachers to read the Lord's Prayer, the Ten Commandments, and the 23d Psalm at the commencement of exercises in all the public schools. Will they now add to that information the fact that that same School Council has reversed its action, and ordered the discontinuance of the practice in all schools supported by public money?

Does it not smack somewhat of the old saw collected by taxation from the people, and use it to teach the people large numbers of taxpayers abhor?

THE N. S. A.

Its Unjust Methods Pointed Out.

To the Editor:—As a delegate to the late N. S. A. convention, I saw and heard many things which I wish my constituents might have also been cognizant of. A large number of delegates were in attendance. However, the representation was not equal. The eastern states not only had delegates from the state associations, but also from their local societies, while the western states had only delegates from the state associations. Before any great and lasting success can be attained by the N. S. A., the same basis of representation must be established in all of the states. The west must see to it that they are placed on an equal footing with the east; or that the east is brought down to their level of representation. It will never do to let a half-dozen persons form a society and send two delegates to a state association, and the same persons send two delegates from a local society, while in another state it takes a state association of over 25 actual members to send two delegates and no local society allowed to be represented at all.

The western states must wake up to the fact that they hold the balance of power. If they will only send in their delegates to the convention and show their strength.

At Cleveland, one year ago, the eastern people came around to the western delegates and said if we would let the convention go to Washington in 1901, they would agree to its coming to Milwaukee in 1902; but this year when the matter was brought up, they broke their fair promises. I had faith that they would do as they said, but they had agreed. Having come of New England stock myself, I thought I understood "Yankee tricks," better than they did.

We heard much about the different delegates, but saw only a few of them. I saw a few of the delegates of the different states, but saw only a few of them. I saw a few of the delegates of the different states, but saw only a few of them. I saw a few of the delegates of the different states, but saw only a few of them.

STELLA A. FISK.

The American Bible Revision.

We note with pleasure that the latest revised "Word of God" has been adopted by the divinity classes in the Chicago University. It is commended by the professor of Biblical Greek. The title of the New Testament is changed to New Covenant, and the whole book is designated "The American Standard Edition of the Revised Bible." The alterations are quite marked, and suggest that modern thought has had much to do in shaping the rendering. Instead of Master, we now read Teacher; and in place of devil we have demon. Such in the authorized version of the Old Testament, translated "hell," "pit," "depth" and "grave" by King James' version, is left untranslated.

The book is a great improvement on former editions, still the revisors were so wedded to the past, they made but slight departures from the first rendering. Had they done more, laid aside all other translations, and Anglicized the Hebrew and Greek for themselves, we would have had a new and different Bible, scarcely recognizable compared with the old. And if the vulgarisms had not been omitted down, no one would give it a place in his library, or allow it to be read in his family. It is bad enough in all conscience as it is now.

One marked change will be noticed: The chronology in the margin, by Archbishop Usher, has been wholly discarded. Instead of Jesus being born in the year of the world, 4004, we are now left at sea without any date, and are now with every other event. Even the saints, as St. Matthew, St. Mark, St. Luke, etc., have all taken their departure, and we have only Matthew, Mark, Luke, and John, unadorned by title, in their place.

Let sectarians revise, amend and change the book as they may, a later age will consign it to a place with the mythologies of other and older religions.

STAND LIKE AN ANVIL.

Stand like an anvil, when the stroke of stillwater strikes a fierce and fast; Storms but more deeply vex the oak. Whose brawny arms embrace the shouder.

Stand like an anvil, when the sparks fly far and wide, as showers; Virtue and truth, still, still, will be marks. Where malice, proves its want of power.

Stand like an anvil, when the bar lies red and glowing on its breast; Duty shall be life's leading star. And conscious innocence its rest.

Stand like an anvil, when the sound of ponderous hammer pains the ear; Thine but the still, and steady stand. Of the great heart that cannot fear.

Stand like an anvil, Noise and heat are born of earth, and die with time; The soul, like truth, is source and sent, Is solemn, still, serene, sublime.

TAKE NOTICE!

A three months subscription to The Progressive Thinker will be sent out for 25 cents, only about 2 cents per week. Anyone who has the least interest of the cause at heart can pay that amount. You can send in a club of seven names and \$1, and the paper will be sent to them for three months, as a starter. Be careful and not include in this list anyone who has been a subscriber.

"Astral Worship," by J. H. Hill, M. D. For sale at this office. Price \$1

THE SPIRITUAL FATE OF

ASSASSIN GZOLGOSZ.

That each one of us will be held responsible as if he alone had been the executioner, and in that case, indeed, in any case, it is pertinent to inquire what form the penalty is likely to assume.

THE TENDENCY OF SPIRITS TO RETURN.

That the penalty, if there is to be one, must be implicit in the act that calls for it, goes without saying; it must be strictly incidental to the operation of a law of nature (or of God). Now, what natural law would seem to be involved in this case? When a man is violently torn away from a place or society in which he wished to remain, what is his first impulse? Undoubtedly it is only to get back there. Exiles always wish to return home and are willing to incur risks to do so.

Let us reason by analogy. We will assume that the human spirit retains after death consciousness of its individuality. This is the only assumption we need to make, and for Christian believers it is, of course, no assumption at all, but an accepted dogma. We are not required to assume that the spirit retains any technical, formal memory of the special life and environment that he knew on earth. We only suppose him to remember, in a general way, and with relation to emotional rather than to intellectual things, that he was a denizen of earth, with earthly hopes, longings and interests.

If he died at his appointed time, and in due course of nature he would probably not care to resume his place among mortal men, but would feel disposed rather to go forward in a new career. But if he were violently removed, while still in a corporal and, as we say, unregenerate frame of mind, with all his earthly propensities still intact, his craving to return and con-

spend his life with those who were of his kind, and desires with his own, would be urgent and almost mandatory. It is conceivable that this craving could be gratified.

ATTRACTION FOR EVIL SOULS.

Let us rather ask, what is there to prevent it? If there be any condition in the spiritual world which we are justified in believing, on general principles, to be inevitable, it is that like attracts like. That association together of individuals is there determined solely by mutual sympathies; that persons of similar nature and views actually cannot help flocking together. Their mutual approach is inevitable and spontaneous. On no other basis could order in the spiritual world be maintained, but on that basis nothing but order can exist.

In a free condition, without the hindrance of time and space, thought and feeling in sympathy would command presence, and our dearest friends would be our nearest neighbors. The same law is prevented from becoming fully operative in this material world only by the fact that the inertia of matter, with all that it implies, stands a barrier to our way. We overcome it when and how we can.

But mortal life is but a transient phase of the life of the spirit. We are here in a passing state which we term incarnate, supplied with senses which report to us the existence of a material world, constant in its attributes. But the spirit, whether incarnate or disembodied, is in essence the same. Some are more wedded to others to the flesh and its gratifications, and these we recognize as being of a lower order than those whom we term spiritually minded. The criminal classes, so-called, are uniformly of this type.

INFLUENCE FELT AFTER DEATH.

There can be little in the spiritually minded, whether embodied or disembodied, to draw the latter back to the former state and its delights; but the vicious and disorderly. It follows that the spirits of evil men, especially when they have died violently, and therefore wholly incompetent to a future state, are more likely than any others to seek again the society of their like on earth—are, indeed, well nigh certain to do so. But in such return possible.

We sometimes say, in our higher moments, that we feel the presence of our beloved dead; perhaps in the way indicated we do. But we are far more, in our evil hours, to feel the presence of spiritual influences of evil, aiding, suggesting and tempting.

REJOICE IN CRIME'S CONTINUANCE.

Hovering on one side of the veil, they feel and rejoice in kindred enormities perpetrated at their instance, or stimulated by their desires, by their friends on this side of it. It may be that, under conditions specially favorable, the veil may become so thin that the wicked fellow can speak to his wicked fellow in spirit, and in a manner so mutually recognizable. The one may even, as of old time, possess the body of the other. We may conceive of such contingencies without insisting upon their occurrence.

But of the truth of spiritual influence more directly or specifically conscious than we estimate, provided we accept the major premise that spirits exist after death at all. And upon this ground there will be little difficulty in guessing what has become, since his execution, of the spirit of the assassin Gzolgosz. Whatever his apologists may say as to his motive or principle in committing his crime, as to his readiness to encounter death in its cause, as to the quasi-philosophical teaching, the many have received, or as to the orders he may have obeyed, the fact remains that the deed was cruel, selfish, inhuman, diabolical.

That the assassin of McKinley, as set forth in the Philadelphia North American, is not any longer appreciable by mortal sense is a foregone conclusion. Human life and his physical body have been rent apart by operation of human law, and the body will be resolved into its elements. We may ease our minds on that score.

There remains to be accounted for the man's soul, or spiritual part, which, in the view of religious-minded persons, is the essential man himself. The materialist does not, indeed, accept this opinion, but thinks that with the annihilation of his body the man too is done for. With these philosophers we have no present concern. We respect them for their self-abnegation and pass them by. Our communion is with the other party, who are conventionally supposed to be believers—that is, supporters of revealed religion according to Christian principles.

Of those there are the strictly orthodox, who maintain that body and soul are after death kept intact and inseparable somewhere until the last judgment; and there are the unorthodox, who incline to the belief that the mortal body is not resumed, and that the spiritual part—the man himself—enters at once into a spiritual life which is immortal. We wish to know what are the conditions of this spiritual post-mortem existence, the orthodox cannot tell, but determine by practical demonstration, and they accordingly differ in their conclusions upon the subject. Some think that all alike will be saved, either presently or finally; others, that the wicked will be forever subjected to punishment.

ALL MAY BE SAVED ULTIMATELY.

But, what with the emphasis given of late to the humanitarian sentiment, and combined with that, the sense of the different degrees of the different de-

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hardly dead before McKinley was slain; and the assassination of Victor Emanuel followed hard upon the murder of the Austrian Empress.

CAPITAL PUNISHMENT NO DETERRENT.

Wherever the attempt has been made to wipe out murderous crime by capital punishment we have seen that form of crime increase. Since the establishment of lynchings the outrages have greatly augmented in number and violence. Statistics show that murder is today as rife as it was before the law of retaliation was added to the statutes.

The greater the number of unprepared souls of evil men that we cast into the other life, the stronger becomes the tendency here to imitate their crimes. Is it not reasonable to assign a spiritual cause to this result? Any man may, at some moment of his life, feel the temptation to murder his brother. But if we suppose that at such a moment the spirit of some freshly executed murderer is whispering and menacing at his ear, are not the chances that he will succumb to the temptation increased?

If capital punishment be an unwarranted invasion of the criminal's rights, we need look no further for the penalty of it. It is implicit in the act. When the hangman springs his trap or the electrician turns on the current society has set free an enemy who will be indefinitely more dangerous to itself than he could have been in his earthly form. We are recruiting the army of evil, while we fancied we were discouraging the hostility of our own comparatively feeble criminal classes.

JULIAN HAWTHORNE.

Very Oppressive.

A new sect has just been organized in Japan, of which Aum Par-apa, a business man, is the head, which commands itself to our own civilization, and particularly to the praying branch of Spiritualists. The headquarters of the new cult is at Tokyo, and it is a branch of the Buddhist faith. The basic principle is, that as God only grants favors when importuned for them, and as there are many busy people who have no time of themselves to wrestle in person with his August Majesty, therefore it is requisite some qualified person, not obnoxious to the Supreme Ruler, be set apart to that special purpose. Mr. Aum claims to be on praying terms with the great Sovereign, and offers to the members of his sect, for a suitable consideration, to put up the petition, and allow his principles, however numerous, to continue bustling with business matters.

It is reported that this praying proxy has already made a large following, among whom are many Japanese of high standing. This method of influencing the heavenly powers, joined with mechanical progress propelled by wind or water-fall, is well adapted to the needs of the new Yankees off the coast of China, and may come into popular favor with us in due time. Much can be said in its favor.

Safe to Watch Them.

Rev. J. M. Foster, pastor of the Second Reformed Presbyterian Church, of Cambridge, Mass., is reported as having the following statement, as representing the position of that God-fearing sect:

"We look upon the Constitution of the United States as an immoral document and as an insult to the Almighty, in that it makes no mention whatever of God, and claims for the people that sovereign power which belongs to God alone. We refuse to accept the Constitution thus defective and cannot swear allegiance to it."

Because James Jackson, a member of the church, swore to support and uphold that godless Constitution he was lately suspended from membership. Mr. Jackson is a Scotchman by birth. After residing ten years in this country he took out his naturalization papers, to receive for the act as much help from the church brotherhood as they had power to inflict.

How much better are those who subscribe to the utterances of Rev. Foster, and give force to their faith by persecuting those who are loyal to the government, than are the Anarchists?

Brave Words from the Pulpit.

Rev. Minot J. Savage in a recent address is reported as saying:

"That which has been called 'the gospel' in the past most certainly is not 'good news.' As gospel is defined, 'Good news' for a selected few, if those few be willing to take a partial salvation on such terms—it has been tidings of disaster and despair to the majority of mankind. Agnosticism is cheer and relief compared with it. Yes, more: Outright Atheism were infinitely better. Cautious sleep and eternal silence—what unethereal soul would not choose them rather than a heaven with its lustre dimmed by the smoke of torment and its music broken in upon by a dreadful undertone of hopeless pain? Is this only the darling word of a radical? Not long before his death Henry Ward Beecher, in the North American Review, declared in burning words, that nihilism was unapologetically better than the so-called faith which had dominated the churches in the past."

Dr. Thomas Has Resigned.

Rev. H. W. Thomas has resigned his charge of the People's Church in this city, giving as a reason, the growth of independent religious thought is so great his services should be extended to other cities and towns. He has served his church for twenty-one years. It seems just that he should have a rest. It is probable Rev. Dr. Frank Crane, of the Hyde Park Methodist Church, will succeed Dr. Thomas in McVicker's Theater Church.

"The Spiritualism of Nature."

By Prof. W. M. Wood. Price 15 cents. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 60 cents. For sale at this office.

By Rev. Minot J. Savage, D.D.,
Of the Unitarian Church.

"Discovery of a Lost Trail" . . . is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously

GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best advanced by the free expression of the opinions of all. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. The editor must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a typewriter machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, whether inserted in the paper or otherwise, be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the *General Survey* will all cases be adjusted to the space we have to occupy, and in order to do that they will have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The "Sermon," of Ontario, speaks as follows of Prof. Lockwood's work: "Prof. Lockwood is winning golden opinions for his course of scientific lectures at the University of Toronto. In his own field he stands unrivaled. Prof. Lockwood's name is spelled: Spiritualism, the Teaching of Nature."

See the advertisement of Missing Link in Modern Spiritualism, in this issue, and take advantage of this offer to secure at once this rare volume now out of print.

The beautiful souvenir volume of the advent of Spiritualism in the United States, with steel engraved portraits of the Fox family, and autograph letters of Horace Greeley, Judge John V. Edwards, and two from Alice Carey, also full-page engraving of the old house at Hydeville, dear to the hearts of all with the full story of the Fox family phenomenon, are now to be had at this office at the reduced price of one dollar. Only a limited number of copies can be had, and these will soon be exhausted as soon as the rare contents of this work are known.

Frank T. Ripley, test medium and speaker, goes to Lancaster, Ohio, for the Sundays of November. He has been serving the Kalamazoo (Mich.) Society. He will accept engagements for December, January, February, March, April and May. His terms are liberal. Address all letters to general delivery, Lancaster, Ohio.

Rev. Marguerite St. Omer Briggs is serving the Society of Spiritual Unity, of Detroit, Mich., as speaker and phenomenal test medium, and is open to receive calls for camp-meeting engagements for 1902.

Mary C. Ordway, of Oregon, writes: "The 'Divine Plan'—there is nothing like it that I have ever heard of before. I have had all the premium books except the last one you offer, 'A Wanderer in the Spirit Lands.'"

Henry H. Warner lectured in South Bend, Ind., for the Church of the South, Oct. 27, and continues for some time to serve this society. His lectures in Bridgeport, Mich., Oct. 30, and Oct. 31, were engaged for week evenings to lecture and give messages in Indiana and Michigan, by addressing him at 515 South Michigan street, South Bend, Ind.

G. Johnson writes expressing a favorable opinion of the mediumship of Mrs. Clark. She holds circles every Wednesday and Saturday at 8 p. m., at 2541 Indiana avenue.

Dr. G. A. Hinton writes from Oskaloosa, Iowa, to all the Spiritualists of the State: "Kindly mail to me your name and address, and name of your local society, so that I may be able to give any society desiring missionary assistance will please make their wants known. The State Spiritualist Association of Iowa has now three missionaries, has issued charters to quite a number of local or auxiliary societies, and being incorporated under the laws of the State, and chartered by the S. S. A., is now looking forward to a good winter's work in presenting our beautiful philosophy to our people. Our first annual convention meets in this city the last Thursday, Friday, Saturday and Sunday of January, 1902. Railroad rates will be reduced; also, and as this is a State meeting we want every Spiritualist in Iowa to attend. Send us your name and we will send announcements, programs, etc."

From Marshalltown, Iowa: "State President Dr. G. A. Hinton, of Oskaloosa, was with us on Sunday and materially assisted in organizing the First Spiritualist Society of Marshalltown. Mrs. Westlake, of Portland, Oregon, delivered a lecture, and will be with us during the month of November. There now seems to be a more determined effort on the part of Iowa Spiritualists."

The Anderson (Ind.) Bulletin says: "Something occurred last evening during services at the Spiritualist Temple that was not on the program. Dr. Hillgoss had closed his lecture and announced the closing hymn, when a lady unknown to the congregation arose and asked permission to make a few remarks. She further added that she was a medium, and felt impelled to deliver a message. Dr. Hillgoss kindly invited her to come forward and occupy the rostrum. The lady gave a brief account of her experience—how she had become a medium. But imagine the surprise of the congregation when she said that she was convinced that she was a medium, and that she had been deceived. The messages which she had received were not from her spirit friends, but from the devil. In her opinion it was the work of the

devil, and she implored her hearers to accept Christ before it was eternally too late and thus save their souls from everlasting perdition. Her faith in Spiritualism had been destroyed because the spirits had told her things that were untrue, and this fact more than anything else convinced her that this was the devil and not one else who had controlled her hand to write. He came as a wolf in sheep's clothing to deceive her, and he was deceiving the world. He was the high priest of Spiritualism. Her remarks created a sensation. Dr. Hillgoss arose and made a reply. He spoke for twenty minutes. In his address he mentioned, and his address has never been surpassed on the rostrum of the temple. He even surprised his friends, who came up to the rostrum at the close of the address and warmly congratulated him upon his effort."

Will R. Evans writes from Columbus, Ohio: "The *Progressive Thinker* is surely the greatest and best Spiritualist newspaper on this green earth. It is truthful, honest and independent, and full of good things for all kinds of thinkers."

L. Murphy writes: "The Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, was very well attended Sunday evening, October 27, with a fine audience who appreciated the well chosen lecture by Dr. J. O. M. Hewitt. The Doctor will be absent during the month of November to fill a previous engagement made before he associated himself without society. Until his return Dr. P. M. Harmon will occupy the rostrum. Messages by H. P. Conates are well received."

The Chicago Inter Ocean has the following from Goshen, N. Y.: "About six months ago the body of 'Long John' Noonan, an eccentric man, who for years had lived alone in a small hut on the William H. Cole farm, near State Hill. 'Long John' had been dead for at least two weeks, and his body was eaten by rats. He was known to have a considerable amount of money, but the closest search failed to reveal where it was. The last man to see Noonan alive was Everett Decker, who saw him going across the field with a kettle in his hands. Curiously enough, Decker was one of the men who found the body. He also searched for the kettle with the assistance of neighbors, but the search was given up and the incident forgotten, until about a week ago when two young men, Hardick and Kirby, told of seeing a spectral figure sitting under a tree in a field across the road from Noonan's hut. The story was received with incredulity, but the young men clung to it, and, remembering the legend of the kettle, went at night to dig beneath the tree, but the ghostly figure still sat there and warningly waved them off. They went three nights in succession, but each time the ghost sat there in the same place. Finally it occurred to Kirby to go in the daytime, and after digging beneath the tree he found the kettle. It was covered with an old piece of table cloth and half filled with silver."

Mary Jones writes from Conneaut, Ohio: "Our little city is progressing in the way of light and truth, all owing to D. A. Herrick and Dr. Nellie Mosher being with us through the month of October. We hope to have Dr. Herrick with us in December; he has done some noble work here, and Sister Mosher has given some wonderful tests. There never was so much enthusiasm shown here before, the hall being filled to its greatest capacity, and many turned away."

The Washington Star says: "The President had a talk with a delegation from the National Spiritualists' Convention, which was held in session in this city. The delegation consisted of Harrison D. Barrett, Theodore J. Mayor and Rev. Moses Hull. These gentlemen told the President that the Spiritualists of the country were loyal to him and extended him their best wishes. The President expressed his thanks for these kind remarks, and called to mind his own personal acquaintance with a number of well-known Spiritualists and writers on kindred subjects."

L. B. Smith writes from Detroit, Mich.: "The Society of Spiritual Unity is pleased to report that we are again on deck at K. of P. Hall, 55 Grand River, with Marguerite St. Omer Briggs as speaker and test medium. She was greeted Sunday evening with a very appreciative audience. Her guides answered the question, 'Who did this?' in this manner: 'Francis' is an eloquent and very instructive manner. Her psychic readings, messages and tests after the lecture demonstrated the fact of a psychic above the ordinary, as all were recognized. When visiting the city, we shall be pleased to have you call and meet with us, and we assure you of a hearty welcome."

F. Gordon White has taken apartments at 10 West 71st street, New York City, N. Y., where he will be pleased to receive all seekers after spiritual demonstrations.

The medium, Ann Odella Dils DeBar, is set forth as follows in the Chicago News by Prof. Orchardson: "In connection with the prosecution of Theodore and Laura Jackson, in London, on the charge of obtaining money by false pretenses, the woman being Ann Odella Dils DeBar, well known to the police of Chicago and other cities, Prof. Charles Orchardson, 62 North Clark street, last night discussed the alleged supernatural powers of Miss DeBar. Said Orchardson: 'About seven years ago I undertook to make a thorough investigation of the alleged powers of Miss DeBar. That she possessed the power to produce unusual phenomena there is no question in my mind. It is also equally true that she was a very clever woman, and to a greater degree than any one else I have ever met a supernatural power. This power is not, however, hypnotic, and as far as I could learn she has never been able to exert such an influence over any one—certainly not at any time or in any degree, over me. At my first interview with her she caused writing to appear on paper selected by me from a large tablet and held by me between two boards. I could understand that all this paper might be photographed upon and contact with the boards develop it. Next time I took my own paper and the same result was obtained. However, she was unable at times to produce this result without passing her finger over the boards. At other times she was successful in doing so. She is the only person who has ever demonstrated to me that there is such a thing as immortality. She had many good qualities, also, and many bad ones. I procured a room for her to live in the same building where I was living, and she might stay here more closely, and I can truthfully say that she was the most remarkable combination of good and bad qualities I ever beheld."

The St. Paul Pioneer Press has the following from Boston, Mass.: "Foretold somnambulism was the defense of George O. Hays to the charge that August 10 last he committed an assault with intent to murder his wife, Elizabeth L. Hays, and also an assault with intent to murder Patrobian C. L. Burdick, who came to the woman's aid at her home on Myrtle street. The trial of the case was begun in the Suffolk Superior Criminal Court before Judge Aiken. The only witness examined was Mrs. Hays, who testified that she went home about 11 o'clock on the night she was shot and her husband, fully dressed, was lying on their bed. As she came into the room she asked, 'Where are you?' and 'What are you here for?' She thought he was under the influence of liquor. She laid down on the bed and was upon the point of falling asleep when he shouted. He then seized her by the throat. He put his arm around her neck and the weapon was pressed firmly against her neck when the shot was fired. The jury was dismissed while the attorney for the defense outlined his theory that the offense was committed while the defendant was asleep and that his somnambulism is hereditary."

Mrs. E. H. Trussell writes from Ansonia, Ct.: "I have just crawled out from under the weight of prayers, and am now feeling like a new man. Our Moslems are taking the risk of the gospel according to Matthew, Mark, Luke and John, he prayed without ceasing; but I met him on the Spiritualist rostrum away back in the early seventies, and at that time I do not believe that he offered up any public prayers, and I am wondering what has frightened him back under that yoke again. Now, all of these learners have a right to pray if they want to, but as those who don't pray have more rights, too, it seems to me that there is a way of settling this praying business to the satisfaction of all parties. Firstly, let all so inclined, do their own praying; secondly, as all of that class of people, as far as I know, take Jesus as a guide, let each one do his praying as he has directed, go into their closet, and in order not to bore others who have outgrown that superstition, let them give particular attention to the directions given in regard to that door."

Is there anything occult in a name? The naval superstition that ill luck attends a sailor's name which is a copy of a strange, common or vulgar word. Besides the Viper and Cobra, the Serpent was lost with nearly all his crew, the Vase was wrecked with heavy loss off Tory Island and a second Vase, a gunboat, disappeared in a typhoon, never to be heard of again. In consequence of this double disaster to ships named Vase and Cobra, the names of the admirals' lists of vessels have been changed. In the past we have lost a battleship, Gaddy and Hornet. Probably a new Viper and a new Cobra will be built, but should anything happen to either of them the name of the other is almost certain to be changed by the authorities in deference to the sentiment that prevails among the sailors. The names, 'The only exception to the rule is the Resolution. The present ship is the tenth. No less than eight of them have had tragic fates, and the present one some years since very nearly met disaster at sea. Most of the old Resolutions, however, earned glory first in battle, hence the perpetuation of the name."

Mrs. Bigelow writes from San Jose, Cal.: "The First Spiritual Union of San Jose, Cal., is having good audiences listen to spirit messages through the mediumship of Mrs. Salome Cowell, of Oakland, Cal. Her recent severe illness only seems to have invested her with greater power to speak of things both spiritual and material. The rainy season has continued in earnest and will probably keep many of our most devoted members away from the meetings. Several of our most esteemed members have passed to the other side during this year."

The Chicago American has the following from San Diego, Cal.: "Application has been made by John K. Bohm, a Chicago hotel man, to the Superior court of this county for a writ of habeas corpus to free his brotherhood from the custody of the Theosophical Society. Bohm's two sons, said to be restrained of their liberty at the Universal Brotherhood Homestead at Point Loma. The mother, Mrs. Grace Bohm, is a guest at the homestead and refuses to permit the father to see his children, and the application for a writ of habeas corpus, under the custody of the Theosophical Society, is being determined by the court."

The Chicago American has the following from Kenosha, Wis.: "One of the strangest cases on record in this city is the disappearance, October 4, of Emma Becker, the sixteen-year-old daughter of Mr. and Mrs. Carl Becker of Kenosha. The young girl, it is now known, eloped with a married man, and the father of five children. So far as known to the relatives and friends of the missing girl, there was no previous intimacy between her and Swartz. Carl Swartz formerly resided near the Beckers and had spoken occasionally to the young girl, but they had never been seen alone together. Miss Becker's parents were now firmly convinced that Swartz hypnotized the girl. This belief is strengthened by the fact that on the night when she disappeared she could not be found leaving her home, had any idea of taking her departure from the city. She attended a meeting of the Epworth League of Kenosha, and was seen at church on the night on which she disappeared with the expressed purpose of inviting some of the young people of the church to attend a surprise party on her brother's next night, and it is now known that she had arranged to go to Antioch, Ill., with the wife of one of the brothers. How the girl came to disappear, however, has not yet been determined. Swartz after leaving the church is not known, but he appeared with her at the depot when she took the train and those who saw the girl on that night, said that she had the appearance of being dazed. Swartz is a swarthy, complexioned junk dealer. He is about 37 years old."

B. F. and Mattie Hayden write: "After five months' work in the State of Kansas, during which I received the camps at Cedar Vale, Delphos and Neosho Falls—serving each through their entire session; also attended the Ottawa camp, where I was joined by Mr. Hayden who went with me and served the Neosho Falls camp. We find the people of Kansas fully awake to the beauties of Spiritualism and an interest generally much greater than last year. I am certain that our cause is not dying out in Kansas at least, for everywhere we went we found the friends filled with earnestness and enthusiasm. We have returned to Indianapolis and are stopping at 1420 N. Arsenal avenue, where we may be addressed by those wishing our services, either for public or private work. We are open for engagements with societies for fall and winter work, also for camp meetings, 1902. Will go anywhere on most reasonable terms. We wish to travel together, and will lecture, give convincing tests from the platform, give private readings and arrange for trumpet séances and independent voices, either with societies or private parties. Would like to work next year in Michigan, and 'Belle's' correspondence with friends in that state."

A paper published at Arkansas City, Kan., says: "Yesterday before the probate court in Winfield the case of the city of Arkansas City vs. Dr. Louis Schlesinger was tried. The case came to get into the probate court upon a writ of habeas corpus and Judge Cottingham held that it was in his power to withhold it from the evidence. According to the city attorney, the witnesses and the jury was tried over again just as it was in police court. Judge Cottingham held that the doctor is a minister of the gospel of his sect and that he had a perfect right to do the work he did for a donation. The judge argued that this money which was paid to the doctor was not for a charge by him, but was a free will offering (in advance) toward the building of a temple in Chattanooga, Tennessee. This temple is to commemorate the doctor's memory and will be used in helping to spread the doctrine of Spiritualism. After hearing the testimony on both sides, the judge decided that the doctor was being illegally held and ordered his release from custody. Since his arrest, trial and conviction in the police court, the doctor has been constructively in jail, although not actually incarcerated. The officers having an acknowledgment which has never been returned, taking the risk of the doctor leaving them."

Mrs. Hattie Ward writes: "The First Spiritualist Society of Geneva, O., held services in its hall, Oct. 27. The rostrum presented a scene of beauty in a variety of chrysanthemums and other flowers, palms, ferns, and festoons of myrtle. The services were conducted by Mrs. Alice Baker of Cleveland, O., a lecturer and test medium. She also gave a sense Monday evening. Mrs. Baker is an impressive and pleasant speaker, and is well adapted for spiritual work. Her field of labor is now in Cleveland, Myria and surrounding towns."

The Society at Ontario, Canada, has issued the following circular in reference to Prof. Lockwood's work: "This celebrated Physicist has been secured by gentlemen in this city to give a series of lectures on the Fundamental Principles of Psychology, and they trust that all who are interested in the progressive strides of our time will make it not only their duty but also their pleasure to attend these lectures. The plan is to have a series of lectures, the first of which will be given on the subject of the Scientific Method. The second lecture will be on the subject of the Scientific Method. The third lecture will be on the subject of the Scientific Method. The fourth lecture will be on the subject of the Scientific Method. The fifth lecture will be on the subject of the Scientific Method. The sixth lecture will be on the subject of the Scientific Method. The seventh lecture will be on the subject of the Scientific Method. 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